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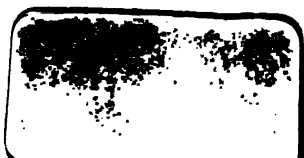
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EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1881.

THE PROFITS OF THIS WORK

ARE APPLIED TO

THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS
OF DIFFERENT DENOMINATIONS.

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INDEX.

HOMILIES, &c.	PAGE
Apostles of Ethiopia	148
Dependence of Life Upon Doctrines	229
Gospel according to St. Peter	10
Gospel of the Glory of Christ	141
Israel's Farewell to Joseph	736
Ministry of Reconciliation	1
Mystery of the Brazen Serpent	303
Peace Through Christ	686
The Four Centarions	593
The Statue and the Stone	585
Studies in the Life of Christ	168
Turning-point in the Life of Christ	15
Widow of Nain	23

ESSAYS, &c.	
Christianity and Modern Thought	725
Cure for Despondency	321
Early Culture	376
Froude on Modern Evangelical Religion	530
Hymns	363
Modern Worshipers of an Unknown God	539
Reminiscences of a Danish Tour	544
Renan's Testimony to the Simplicity of the Primitive Church	445
Sabbath Observance	281

MISCELLANEOUS.	
A Little Child's Monument	235
An Old-fashioned Courtship	457
A Vision of Jesus	759
Burmah and Christianity	672
Does the Lord require Overwork?	761
Father Faber and his Hymns	807
Recollections of a Church Meeting	101
Serving God Adverbially	803

Miscellaneous, continued.	PAGE
Story of St. Columba	30, 78
Summer Holiday in East Anglia	175, 224
Visit to an English Roman Catholic College	730

REVISED VERSION OF THE NEW TESTAMENT.	
First Paper	488
Second Paper	547
Third Paper	680

REST FROM SORROW; OR, THE MINISTRY OF SUFFERING.	
No. I. The Mystery of Suffering	86
" II. Intention of Suffering	162
" III. Forms of Suffering	240
" IV. Discipline of Withholding	357
" V. Life a School of Testing	470
" VI. Varied Uses of Suffering	615
" VII. Consolation only in God	655

APOLLOS HOWARD, M.A.	
Fashion in Words	308
First Visit to the Dales of Yorkshire	599
New Year's Eve	38
Philosophy of Pulpit Notices	93

BIBLE GLIMPSSES OF A LIFE TO COME.	
No. I.	71
" II.	154
" III.	217

TOPICS OF THE TIME.	
I. The Way of the World	106
II. The End of a Dream of Empire	246

Topics of the Time, *continued.*

	PAGE
III. Lord Shaftesbury's Life-Work	383
IV. General Garfield and his Great Work	552
V. The Republic and the Church	687
VI. The Two Flags	828

OBITUARIES.

Dymock, Rev. Thomas Charles, Evington	491
Flower, Rev. John, Beccles	627
Howard, Rev. Henry, Thirsk	700
Large, Mr. James, Hastings	771
Lea, Rev. W. Knib, Norwood	186
Manning, Rev. Samuel, LL.D., London	769
Miller, Rev. Josiah, M.A., London	257

BIOGRAPHIES.

Anselm	607
Augustine of Canterbury	211, 291
Bernard of Clairvaux	515
Calvin, John	662, 741
Wesley, John	795

IN MEMORIAM.

Czar, The	251
Dean of Westminster	622
General Garfield	701
Miall, Edward, Mr.	398
Reed, Sir Charles	315
Thorp, Rev. William	117
Mellor, Rev. Enoch, D.D.	828

POETRY.

A Little Child's Monument	235
An Incident	685
"As One whom his Mother Comforteth"	105
Christian's Sign-Post	100
Faithful Stars	296
His Coming	172
Hope of Glory	621
"Passing of Arthur"	537
The Meek and Lowly	161

CHILDREN AND THEIR WORSHIP.

No.	I.	II.	III.	PAGE
No. I.				297
" II.				370
" III.				452

FACETS OF CHRISTIAN LIFE.

The Christian in Contention	525
The Polite Christian	754

FRESH NOTES ON A HAM'S HORN.

How Faith Built the Ark	535
Why and How the Wall Fell Down	19

LITERARY NOTICES.

Anderson's "Coming Prince"	325
Arnold's "Method of Teaching the Deaf and Dumb Speech"	767
Barry's "Manifold Witness for Christ"	110
Batchelor's "Incarnation of God, and other Sermons"	490
Browne's "John's Apocalypse"	767
Brown's (John) "God's Book for Man's Life"	697
Brown's (David) "Present Crisis and Future Prospects of the Church of God"	763
"Centenary Volume of Sunday Schools, 1880"	326
Cook's "Boston Monday Lectures"	325
Conder's "Outlines of the Life of Christ"	764
Cook's "Holy Bible"	833
Cooper's "Atonement, and other Discourses"	182
Cooper's "Self-Sacrifice"	253
Cox's "Commentary on Job"	694
"Creed of the Gospel of St. John"	326
Curwen's "Studies in Music"	253
Dexter's "Congregationalism of the Last Three Hundred Years"	42
"Expositor," Second Series, Vol. I.	694
Fearnley's "This Life and the Life to Come"	696

Literary Notices, continued. PAGE	BRIEF NOTICES. PAGE	
Geikie's "Hours with the Bible"	January 45	
Gibson's "Mosaic Era"	February 113	
Given's "Truth of Scripture"	March 182	
Gray's "Biblical Museum"	April 254	
Guest's "Stephen Grellet"	May 327	
Hervey's "Judges"	September 627	
Hood's "Robert Hall"	October 697	
Horder's "Poets' Bible"	November 767	
Japp's "German Life and Literature"	December 837	
Japp's "Labour and Victory"		
Jones's "Studies in the Gospel of Matthew"	SELECTIONS FROM OLD WRITERS.	
Kennedy's "Popular Handbook of Christian Evidences"	A Believer's Inheritance	85
Keymer's "Notes on Genesis"	Christian Progression	307
Leathes' "Studies in Genesis"	End and Being of Man	606
Milligan's "Commentary on St. John's Gospel"	God's Heaven	451
Ottley's "The Great Dilemma"	Meditate Daily	614
Parker's "Inner Life of Christ"	Our Eternity	691
Plummer's "Book of Joshua"	Personal Grace	320
Raleigh's "Way to the City"	Religion the Best Armour	104
Redford's "Christian Plea Against Modern Unbelief"	Repentance	252
Reed's "Ida Vane"	Read to Weigh and Consider	524
Rogers's "Church Systems of England in the Nineteenth Century"	Sacrifices for Christ	77
"Short Family Readings on the Epistles"	Smitten Christ	147
Smiles's "Duty"	Society Nothing Without Love	245
Southey's "Pilgrim's Progress"	Sorrow Sin's Echo	729
Spence's "Pulpit Commentary"	The Lantern of Providence	679
	Two Certainties	679
179, 559	MAY MEETINGS.	
Stoughton's "Introduction to Historical Theology"	Baptist Missionary Society	390
Stoughton's "Religion in England"	British and Foreign Bible Society	389
Thompson's "Prayer Meeting, and its Improvement"	Church Aid and Home Missionary Society	391
Turner's "Wish and Will"	Church Missionary Society	391
Underhill's "Life of the Rev. J. M. Phillippo"	Colonial Missionary Society	391
Wainwright's "Scientific Sophisms"	Congregational Union	392
White's "New Testament Teaching on Certainty in Religion"	Irish Evangelical Society	391
	London City Mission	389
	London Missionary Society	390
	Religious Tract Society	390
	Society for the Suppression of the Opium Trade	390
	Sunday School Union	390
	Wesleyan Missionary Society	391
	MANAGERS' MEETINGS.	
	January	48, 118
	May	328, 398
	July	492, 562

SACRAMENTAL COLLECTIONS.

	PAGE
January	48
February	117
March	188
April	258
June	398
August	581
September	632
October	702
November	702
December	842

MISSIONARY CHRONICLE.

JANUARY—

Opoa—Island of Raiatea (Illustration)	50
Society Islands—Raiatea	51
New Church at Raiatea (Illustration)	53
Missions in Central Africa	58
Moral and Social Advance of the Chinese	63
Widows and Orphans' Fund, New Year's Sacramental Offering	67
Notes of the Month and Extracts	68
Contributions	69

FEBRUARY—

The Gospel in Mongolia	119
Madagascar — The Antsi- hanaka Mission	123
Central Africa—Uguha and its People	126
The Institution for the Edu- cation of the Daughters of Missionaries	133
Notes of the Month and Extracts	134
New Year's Sacramental Offering to Widows' Fund Contributions	137
	139

MARCH—

Decennial Review of Mis- sions	189
New Guinea—The Kabiti District	200

Missionary Chronicle, *contd.* PAGE

Loyalty Islands — Memoir of a Native Chief	204
Notes of the Month and Extracts	207
New Year's Sacramental Offering to Widows' Fund Contributions	207
	209

APRIL—

Ambatonakanga Memorial Church, Antananarivo, Madagascar (Illustration)	260
Ambatonakanga, the Mother-Church of Mada- gascar	261
Original Chapel of Amba- tonakanga (Illustration)	264
South Africa—Graaff Reinet	267
Central South Africa—Ten Years' Review of the Mission at Inyati	271
Notes of the Month and Extracts	276
Anniversary Services in May, 1881	277
New Year's Sacramental Offering to Widows' Fund Contributions	278
	279

MAY—

North China—New Hospital at Tientsin (Front View)	329
New Hospital at Tientsin (Side View)	331
South India—Cuddapah	334
South Seas — Loyalty Is- lands. Ten Years' Review of the Mission at Lifu	335
Notes of the Month	342
Anniversary Services in May, 1881	343
New Year's Sacramental Offering to Widows' Fund Contributions	348
	349

JUNE—

Anniversary of the London Missionary Society	399
---	-----

Missionary Chronicle, <i>contd.</i>	PAGE	Missionary Chronicle, <i>contd.</i>	PAGE
Annual Meeting in Exeter		The Office of the Cross	
Hall	400	and Mission Schools	644
Annual Report	401	China—Amoy	646
The Funds	417	South Seas—Samoa	647
The First Resolution	418	Notes of the Month	651
The Second Resolution	437	Contributions	652
New Year's Sacramental			
Offering to Widows' Fund	442	OCTOBER—	
Contributions	443	China's Supreme Need	703
JULY—		South Travancore Medical	
Bangalore Educational In-		Mission	712
stitution—New Lecture		Madagascar—Antananarivo	715
Hall (Illustration)	494	South Africa—King Wil-	
South India—Bangalore.		liam's Town. Ten Years'	
Ten Years' Review of the		Review of the Mission	716
Mission	495	Notes of the Month	722
North China—Hankow	500	Contributions	724
New Guinea	504	NOVEMBER—	
Madagascar—The College		Uguha, Ujiji, Urambo (Il-	
in Antananarivo	507	lustration)	774
Notes of the Month	510	Central Africa	775
Anniversary Collections in		Some Present-Day Diffi-	
May	512	culties in Foreign Mis-	
Contributions	513	sionary Work	781
AUGUST—		Our Missionary Ships—The	
Missionary Map of Mada-		New Year's Offering for	
gascar	504	1882	791
New and Important Open-		Notes of the Month	792
ings for Christian Mis-		Contributions	793
sions in China	565	DECEMBER—	
Madagascar—The Iboina		Educational Work in our	
Mission	569	Calcutta Mission (Illus-	
South Africa—Kuruman	574	tration)	845
North China—Hankow	579	Central Africa—Conscien-	
Notes of the Month	582	tions Giving: A Good	
Anniversary Collections in		Example	852
May	582	Growth of a Provincial	
Contributions	583	Auxiliary—South Tra-	
SEPTEMBER—		vancore: Native Pastoral	
Madagascar—The Iboina		Work	854
Mission (<i>Continued</i>)	633	South Africa—Peeleton: Ten	
Ten Years' Review of the		Years' Review of the Mis-	
Mongolian Mission	639	sion	856
Tapairu-ariki, of Barotonga	642	Widows' and Orphans' Fund	861
		The Future of the Chronicle	862
		Notes of the Month	862
		Contributions	863

PORTRAITS.

January.....	Rev. Professor M. Eugene Bersier, Paris.
February.....	Rev. Professor Caleb Scott, LL.D., Lancashire College.
March.....	Rev. Principal Rainy, D.D., Edinburgh.
April.....	Rev. Ralph Wardlaw Thompson, M.A., London.
May.....	Rev. Professor Reynolds, D.D., Cheshunt College.
June.....	George Rawson, Esq., Clifton.
July.....	Rev. Nicholas Hurry, Wanstead.
August.....	Rev. Henry Sturt, Dewsbury.
September.....	Rev. David Roberts, Wrexham.
October.....	Rev. Professor Cave, B.A., Hackney College.
November	Rev. Peter Whyte, Sheffield.
December.....	Very Rev Dean Plumpton, D.D., London.



Eug Bersier

Engraved by J Cochran from a Photograph

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY, 1881.

*The Ministry of Reconciliation.**

IN welcoming once more to Cheshunt College those who are here preparing for the ministry of the Gospel, I venture to remind you of the now almost historic scenes in which the founders, first tutors, and earliest students of this College took part. The College arose in the midst of the impressive revival of spiritual religion which characterised the middle of the last century. That revival was not produced by the overflowing of the great rivers of thought, nor by any hurricane of spiritual excitement overspreading the land; neither did it arise out of any national uprising which moved all classes of men, as by some indescribable enchantment, to see the invisible, and to hearken to the revelation of God: but the revival was occasioned by the intense emotion and vivid sense of divine things given to a comparatively little group of earnest men and women, who had passed through what was to them a distinctly supernatural change. These men—students of divinity for the most part—were conscious of entirely new emotions towards God, and of an overwhelming sense of the misery and shame of sin, and of the superlative blessedness of peace with God, through our Lord Jesus Christ. Such emotions and convictions are, thank God, gloriously contagious. No one man can pass through them without some (more or less eager, and in many cases passionate) desire to communicate his new-found blessedness.

At the time of which we speak historic churches filled the land. Learned ecclesiastics sat upon the bench. Commercial prosperity

* An Address to the Students of Cheshunt College, delivered by the President, September 16th, at the opening of the Session of 1880-81.

and political stagnation dulled the conscience. Solemn divines were producing serious evidences for the main truths of religion in opposition to courtly scepticism. Nonconforming churches were discussing the Arian difficulties of some of their brethren and ministers; but alas! missionary zeal for the conversion of heathen nations, spiritual interest in the slaves that our Christian professors were buying and selling in the "far west," any deep sense of humanity was, to say the least of it, dormant. No Protestant Bible or Missionary society, no Sunday-school had begun to be. The morals of the working classes, the licentious orgies of the titled squirearchy, and a dead weight of mental indolence made appeals to moral principles almost absurd; while utter unbelief in Christianity—which was openly derided as a worn-out superstition by those who boasted the possession of the only enlightenment and wit of the age—helped to extinguish religious zeal, and repress, as a fanatical impertinence, all bold utterance of the Gospel. Personal religion was regarded with ill-suppressed contempt. To seek the salvation of the soul by any other external means than by those which passed current in the church, or had acquired some respectability among the sects, was described in language of utter ribaldry by dignified ecclesiastics and angry officials. The terms in which the irregular efforts of the Wesleys and Whitefield were traduced and vilified would pass belief if the documents were not still extant. They reveal the intensity of the dislike felt even by the professedly religious people to the idea of personal relations with the living God, and manifest the astounding ignorance which prevailed as to the fundamental principles of religious experience. Neither the Wesleys, nor Whitefield, nor the Countess of Huntingdon at the commencement of their movement aimed at the formation of any "Sect," "Connexion," or "Society." They wished to awake the slumbering conscience, to promote true repentance, to evoke the sense of hunger in the starving soul, that it might feed on the Bread of Life, and not perish everlastingly. They sought to preach the Gospel of righteous love; and with a vivid sense of the peril of unforgiven sin, and a heartsickening shudder at the doom of the impenitent, they strove night and day to save some. The Church, in their view, needed ministers who had passed into the light of the Divine love, as revealed in the cross of Jesus Christ. The vast crowds who gathered to hear the message of these earnest men must be taught,

whatever was the obloquy incurred. The call for labourers who should go where converts were gathering was loud and incessant. Numerous openings in the Church of England appeared, where men fired with the new baptism of the Spirit might do glorious work for Christ. One portion of this historic enterprise was the foundation of a College, where converted men might study the doctrines of the Gospel, the art of speech, the power of persuasion, and the way of so preaching Christ that a multitude should believe. The form, and order, and rule of this College were forged in a furnace of fire. Amid immense enthusiasm, with congregations of praying thousands, and the vows and tears and mighty pleadings of Fletcher and Whitefield, and the intense passionate zeal of men who were ready as a forlorn hope to suffer and die in storming the very breaches of hell, the first group of students at Trevecca were consecrated to the work of the Lord. Twenty years later, when the College was brought to this very spot, the burning earnestness was not quenched, and the prayers and sympathies of members of all evangelical churches were freely given for the continuance of a work that had been honoured and accepted by the great Head of the Church.

In the remarkable article written twelve months ago by Mr. Gladstone, in the *British Quarterly Review*, on the Evangelical movement in the Church of England, he traces a series of changes which have taken place in the Church of England during the present century, back to this great evangelical revival which undoubtedly took some of its shape and stimulus from the first energies of this Apostolic Society. Mr. Gladstone, from his standpoint, suggests that the evangelical doctrine by itself was insufficient to satisfy the vast cravings it excited ; and that the idea of solitary, personal communion with the living Christ is too rare an atmosphere for the ordinary Christian to breathe ; therefore, rightly or wrongly, but as a matter of fact, the Christian has been led to seek in ritual, in sacrament, in historic continuity of church, the help he needs in order continually to grasp that which the evangelical movement in the church offered separately, directly, once for all to his simple faith. This is profoundly ingenious as an historic guess or insight into the causes of a great ecclesiastical phenomenon. Moreover, there is some truth in the consociation of ideas. It is conspicuously patent that the majority of the leaders of the high church and Roman Catholic revival in the

Church of England were nourished upon the teaching of the evangelical school, and still retain the clearest mark of their religious and intellectual parentage.

However, I am far from thinking that there is any necessary connection of this kind between these factors in our modern history. If there were any *intrinsic* tendency in the maintenance of evangelical doctrine to induce men to accept ritualistic, sacerdotal, and sacramental aids in order to realise its fulness of blessing, then Methodism would have been the first to display that tendency; but we know that this is not the case. Moreover, Calvinistic theology would have followed suit, and the churches of Scotland and Wales, as well as the Reformed Churches on the Continent, would have revealed a similar modification. But they have all moved in the opposite direction.

The peculiarity of the Church of England is, that from its settlement at the Reformation it has always retained a powerful element of the system out of which it grew, a theory and practice which are directly at war with the individualism on which the evangelical message lays such extraordinary emphasis. The Church of England has been saying all through the eighteenth and nineteenth centuries to its baptised members—"You are children of God, and heirs of the kingdom. Live up to your privileges." The church, in her daily services and solemn offices, has been continually pronouncing by official lips the absolution of sin, bestowing visible, tangible pledges of reconciliation and safety, professing to quiet the conscience and find sacramental substitutes for the full assurance of faith. Intense religious emotion once awakened longs for rest and peace, and it is not wonderful that the vast machinery and historic associations of the church should have been searched very diligently by sincere men in order to find that which all the while was within their reach. The formularies of the church did provide the channels along which these floods of religious emotion began to run, and the floods rushed with such vehemence that they deepened the channels. This, I think, will explain in part the relation between the Evangelical and Catholic revivals. Moreover, we are ready to admit that the evangelic mode of presenting the offer of Divine love, and the conditions of its appropriation, was not always wise. Too often within and outside the national church subjective views prevailed. According to the fancy or the conviction of the preacher, certain forms of religious anxiety, or hope, or assu-

rance, which have been sincere and rational enough in certain cases, were generalised into universal conditions of salvation. The narrowness of a certain clique was made the touchstone of piety for the whole Church. The service of Christ which was popular or needed in some conditions of society was regarded as the only loyal and lawful way of glorifying the Master. Certain theological expositions of the way of salvation were substituted for the creeds of the church, and even for the Word of God, and the burning earnestness of the first preachers was followed in many cases by the stale and stereotyped repetition of tremendous phrases, which had small meaning on the lips of mere imitators. The consequence was, that the early zeal sometimes degenerated into ghastly semblance, and the religious emotion quickened in the people's hearts rose only within the tubes and channels which national orders and social forces had prepared for them. This may account for some of the phenomena referred to.

Outside the national churches, evangelical revivals undoubtedly show in subsequent years a natural tendency to subside to a lower level of emotion, but no tendency to ritualism or sacerdotalism. The very essence of the Gospel message is an address to the individual soul, and if men are not convinced by it, nor called thereby to a higher life, there are very few secondary results secured by its utterance. If there be no supernatural fire, no fervent deliverance of the burden of the Lord, whether men will hear or forbear, the preacher becomes a mere lecturer on a topic of only languid interest. Apart from the true reconciliation between God and man through Jesus Christ; apart from a supernatural intensity and glow in the new and divine life of the Church, the congregations addressed become mere haphazard audiences, pledged to no special form of life or duty. The true mission of the free churches demands a continuity of personal zeal and earnestness, a perpetual renewal of true consecration, and the stupendous fact of personal consecration on a great scale. Let the idea be deeply impressed on us, that evolution into bricks and mortar and stained windows is not a spiritual result. Machinery is not life.

Now, if this be the case, and if the churches, both national and free, and the directors of missionary enterprise are still as eager as ever to welcome men within these walls to do this great work, it will be incumbent on you, my brethren, continually to ponder the kind of ministry for which you are preparing, one which will always be needed;

one without which our free churches will degenerate into the valueless encumbrances of modern society, into mere debating clubs or literary institutions, a compound of Athenæums, music-halls, and building societies. It is their glory, however, in the power of an earnest and devoted ministry, to transfigure all the forms of modern society into means by which the water of life may flood the home, the market, the study; may baptize literature and science, and gather head every hour and almost everywhere to carry its benign and regenerating force into the future. To speak of the State establishing Christianity is one of the moral absurdities of ignorance. Unless Christianity, unless the Divine life establish society, establish the State, society and the State are tottering to their fall. If, when the evangelic zeal flagged, and its fire burned dull, it indirectly contributed to the Oxford movement, what is the kind and order of ministry at which we should aim in a place which preserves the traditions and is associated with the history of the great revival of religion, out of which the entire Methodist and missionary movements, the evangelical energy, and the Catholic reaction in the Church of England did undoubtedly spring? Are we now the mere fossil or skeleton of the life which was once vigorous and beautiful? or are we instinct with its spirit? Should we be utterly aghast if the Wesleys, Whitefield, and Fletcher could visit us? If the multitudes that came in the first instance to these doors, asking for true men and apostolic preachers, were once more to clamour in our hearing, and besiege our gates with tears and prayers for the like, should we be ready to respond? Is the spirit we cherish towards each other, is the kind of work we now set ourselves to do in God's name worthy of our history and profession? Can we, in spite of altered circumstances, hear from every side the same summons which our fathers heard? Nay, may we not ask a much more serious question, If the Lord Himself, who gave His apostles the ministry of reconciliation, were audibly to call upon us to be His ambassadors to a revolted province of His empire, and to say, "Who will go for Me," are we prepared to say, "Here are we, send us"?

Dear brethren, it is because the authorities of this College hope that you are personally prepared to say this, that we welcome you here once more. But what is involved in a *ministry of reconciliation*?

I.—First and foremost, it is a *ministry charged with the message*.

of *DIVINE reconciliation*. God Himself needed reconciliation with our sinful race, and with each individual of it. HE needed it, though it crosses our pride, and vexes our self-importance to be reminded of this solemn fact. He *never* forgets that need of His, though we do not like to retain the remembrance of it. His image in us had been grievously defaced and dishonoured. Very low did HE stoop, when He recognized this image as His own, and veritably took it upon Him. The shame of sin and the indignity endured by the Supreme Lord are terribly real. We are not so insignificant to Him, that He can afford to treat the dislocation of moral relations with Himself as unimportant, as capable of being rectified by a supreme act of amnesty, exercised in the mere autocracy of His will. The pardon which He is prepared to bestow is not granted as a mere arbitrary opening of the Bastilles of the universe, when all the prisoners are to come forth, because they are too insignificant to be punished. The law is too grand for that, and its violation must be recognised. It is because He is compelled by all the necessities of His eternal nature to glorify His own name, that He needed reconciliation. But He has found a ransom. He has taken the suffering and the shame of death, the agony of dissolution, and the mystery of the grave into His own experience, and thus has satisfied Himself. He is consciously just when He justifies. He not only needed reconciliation, but He *is* reconciled, and it is this fact which you have to minister by eloquent words, by holy sacrament, by life-long sacrifice. You are to set it forth against the sullen fears of those who cannot believe it; you have to proclaim it to those who are despairing of the Divine love, and questioning His compassion, who are too terrified to trust Him, and who cannot accept it under the mere teaching of nature. It is all very well in the sunshine, and the calm and sweet hours of youth, when Love is singing her matin-song, and all looks fair; but in the wilderness, in the throes of earthquake, in battle and storm, and in the night of the soul, amid the tremors of age and of dissolution, and in the depth of the olive-shadows of our Gethsemanes, how difficult it is to believe that God is reconciled, that God has not forsaken, that God is love!

In a thousand forms human beings have tried to dream out some notion of Divine reconciliation, but it is in the cross of Christ that all the dreams converge, and the incarnate Redeemer, in all the

plenitude of His Godhead, shows how real, how intense, how personal the reconciliation is. It is yours to argue down this agony of unrest, and to be the ministers and witnesses of Divine reconciliation. You have to assure multitudes whose fears induce them to clamour for help at certain special monopolies of the water of life, that the river of God itself is at their service.

Moreover, you will encounter another class, who hold the reconciliation of Eternal Love very cheaply. "Since He is gracious (say they) we need not trouble ourselves about the way or ground of His love, nor concerning the internal conditions of His graciousness. We need not imagine it was difficult for Him to pardon. If He pardons us (they say) let us be pardoned, and not reflect on the cost of that love to Him." You ministers of the reconciliation have to shame down such ingratitude; you who are bound to the honour of your Lord, and you who would not accept such mercy as this without recognition, must see to it that such costly, precious compassion is not taken as a matter of course. It is due to God that the tenderness and unutterable depths of His sympathy with men should not be ignored. How can they know HIM if they do not know the most characteristic, most sublime, most wonderful, most unique act of His righteous love? Let men come to believe this, and they know HIM. In this knowledge is eternal life. Many do love and trust God without knowing all He is and has done for them. How would they love if they knew all?

II.—*This ministry is one of reconciliation for men.* Brethren, you have to persuade *men* to be reconciled to God. God knows that the nature of man is so unhappy and morbid, and his surroundings are so exasperating, that he needs to be reconciled to Himself as the apparent Author of nature and life. We are not consulted beforehand whether we are to be born, or are willing to enter on the strife with evil, having such tremendous odds against us. Our conscience protests against the common dispositions and tendencies of our fallen nature. We find that even these merit our disapproval, and that every sin aggravates them, and renders the next sin easier to commit and more perilous to escape from. Well may we suffer a secret rebellion against the very nature we wear, and against Him who is the Author of our being. We do need to be reconciled to Him, and God knows it, and has given us an answer to our most savage doubt, and has made a

revelation of His true nature and disposition towards us, which transforms the whole teaching of nature, and all the bitter suggestions of fate into shouts of joy and visions of glory.

"Be reconciled to God" (for thus we may plead with men), and you will disarm the cruel aspect of nature. Look behind and within the cloudy storm and tempest, and you will see the unutterable calm, the divine and holy peace of the Divine nature, and the eternal glory He is preparing for you. The sinful disposition which your conscience rejects, may be in His grace surmounted by a holy disposition and a new nature. The sins which curse and weaken and imperil your standing are verily and indeed forgivable and remissible. The darkest mystery of their consequences can be averted. It is safe to trust the promise of a reconciled God. Not in sacrament or absolution pronounced by special human lips, but in the great fact of the Divine reconciliation itself you may trust, and this fact is one of superlative importance and transcendent significance. It is by the death of His Son that *He* is reconciled; it is by and in the same stupendous fact that He would reconcile *us*. When once we yield our opposition, concede the Divine supremacy, see that over against the most perplexing problems and insoluble mysteries there is this *one fact*, the eternal Son of God has taken our nature, and died in our stead, and exhausted in His broken heart all the agonies of a sinful world, we can trust Him with all the rest, and for all the rest. We, too, learn to say, "Not my will, but Thine be done. Thy will is deep and far-reaching and all-embracing; it will meet all my needs."

Brethren, with such a theme there are no limits to the range of your pleading, but the greatness of the Divine nature, the extremity of human needs; or the extent to which the human mind has gone in its resistance, its sullenness, its rebellion. What a task you have to fulfil! You are to go where men are reviling Him in their ignorance, misrepresenting Him in their waywardness, denying Him by their indifference, forgetting Him in their insensate folly, and there you are to beseech them, one and all, to be reconciled to God; and you are to do this with an argument that ought to be convincing and irresistible.

III.—*It is a ministry of reconciliation between man and man.* The incarnation and the atonement bring the warring extremes of humanity together. Bond and free, barbarian and Greek, Jew and Gentile,

bigot and sceptic, dogmatist and rationalist, rich and poor, priest and Samaritan, may and will evermore find in the Gospel of Christ their common and uniting and harmonizing point. Put this great idea into the heart of any one of these, and he will hold it as an olive-branch to the very class or kind of man most opposed to him, and he will win. Let the scientist only discover it, and he becomes a missionary to all the priesthoods. Let the poor man only grasp this treasure, and he is eager that the prince should share it with him. So the "Communion" becomes the great celebration of a full reconciliation of man with man, as well as of earth with heaven, of man with God. "How beautiful upon the mountains are the feet of those who publish the gospel of peace!"

H. R. R.

The Gospel according to St. Peter.

EVERY careful and thoughtful reader of the New Testament must be struck with the remarkable agreement, not merely in general contents, but in verbal expression, between considerable portions of the first three Gospels. These coincidences are rendered yet more remarkable by the disagreements, both in matter and in phrase; sometimes, in minute details, amounting to apparent contradiction. To express the general agreement of subject-matter, the name 'Synoptic' has come into use,—introduced (Dr. Westcott tells us*) by Griesbach, but owing its general acceptance to Neander. It is, however, but imperfectly appropriate; for not only are events and sayings narrated in such different order in the first three Gospels, that the task of arranging them in an orderly 'harmony' is among the most difficult and delicate of literary labours; but Matthew's account of the birth and infancy of Our Saviour differs widely from Luke's, while Mark begins his Gospel with the ministry of John, and a large portion of the Gospel of Luke is peculiar to that Evangelist. The three agree, however, in the main, in dealing chiefly with Our Lord's ministry in Galilee and adjacent regions, until the time of His final visit to

* "Introduction to the Study of the Gospels" (1875), p. 166. Dr. Westcott gives some curious tabular statements of the verbal agreements between the Gospels, pp. 191, 196. See also the article "Gospels" in the *Cyclopædia of Biblical Literature*.

Jerusalem ; passing over in silence those previous visits which occupy so important a place in the Fourth Gospel.

The ingenuity of critics has naturally been much exercised in accounting for these remarkable facts. The most simple and obvious explanation, that two of the Evangelists copied from the third, though it has found learned advocates, will not fit the facts of the case. It does not soon explain the agreements, while it leaves the disagreements utterly inexplicable ; and it is now generally relinquished.

The only other hypothesis is, that the three Evangelists in some way drew from a common source. This common source could not be an earlier *written Gospel*. First, because the supposition of the three Evangelists having copied from one document can no more be made to fit with the facts than the supposition of their copying from one another ; secondly, because, had such a document existed, it would have been preserved ; or, at all events, all trace of it could not have vanished. In fact, no need would at first be felt for any such document. The living voice was the means by which the Gospel was first published. The apostles were preachers, not men of letters. Even in lettered Athens and polished Corinth and Ephesus, it was by preaching that the apostle Paul, mighty penman though he was, made known both the history and the doctrine of Jesus the Christ.

Some form, then, of '*oral Gospel*'—*viva-voce* teaching—must have furnished the common stock from which the Evangelists drew. But ~~whose~~ was this teaching or preaching ? Was it the result of any formal concert among the original witnesses ; or was it the embodiment of the testimony of a single leading preacher among them, whose simple yet mighty words, full of the promised Spirit's power, fixed themselves in the ears and hearts of his hearers, and became the common property of the Church ?

The first of these two hypotheses is that which has found favour of late years. I desire to point out some objections to it, and some considerations which seem strongly to support the latter conclusion. Perhaps the received hypothesis (as I think I may call it) cannot be better stated than in the words of the learned, able, and pious Dr. Godet :—

" St. Luke, in enumerating the principles upon which rested the unity with each other of the members of the Church in Jerusalem, and which made this

whole multitude to be of one mind and one spirit, specially mentions the *apostles' doctrine*. Evidently the point in question was the witness which they bore to Jesus Christ, the account which they gave of the events of His life, the exposition of His teachings grouped together more or less systematically—all this, it must be understood, by word of mouth only. The daily teaching was the Church's nourishment, her New Testament—at that time no other existed. Certain cycles of narrative, more or less fixed, must at that time have formed themselves, consisting of a series of facts which they loved to relate in one course of instruction. . . . These narratives being continually reproduced, first by the apostles, then by the evangelists who had been taught in their school, soon assumed, as any history does which is frequently repeated by the same person, a more or less fixed and stereotyped form; and notwithstanding the variations which necessarily resulted from the individuality of the narrators and the diversity of their personal recollections, the primitive apostolic type marked with its strong and indelible stamp the whole of the narratives which constituted the *oral tradition* circulated in the Churches.

"This type assumed a character still more fixed when the traditions, after having been for some time in circulation in their Aramaic form, were cast into the mould of the Greek language, for the benefit of the numerous Jews in Jerusalem and in Palestine who could only speak this latter language, and who, from the first, had joined the Church in great numbers. The general distribution of the materials, the interconnection of the several narratives which had been already formed, were preserved. Certain Greek phrases were selected and adopted once for all as the established equivalents for Aramaic words hard to translate, which Jesus had made use of.

"This is, to our mind, the sole method of accounting for the mysterious relation which exists between the Synoptists, and which has for so long a time obstinately defied the efforts of criticism. The oral tradition, thus reduced to shape, first in Aramaic and then in Greek, possessed on the one hand enough of consistency to make it possible for us to account by its aid for the resemblance in respect of general character and of points of detail which we notice even to this day in its threefold canonical form, and on the other hand for the flexibility and elasticity which are required if the points of disagreement are to appear as the result of involuntary accident rather than of a deliberate protest of one of the narratives against another." (*Studies on the New Testament*, by F. Godet, D.D. English translation. Hodder and Stoughton, 1877.)

This ingenious and elaborate theory appears open to strong, and (I venture to think) fatal objections. In the first place, the apostle John, that "son of thunder," would seem to have been left out altogether from this apostolic concert, since his own Gospel occupies wholly independent ground. Galilean though he was, and though the references to Galilee in his Gospel are of the deepest interest, Jerusalem takes with him the prominent place given to Galilee in the earlier Gospels. He depicts with dramatic unity the three years' conflict between Jesus and the Jewish authorities; and his genius and

deeply-loving nature fitted him to be the chosen reporter of a whole region (so to speak) of Christ's teaching, of which the other Gospels give but the briefest glimpses. (Notably Matt. xi. 25-27; Luke x. 21, 22.) We may not unreasonably conjecture that St. John's public teaching partook of the character of his writings.

Secondly, This theory throws no light on the differences between the 'synoptic' Gospels. As to the distinct accounts of Our Saviour's birth and childhood, it may be said that we may infer from Peter's words in Acts i. 22; x. 37, that the apostolic "cycle" of teaching began with the ministry of John the Baptist, and did not include earlier events. But what are we to say of those considerable portions of St. Luke's Gospel which are peculiar to it, and of the perplexingly different arrangement of those portions which are common to it and to St. Matthew's?

Thirdly, Although it is true that *a single speaker*, often repeating his statements in public to different assemblies of hearers, may naturally fall into a set style and order, it is not true that a number of persons would naturally do so. On the contrary, if we found *eleven men*, disciples and companions of one Master during some three years, travelling about and repeating a small selection of their Master's sayings and doings, with that amount of verbal coincidence which the Gospels display, we should recognise, not the agreement of independent witnesses, but proofs of deliberate concert, which would greatly weaken the value of their testimony. Moreover, as the actually recorded specimens of apostolic preaching show, the repetition of the Gospel narrative was far from being the exclusive staple of the 'glad tidings which they declared.' (See Acts ii. 22-36; iii. 13-26; iv. 10-12; vii. 1-53.)

No such objections beset the supposition that the common element in the three Gospels is due to the preaching of one man, whose words, plain as the language of 'the common people,' but powerful with the triple force of an energetic nature, an intense faith, and a Divine inspiration, rooted themselves in the memories of his hearers, and became, like the songs of a great popular poet, public property. That there was such a preacher among the Twelve, the records abundantly show. That there was not more than one, seems almost equally clear. Until the appearance upon the scene of the Apostle of the Gentiles, the one prominent figure in the history

of the planting of Christianity is that of PETER. That he had any pre-eminence of authority, office, or dignity, over his brethren, was the dream of a degenerate Church, which had forgotten that work, not office, is the condition of eminence amongst Christ's disciples. But not in vain had the promise been made so emphatically (though not exclusively) to him of "*the keys of the Kingdom*," or the charge given, "*Feed My sheep; feed My lambs*." It was his to open the Kingdom, first to the Jews, on the great day of Pentecost; then, in the case of Cornelius and his friends, to the Gentiles. It was under his heart-piercing words, though sustained and accompanied by those of "the rest of the apostles," that three thousand hearts were bowed, and the Christian Church called into being. For a short time, the ministry of Stephen exerted amazing power (Acts vi. 8-10); but his voice was soon silenced in death. "They that were scattered abroad went everywhere preaching the word." But if there was amongst them, or amongst the other apostles, any preacher of commanding power, he has left no trace.

Now we have very ancient and distinct testimony that the Gospel of Mark was based on the preaching of the apostle Peter; and this tradition is confirmed by many minute traits and touches, manifestly derived from an eye-witness; and even, in some cases, by the very omissions in Mark's Gospel.*

But it is precisely Mark's Gospel which represents the common or synoptic element of the three Gospels. The portions peculiar to it are reckoned as forming but seven per cent., while those peculiar to Matthew's Gospel amount to forty-two per cent., and Luke's to fifty-nine per cent. (Westcott, p. 191). A considerable portion common to the first two Gospels is omitted in the third. It is in Mark's Gospel, also, that this common element is given with the most graphic fulness and vividness of detail. The conclusion appears alike obvious and inevitable, that if Mark's Gospel represents Peter's preaching (so far as that preaching consisted of narrative), this preaching furnished also the basis of those portions of Matthew's and Luke's Gospels which

* See the "Bible Educator," iii., p. 145, where the hypothesis here advocated is briefly propounded; and pp. 195, 196, where the testimonies above referred to are quoted, and the internal indications pointed out. The original text of the testimonies of Papias, Irenæus, and other ancient writers is given by Dr. Davidson, "Introduction to New Testament: The Gospels," pp. 141-147. See also Westcott, "Introduction," pp. 180, 181.

are parallel with Mark's; and thus constitutes the common element of the so-called 'synoptic' Gospels.

This theory perfectly harmonises with the supposition that in those important and characteristic portions of St. Matthew's Gospel which record the Lord's discourses (and which ancient tradition, as well as probability, leads us to suppose he first wrote in Hebrew), he was drawing from his own independent memory or notes, while in the narrative he preferred reporting in the words of his eloquent fellow-apostle to composing one from his own recollection. It agrees equally with the fact that St. Luke claims to have drawn his materials, not from a single authority, but from those "who from the beginning were eye-witnesses and ministers of the word."

I conclude, therefore, that the *protevangelium*, or original first edition of the '*glad tidings*,' was the inspired narrative which must have composed a constant and principal element of the preaching of the great apostle to whom his Master had said, "Thou art Peter; and on this rock I will build My church."

EUSTACE R. CONDER.

The Turning-point in the Life of Christ.

THE preaching of John the Baptist had already awakened the jealous alarm of the ecclesiastical authorities of the Jews when Christ began His ministry, and necessitated caution on His part from the first. Like John, He stood apart from the recognised teachers of the day, for He was no rabbi in the ordinary sense; had no licence from any rabbinical school, such as other teachers held; followed a line of His own in the subjects of His instructions and in His treatment of them, and was clearly no merely passive supporter of things as they were.

From the beginning of His ministry therefore, it had been necessary for our Lord to avoid, as far as possible, any pretext for interference with Him, on the part of the priestly or rabbinical authorities. Even His miraculous powers were subordinated to the preaching of the Gospel, and when exerted, were not seldom accompanied by a command that nothing should be said of their having been so.

In spite, however, of this care and anxiety, reports had spread from

Galilee to Jerusalem : for religious corporations are quick-eared when their vested rights in opinions are endangered. Constant communications were, in fact, maintained between the capital and the provinces, by the passing to and fro of rabbis, on errands of very different kinds. Many of that class were travelling merchants—often on a very small scale, and united business with higher matters; teaching on Sabbaths in the synagogues of the towns and villages in which they traded through the week. Local rabbis, established in every part of the country as tradesmen of the most varied kinds, were able to supply the ecclesiastical gossip of their neighbourhood, and once heard, it speedily passed on with the next rabbi, who having sold his wares had turned his ass's head towards Jerusalem, to replenish his stores, and to revisit the great cathedral centre.

The amazing stir made by John, his fearless denunciations of the hollowness of the religious world around him, and his depreciation of externalism as distinct from sincere humiliation and repentance, had alarmed the schools and priests' chambers, and the appearance of Christ was a bitter disappointment of their hopes that they had no more to fear, now that the Baptist was lying a prisoner in the dungeons of Machaerus. The popularity of Jesus made the matter still more serious, especially as they instinctively felt Him to be opposed to them. Sincere amidst insincerity, [pure amidst impurity, intense and real amidst the hollow and outward, tenderly human amidst harsh exclusiveness, independent amidst abject servility of mind and utterance, it was impossible that He should permanently escape giving them pretext for offence.

The moment for the inevitable collision had, however, come at last. Jesus had returned to Capernaum from a missionary journey, and had once more taken up His abode in Peter's house. Feeling Himself watched, He used unwonted care to avoid cause for trouble, but His position was difficult in the extreme. Crowds drawn by no higher motive than curiosity, or selfish desire to be healed by Him of various maladies, gave Him no rest. Had any consciousness of higher wants been shown it would have cheered Him, but spiritual feelings were everywhere wanting. The rabbis, moreover, were evidently astir, and He knew how great was their power with the people; for to be denounced by them would entail a virtual proscription and isolation, if it did not lead even to imprisonment and death.

Yet He was eagerly busy as ever in spreading the doctrines of the new kingdom of God, availing Himself at times of Peter's house to do so. One day, while addressing a large crowd, partly in the open space before the house, and partly in its upper room, in which a number of rabbis were present, a slight confusion below showed itself as the bearers of a paralytic man, who lay helpless on a couch, tried to make their way—with the burden of living death they carried—to His feet. The house was too full, however, for this, and nothing remained but to take the sufferer up the side stair to the flat roof, on which, as they knew, an opening used for ascent from within in warm weather, would enable them to gain their point. It was as yet closed for the winter rains and cold, but they easily loosened it, and having done so, had a ready means of letting down the paralytic by cords attached to his pallet. This they presently did, lowering him into the room where Jesus was teaching, and laying him on the floor before Him.

Such an incident, at a moment so full of excitement, was exceptionally striking. He who had sought the help of the new Prophet, through so many hindrances, must be supremely sincere; and, as such, specially fitted to receive it. Looking below the surface to the deeper craving that had prompted a course so unusual, Christ at once addresses Himself to these, healing the spirit before He restored the body. The affliction of the sufferer was perhaps due to his own past life, but in any case the words of our Lord show that his heart had been humbled, and that he felt his sinfulness, and longed for Divine forgiveness. He had nothing to say, perhaps could not speak, but his eyes, fixed on Him who was now his hope, told the story of his bosom. Still young, but with only the name of living; anxious, humble, trustful, the words fall on his ear like a voice from heaven—"My child, thy sins are forgiven thee." That they were uttered implies a spiritual fitness in their use.

Such language, at all times wondrous on the lips of man, was especially so from such a speaker. For it is to be noticed that Christ nowhere admits His own sinfulness, and never asks pardon from God for Himself. Yet His morality is ever ideal. It searches the very thoughts, and demands a purity like that of the Eternal. He now sets Himself in open contrast to sinners, and not only announces forgiveness, but claims to dispense it, and that on His

own authority. All that this implied flashes on the minds of the rabbis present. They feel that it is an open assertion of His own sinless perfection, since no one who was not, in his own opinion, at least, in absolute harmony of soul with God, could thus speak for Him. It was, however, still more, though they would not recognise this: it was a proclamation of His kingly dignity as the Messiah—the anointed Head of a new Theocracy which was to displace the old.

The rabbis saw at a glance the fundamental opposition of such claims to the recognised teaching of the schools. Their idea of their office was, that they should humbly follow their predecessors, never varying from them, and citing their authority at every sentence. Forgiveness of sins in Judaism, as in Christianity, was a prerogative of God alone. The leper could be cleansed by the priest; atonement could be offered by the priest for the transgressor; but only the High Priest himself could announce the pardon which was vouchsafed from above. To introduce any novelty in religion, by any departure from conventional language or usages, was a deadly crime in an age of rigid conservatism and outward form; but this was far more, it was a claim to exercise one of the Divine attributes. The excitement among the rabbis was immense; their looks and muttered whispers showed at once their rage and their malignity. "It is a matter of stoning; there is a case against Him at last, before the Sanhedrim at Jerusalem. It is no local matter, to be punished only slightly, but it is an open blasphemy, a matter for the action of the High Court, which can vote death."

Between Christ and Judaism there was indeed a fundamental opposition. The rabbis taught that instruction was the condition of true religiousness; Christ insisted on a change of heart. The one laid stress on the strictest accordance with legal forms; the other was silent about these forms, and demanded holiness of life. The schools laid down endless ceremonial requirements, and attached a religious obligation to them; Christ had no law but that of love to Himself, moved by which man would become absolutely His, in his whole nature. Christ had no credentials from the ecclesiastical authorities; they had their license. They regarded themselves as righteous before God; Christ insisted on their repentance and humiliation of heart—putting them on the same level, spiritually, as the crowd whom

they despised as without religion, because of their neglect of some details of the rabbinical forms.

Their feelings showed themselves so plainly that Christ felt He could not ignore them. The hour had come at last for the inevitable conflict with the religious authorities. It had been deferred as long as possible, but duty had now brought things to a crisis, and however careful not to provoke hostility, He knew no fear when it had to be met. "Why think ye evil in your hearts?" said He, therefore, breaking in on their furtive plotting, "Whether is it easier to say, 'Thy sins be forgiven thee,' or to say, 'Rise, take up thy bed and walk'?" Then turning to the helpless paralytic, He repeated these last words to him. The effect was electric. Slowly raising himself, his eyes fixed on the wondrous Man whose words had brought back new strength to him, he rests on his arm, then sits erect, then, slowly rising to full length, silently obeys his Healer, and lifting up the mat on which he had lain, retires through the opening crowd, gazing as he did so, with fixed looks, at his Restorer from worse than death, bodily and spiritual.

But meanwhile, in the confusion of such a strange scene, Jesus had left the chamber. The die was finally cast. Henceforth the shadow of the cross stretched along His path. He might escape the toils for a time, but He had roused the implacable enmity of Judaism against Him. The turning-point in His life had come.

CUNNINGHAM GEIKIE.

Fresh Notes on a Ram's Horn.

BY A COUNTRY LEVITE.

NO. I.—WHY AND HOW THE WALL FELL DOWN.

WHAT a story-book the Bible is! What a boon to us, in the days long since, when there was no escape from the service, but we must go to listen to the parson, "bumming away like a buzzard clock over my 'ead." It was then we found out, that if we wanted a story that would bear reading many a time over, we had only to open the Bible. The story of Jericho's fall was only equalled by the death of Goliath; and one of the glories of this story-book is that it does not bury the

narrative in a dry mass of moralising. God's stories have all a moral, but they are their own application ; and, indeed, what is history but a series of parables by which Providence makes one age instruct those to come ? In the sixth chapter of Joshua, we have an account of the destruction of Jericho, which even in that early day was a town of magnitude, and well fortified. But why had it to come down ? Was it not because *God punishes national sin by national disaster* ? The wages of sin has always been death ; and this is true of a people as well as of a person. Nations have a hell in which they lie in forgetfulness, as Nineveh the cruel and luxurious is a heap of dirt to-day. What was the so-called Federal War, in which so many thousands of Americans died by the hand of their own countrymen, but the Nemesis of slavery ? Is not the so-called "labour difficulty" "the wages of iniquity" ? Will opium ruin England ? Is it true that the taking of narcotics in various forms increases so rapidly, that some temperance reformers fear that drink is not the worst devil to be cast out ? Is the English missionary working in China to grieve, not merely because the people to whom he preaches are being destroyed through English greed of gain, but because his own countrymen and women are slaying themselves in the sad way he is only too familiar with ? Jericho's sin was a prophecy of its fall, and it is still true, that no place is so strongly fortified but it may lie in ruins at the feet of a foe it has always despised.

God had to teach Joshua something which it will pay us all to learn, namely, that *it is not wise to leave an unsubdued foe in the rear*. Of course it was much easier to go away and leave Jericho standing. Wrong is mostly easier than right ; and many Christian professors think so much more of happiness than duty. It is easier to leave the weeds to run to seed, but that is not the way to pay the rent. Is not this the secret of much of the backsliding which disgraces Christianity ? Jericho is left unsubdued, and then attacks our rear, cuts off the stragglers, destroys the baggage, carries away provisions, and eventually, if it does not slay us, hinders our victory. Let any youthful Christian who has some besetting sin give way to it, and for the sake of ease leave the foe unsubdued, and it will harass him all his life, and perhaps slay him. How true this is of sloth, cowardice, and carelessness ! Are there not thousands of Christians kept in constant danger by some Jericho of evil habit which might have been destroyed years

ago? "The Lord is a man of war," and we shall do well to obey instructions from headquarters, and deal with our sins in the way, lest it "come to pass that those which we allow to remain of them be pricks in our eyes, and thorns in our sides."

The conduct of Joshua in these early days of his command proves his fitness for his office, and when he went forward to reconnoitre he found encouragement where a less brave man would have looked for peril. He was not afraid to go near to the city, to look the difficulty in the face, and there he met with One who gave him the plan of attack and assurance of success. The first verse of chapter vi. is a parenthesis, and must be left out to give the sense. It is the man with a drawn sword (chap. v. 13) who speaks in chap. vi. 2. It is the daring souls who go on and get near the enemy, who escape many a threatened danger, and *find help where others expect a grave*. In college life, the man who pushes on, finds that which afar off seemed a hindrance, is a help, the cheerful challenge brings out the helping hand, and the drawn sword points the way to conquer. This holds good in the battle-fields of life. The way to live is not to skulk behind, but to advance; the greatest peril awaits those who dare not leave the rear. He who will go on shall find that the way to save his life is to lose it. The scene of the resurrection of Jesus was, according to John, "in the place where He was crucified."

Joshua marshalled the host in a manner most instructive to us, for he caused those who carried arms to lead the way. *Armed men to the front*, is still a good rule. Has God bestowed on you, my reader, that which gives you fitness for the front? Then do not remain among the women and children. If you have wealth or rank, come where they can be used. Have you the power to talk? Have you influence over others? Come to the front! We want those who can strike for God and the right, to be where they can be seen. The writer was once living in an African town that was beleaguered by the Dahomian army. Every man or boy who could handle sword or musket had to go to the wall, no one who could bear arms was allowed to remain in the town. If any man so far forgot his duty as to come back into his own house, he had an evil time of it, for the women would surround him, and with clang of tongue cry, "Do you call yourself a man and yet remain here? The men are at the wall! If you are a woman, then stay and help us to cook food for the brave warriors

who wait to look the enemy in the face." Sometimes when we see those who ought to be at the front yet hiding among the women and children, we are ready to cry with Joshua, "Let him that is armed pass on before the ark of the Lord."

We who are of the tribe of Levi may learn something from this story. *The rams' horns were to the fore that day.* Some five or six times we are told of the priests going on before, blowing with the trumpets. There may be some obscurity about the shape of these instruments of music, but one thing is certain, there is nothing mechanical about a trumpet, be it of horn or of silver. There is something very free and cheery about the sound it makes. It stirs the blood, and makes us feel like fighting. The pulpit should imitate the horn, and the preacher should feel that he is a trumpeter. We may rest assured that the world will never be saved by the barrel-organ, even though it have a golden handle. The work of the ministry is largely to encourage those who have before them the dreary seven-times tramp of monotonous duty. It is very hard on those who have burdens pressing them down to the ground, if on the Sabbath they have to listen to something still more dreary than the grim and toilsome weary round of life, and yet we see congregations gladly making their escape from the place where the Levite has let slip a glorious chance of cheering what the narrative calls the "rereward." Is this right? It should be the resolve of those of us who have to speak to the people, to forswear dulness as we do the Prince of Darkness. Never did the writer say "Amen" with greater heartiness than once, when, in a noon-day prayer meeting, he heard one pray that "Ministers might be saved from talking platitudes"!

But we are reminded that in more senses than one "the battle is not to the strong." The strong men who could carry arms would go to the front, but there would be the aged and the feeble, as well as the crippled and sickly, who must stay behind with the women and children. Those who did not know the mind of the Commander would not count the presence of these feeble folk as of any use; yet we learn from the narrative that it was not the armed men who brought down the walls, but something that does not count for much in the way of munitions of war—that is, a shout! The command was, "*All the people shall shout with a great shout.*" This was done at the proper time, and the wall fell down flat. We read, "by faith the

walls of Jericho fell down," nor do we wonder to read this after the statement respecting the shouting. It would take faith to march round day after day, and time after time on the seventh day, and to shout, when there had not been so much as a bit of lime fall out of the joints. It is this rejoicing in the promise rather than the fulfilment which honours God. When Mr. Moody asked the people to sing, "Praise God from whom all blessings flow," and thus give thanks for all the good God was about to do in London, that was shouting that would make the angels strike their harps of gold.

It is still true that if you take from the churches' work that done by those whose assistance does not count for much by superficial observers, the results would be very different. Should any of those quiet, unobtrusive workers do me the honour of reading this article, they will see that there is at least one of the Levites who knows that swords and horns are only useful as leading up to the shout which preludes the noise of the falling wall.

There remains only to say that "*the scarlet line*" tells a double tale for those who read, to take which lesson they need the most. For while it is true that we are saved by faith, as Rahab was, and that the blood-red mark screens from the sword of the avenger, it is also as true that in helping others we help ourselves, for the cord with which she lowered down the spies was the one she used as the sign of the hope of deliverance. When the son of Saul was so loving to the hunted David, he did not know that his only child would be a cripple, and would need the sympathy and hospitality of others, and that by his faithfulness to his friend, he was securing a home for his lame son. It has always been so, and it is to be hoped that we shall put the scarlet thread in the window, as a memorial of something done for the good of others, and a sign of trust in the word of our Joshua, the Leader and Commander given to the people of God.

The Widow of Nain.

THOUGH the mention of Judæa in Luke vii. 17, and of the conveyance of the tidings to the Baptist, with its result (verses 18 *et seq.*), might serve rather to identify the scene of our Lord's first miracle upon the dead with a village called Nain in Judæa [mentioned by

Josephus (Wars, iv. 9, 4)], yet certain general considerations, and the express note of time given in ver. 11 point to the traditional village of Nain in *Galilee*, not far from Capernaum.

The three miracles of raising the dead offer many interesting points of comparison, which cannot fail to impress us afresh with the beauty and truthfulness of the sacred Word. These, however, must be at present left to the discernment of the sympathetic reader. It is proposed to confine our remarks to the first miracle, which presents us with three subjects of thought :—The bereaved mother ; Our Lord ; The people.

I. *The Bereaved Mother*.—Painter, as well as physician, we can believe St. Luke to have been. Desolation was never more graphically and pathetically summed up than in the words : “The only son of his mother, and she was a widow.” Her son had been her light, her joy, the comfort and support of her declining years. She hoped to have lived to see a younger generation gather round him, and she could have departed peacefully, knowing that the place which he had filled in her heart was being filled in his by others. She hoped to have left him as a legacy to the world, destined to many years of usefulness and honour. She hoped to have had him to soothe her passage across the dark bourne, with his kiss and his strong hand clasped round hers. She hoped, when all was over, to have had him to lay her old head in the grave. She had no heart, no interest, left in life now. No one to love, if many to pity ; and pity will not take the place of love. Her only wish now was to follow him as soon as God will.

Let us picture that young man’s feelings in parting from his mother. Who would look to her when he was gone, and shield her from the storms of life ? We are told of no beloved disciple to whom the sacred trust was committed. It was bereavement indeed. If she had gone before him, how cheerfully could he have died !

It is hard, too, for the young and the strong to leave the world that is just opening about them ; the world, with its natural beauties, its attractive and endearing friendships, its great field of noble work lying before them, inspiring with such a noble energy as drove Christ forth from the wilderness into His sphere of active work in Galilee ; the world, into grappling with which they have come, and have just begun to feel that they are the stronger and can overcome it.

“I have *finished* the work given Me to do.” From these words of

Him whose life was also prematurely ended in the reckoning of man, let us take peace and strength. No one goes *before* his work is done, as none is spared a moment *after* it is done. A broken column over the grave of man, woman, or child is the strangest commentary ever made by the creature of a day upon the ways of Him who seeth the end from the beginning. Go when we may, we all go in the *midst* of *some* work, else were eternity not for man.

"Death takes us by surprise,
And stays our hurrying feet,
The great design unfinished lies,
Our lives are incomplete;
But in the vast unknown,
Perfect their circles seem,
E'en as the bridge's arch of stone
Is rounded in the stream."

Cut off prematurely, sayest thou? What if it be that the corn of wheat must fall into the ground and die, and *thus* bear much fruit? What if self-sacrifice of the highest be called for, sacrifice of a life at its prime, before taste for the world has died out, and the passions have cooled, and the pulses have long beat feebly? Is death so much a sacrifice *then*? What if there are those feelings to be wrought in men which could not be otherwise than by witnessing an early death? The death of the young and strong excites pity, excites regret, calls into being a thousand emotions which must else lie dormant. The death of one younger than myself is a note to me of peculiar warning. Where, if all must take their natural course, were the beneficial lesson that no life is indispensable? Where the sense of mystery that reaches forth unto a Providence?

Bereaved mother, a word to thee. Has he not, perhaps, been taken from that which, had he lived, would have made thee wish with thy whole heart it had been even as it is now? He is thine only one? If he is dear to thee, think him as much so to thy Saviour. Rejoice rather that he is gone, he, thy pride, in the fulness of his strength, to live throughout eternity the best of his life to Jesus, one of that chosen band, walking with Him in white, "for they are virgins"; gone at an age when the Saviour too left this world. Thou art privileged to know something of the grief that rent the heart of the virgin-mother. Moreover, thou hast carried him forth unmarred. He is gone to his rest in the fulness of his beauty. What if he had

been borne home to thee a shattered, unrecognisable thing, that would have mingled horror with thy grief? Nor has he perished by his own vices, a slow suicide. Thou canst be proud of him, speak of him to all as one that was worthy to die, because worthy to live. He was thine only son? Think, that in the innermost life of each there dwells one dearest, only thing, and that give it up he must, ere he be fit for the kingdom of God. Think, too, thy son had *all* thy love. None can dispute his place; none can teach thee to forget him; and he has gone in the freshness of his manhood, *thy* son, all thine, before others could share thy claim, before he bore the stamp of another nature, and had given to any other his affection. Thou hast lost an only son? Thou are not the first, nor yet the last. Strange, thou sayest, that in the midst of ten thousand the arrow that flieth by day, or the pestilence that walketh in darkness should find out him who can least be spared? Let this be to thee a token of the mysterious, all-embracing, elective purposes of God. Sorrow has done its worst. That thought, too, will lend strength. Bereaved, thou hast yet the memories of the dead. We hope for that we see and know not; the reality may dissipate the dream; but the past is a secure possession; nothing shall ever dim its colours. Its joy no one taketh from us, it lives without a shade of bitterness. There find we the "mild angelic air," the "rapture of repose." The voices we hear are those of other days; and we grow old, but the forms and the voices are ever young. Dead objects in this world in which thy lost one lived and moved retain their associations. His death will charm forth a thousand voices that speak of him, of what he did and said in the happy yesterday. Ay, and there are duties to others still. Would he who is gone care to think that the thought of him paralysed thy usefulness, knowing what he does *now*? Perhaps the one object was taken just because it *was* one, and, consciously or unconsciously, had become too much of an idol; or, perhaps, it was not idol enough, and thou didst need to see it through thy regretful tears. If so be *thou* hast nothing to learn, there is a lesson of superhuman patience, fortitude, faith to teach to others. Still, thou criest, he was young and in his prime. His life has been short. Yea, he *has* been taken in his strength, followed by regrets, capable of doing more than he has yet done. Better this than to have outlived his day and his usefulness, to have been covered for years with dust, and consigned to the world's shelves, with the spirit

perhaps stronger than the body, or with both a sorry sight, provoking the thought that it were well we had known him as he was, not as he is. Moreover, transform not the relative into the absolute. By thy standard, by the rude outward computation of years, his life has been short, a mere gleam of sunshine swallowed up in clouds, a bird flitting through the lighted hall from darkness into darkness. With the Lord one day is as a thousand years. Time is not an entity, but a fraction of that same eternity of which all are heirs. Each possessor of talents has but "few things" after all. Measure not life by its extensiveness, but by its intensiveness. There is a wide gulf between *being* and *living*. But, thou sayest, life is half over before we know how to live; one half of life is spent in learning how to spend the other. He has gone before he could apply his hardly-won experience. Yes, but it *was* experience. Every blunder was wisdom, every stumble was strength. Life is the acquirement of method, not the execution of detail. His battle was won. Out of the Mammon of unrighteousness has been formed the friend—character based on solid foundations—that receives him into everlasting habitations.

II. We now speak of our Lord's attitude on this occasion.

1. In the associations of the miracle there is much of deepest interest. We note the unexpectedness of the call upon the Lord. We note His power to grapple with sudden emergencies, His readiness, His resource, His ever-present, living interest, His watchfulness of opportunity, His intuitive perception, His decision, the grace which sheds unexpected light upon the darkest hour of human perplexity or sorrow.

Again, we are told that Jesus "was filled with compassion" at sight of the funeral procession. On at least four other occasions (Matt. ix. 36, xiv. 14, xx. 34; Mark i. 41), the same thing is recorded of Him. His benevolence was winged by keen sensibility, sensitiveness, imaginative power. These were consecrated in Him as in themselves a refining and educating influence. He not only released from trouble, He shared it; more than acts or words, were His look and gesture. He pitied even what, to the sufferer, would not consciously call for pity; pitied even those who would not know He pitied. Nor did incessant contact with objects of pity petrify in Him pity out of existence. Perhaps, in this case, He thought of that virgin-mother who was soon to occupy that widowed mother's place.

Again, the active expression of our Lord's sympathy is characterised by paucity of words. They are common-place, apparently unsympathetic, in striking contrast with His own tears at the grave of Lazarus; but testifying, in their very nature, to the eloquence of the look that accompanied them, to the depth of His sympathy, who knew, and was yet Himself to experience (Matt. xxvi. 36-46), the sacredness and solitariness of great sorrow. Moreover, in His sympathy, He ignored proprieties. He touched the bier; a thing forbidden on pain of incurring pollution. It was by the same touch, illegal, that He healed the leper. In the same superiority to rule and law, He ignored the fact that it was the Sabbath-day when He performed some of His cures. The Pharisees themselves had, truer in practice than in theory, overleaped ceremonial niceties. Human nature, moved by irresistible impulse, ever and anon bursts the bonds in which, in its normal states, it consents to flow, and pronounces that it is force, fervour, earnestness, not mere accuracy, not mere drivelling after the mint and anise and cummin, that make life. In such a moment as that which was then experienced by our Lord, who stops to consider etiquette?

2. We speak of the miracle itself. All the details are simple and common-place, entirely divested of any clothing of the would-be wonderful.

In the extension of this mercy to some, not to others, we see the mystery of that Divine preference which chose Jacob and the Jew, and left Esau and the Gentile; which chose the widow of Sarepta and Naaman the leper. Moreover, in that mercy there were the elements of fresh trials. Again there were all the anxieties to undergo, all the battle again to fight, the prospect again of severance. On these terms, who would have the resurrection of those he loves best, save as a gift, to be received with resignation, and in fear and trembling? But, say thou hast him back. Is he to suffer in the future, or art thou again to be bereaved? If the latter, why wish repeated that which now pains thee? If the former, why selfishly wish him to suffer?

A wish that resurrection were possible is sometimes the fruit of self-reproach for negligence, real or imaginary, towards the objects of our affection, which comes most deeply with bereavement. Art thou sure then, that the future would better the past? that thy regrets are not the fruit of this trial only, and of the very depth of thy love? If there be room for repentance, thinkest thou he does not see thee, and

sympathise with thee still? How knowest thou but that, by his intercession, thou art destined to become what, hadst thou preceded him, thou never couldst have been? Thank God, if much of thyself, nothing of him, thou canst remember that is unworthy.

But why are miracles of resurrection no longer possible? Because there is no longer the same end to be served. In our present state of spiritual attainment, there is not the same necessity for these things as in our Lord's time. We no longer require those types, now that the Great Resurrection, their antitype, has passed into our life. Miracles of resurrection were necessary *before* the resurrection of Christ; they were necessary *after* it, only so long as it was still a fact requiring to be taught to men. Moreover, we *have* the assurance that the dead will rise. We cannot admit, in this instance, a condition which enters into no other prayer—viz., that God shall not only answer, but answer in *our* time and *our* way. Such considerations will serve to show how vain it is to attempt to deal, from a merely scientific point of view, with these or any other miracles. Ignore the spiritual element in miracle, and we at once abandon their defence.

Lastly, such miracle may be held typical of certain conditions of human life. Death is constantly taken in the New Testament as a type of sin. Renewal of human nature is spoken of as resurrection with Christ. So, regarding this case of the widow's son, we have a sadly accurate picture of the young men of our time; while yet, in the miracle, we are reminded that God's ways are not man's, that He is limited by no human conditions, and makes glory to Himself out of men's impossibilities; that natures, unapproachable, impervious, are yet not beyond the power of the fiat, "Young man, I say unto thee, arise." In the light of this miracle, let every heart-sick, half-despairing worker take to heart the words of the prophet, "O man, greatly beloved, fear not. Peace be unto thee; be strong, yea, be strong."

III. It remains only to say a word regarding the people who accompanied the mourner. Gratifying as this expression of sympathy, this last tribute to her son, must have been to the mother's heart, the very crowds would cause her to feel more solitary. In this, as in other such popular gatherings, however, morbid curiosity probably played a considerable part. Certainly, in the feelings excited by

the performance of the miracle, we at least trace no thought for those of the mother. We find only superstitious fear, which, in its turn, gives place to wild enthusiasm. The words of the people seem to denote that the miracle recalled those of Elijah and Elisha, and the prophet's vision (Ezek. xxxvii.). They indulged in sentimental Messianic dreams; they built themselves up afresh in national pride; they gave themselves over to self-important babbling. We have only here a fresh illustration of that false spirit to which it was our Lord's sad destiny to minister. With all their enthusiasm, He knew that there was no real life, no deep apprehension of the character of the truths He had come to teach.

Innerleithen.

W. IRELAND GORDON.

The Story of St. Columba:

AN EARLY CHAPTER OF CHURCH HISTORY.

THE scene is in Scotland, and in the sixth century. The story relates to events lying between the years of grace 521 and 597.

These dates impress us differently, as we look across the intervening thirteen centuries. Thirteen centuries in the history of Egypt, Assyria, or Greece are as a watch in the night. They are as yesterday in the history of Rome; but in the history of Scotland, which of us could, on the spur of the moment, mention ten facts of Scotch history dating from the sixth century?

The establishment of feudalism under Malcolm II. is a milestone marking half the distance between that time and our own. The invasion by Hako the Norseman is seven hundred years in the future. Bannockburn looms through the mist of eight centuries. Flodden, the Reformation, Glencoe, seem events an hour distant, compared with what happened in the year of our Lord 521. Queen Mary and John Knox are like persons to whom our grandfathers may have spoken when we mention them along with Saint Columba.

This impression of vast antiquity must be accounted for otherwise than by the mere lapse of years. Our life in the nineteenth century has far more in common with the Greece of five centuries before our era, than with Scotland in the age of Columba. We are carried back to forgotten civilisations; to nations whose manners and life have faded from history; to years that are now unremembered, like the

leaves which decked the trees of their summers. We are thrown back into a Britain from which the Roman legions have been withdrawn for little more than a century: Britain of the times of the Heptarchy, and of the semi-mythical Hengst, Horsa, Arthur, and Merlin. A writer on the age of Columba beautifully compares it to a broad and deep valley lying between two mountain ranges. On the tops of these the sun is shining brightly, while the valley lies in mist and darkness below; and only a different shade of the blue on the tops of the hills tells of the valley deep in shadow. We know something of Scotland during the Roman occupation of Britain, and we know something of it in the tenth century; but we know comparatively little of its history in the intervening period.

But it is into this valley that we must descend, and it is a land of myth and fable. Things substantial and unsubstantial hover round us like the figures in a dream. We can hardly trust ourselves to stretch out a hand and touch anything, lest it should dislimn, like clouds which are dispersed by the rising sun. Does any one suppose that the story which is now to be told rests on no better authority than the deeds of the Knights of the Round Table? The writer hardly knows. But let us stand and watch the dim figures as they flit past us. Some of them, no doubt, are unsubstantial enough; but we will challenge others, and find whether or no they come from the realm of shadows.

Local tradition says that St. Columba was born at Gartan, in the county of Donegal, in the year 521. His father was Felim, great-grandson of Neill of the Nine Hostages, founder of the house of O'Neill, and king of Ireland. By him Columba was connected with the royal houses of Scotland and Ireland. His mother was Aithne, daughter of Macnave, a chief in Leinster. Of his father we know nothing but the name. Saint Adamnan, the first biographer of Columba, relates the following legend of his mother:—"On a certain night an angel appeared to his mother in a dream, bringing a robe of extraordinary beauty, in which all the most beautiful colours of all the most beautiful flowers were exquisitely blended. With this beautiful robe he presented her, but he soon after took it out of her hands, and having raised it, and spread it out, he let it fly through the air. She, being sorrowful for losing it, said to the angel, who appeared in the form of a man of venerable aspect, 'Why do you

take away this cloak from me so soon?' The angel replied, 'Because this mark of honour is of too magnificent a nature to be left longer with you.' Hereupon she saw the robe flying gently in the air, and gradually receding from her; she then observed it expanding itself, until its size exceeded the plains, mountains, and forests, when she heard the following words: 'Woman, do not grieve, for you shall bring forth a son, who is predestined to conduct innumerable souls to heaven, and who will be reckoned among the prophets of God.' At these words she awoke from her sleep."

This is all the figure Aithne makes in history, and then she vanishes into the unknown.

Columba was baptised by Cruithnecan, who, according to ancient Irish usage, was also his first teacher. From Cruithnecan's monastery at Kilmacreggan, in Donegal, he travelled southwards, and studied successively under Finnian, Bishop of Clonard, Fenbar, and Gemman of Leinster. He seems to have owed most to Gemman, who, on his part used to consult with his pupil rather than with the older men by whom he was surrounded, on the most important subjects. His parents intended that their son should be a priest, and as Gemman, though a teacher of theology, was probably a layman, he was ordained by Etchan, a bishop in Meath. After his ordination he entered the monastery of Glasnevin, near Dublin, where he remained until his twenty-eighth year. He here met with Congal, Kenneth, and Ciaran, men who were to be his companions through the whole of his after life. In the year 553 he founded his first monastery at Durrough. There is some uncertainty as to the locality of this place. Armagh, Durrow in King's County, and Derry, all claim the honour of having been Saint Columba's first foundation. At this time he was in his thirty-second year, and had quitted Glasnevin only four years before. But so widespread had his fame become in this short time, that when, on the occasion of founding Durrough, he visited the neighbouring monastery of Clonmacnoise, the monks all crowded out from the little grange farms near the monastery to meet him. "And so great was the crowd," Adamnan tells us, "that a canopy of wood was supported by five men, walking by his side, lest the holy abbot, Saint Columba, might be incommoded by the pressure of that multitude of the brethren." An innocent picture of Hibernian over-exuberance. Five men bore the canopy—one more than was necessary!

It has been usual for Columba's biographers to represent him as a meek and gentle monk, and devoted missionary, whose whole life was seasoned with the "sweet reasonableness" of Christianity, and we shall afterwards see that as his character ripened and mellowed with age, these were his characteristics. But the Columba with whom we have now to deal, was a different being. Possibly owing to his high descent, he was proud and ambitious, impatient of anything which seemed a slight on his authority or dignity. From stray expressions thrown out in Adamnan's book, we gather that he was a man of massive build and commanding appearance; tall, with deep gray eyes, which could be soft or fiery by turns; a stentorian voice, enabling him to chant the psalms so that they were heard at the distance of—what Adamnan calls—a mile; arms so strong that when his turn came to grind the corn in the monastery quern, his task was done so quickly that he was said to have had angelic aid. Altogether, he seems to have been one to whom the muscular side of Christianity was by no means unfamiliar. In the year 563 he quitted Ireland, and crossed to Scotland on his lifelong mission to the Picts.

Different reasons are assigned for Columba's leaving Ireland. Some writers, and among them most of those who wrote near his own time, ascribe it to pure zeal for the spread of the Gospel. Others tell of his having made a transcript of a copy of the Psalter owned by Finnian, who, with misty views as to the rights of property, claimed not only his own book, but the copy which had been made from it. On his claim being substantiated by King Diarmid, who argued that as to every cow belonged its calf, so to every book belonged its copy, Columba left Ireland in anger, vowing never again to set his eyes on the hated island. Others, with greater show of probability—inasmuch as authentic Irish history refers to some of the circumstances—ascribe it to his having been the cause of three sanguinary battles, in which many lives were sacrificed.

The ancient abbeys and monasteries had right of sanctuary, but this right was not extended to criminals fleeing from the hand of justice. On two occasions, however, Columba appears to have abused the right of sanctuary attaching to one of his abbeys, probably that of Durrugh. On the occasion of the feast of Tara being held in the year 560 or 561, Curnan, an Irish chief, killed one of his brother

chieftains, and fled to Durrugh. He was pursued by King Diarmid ; but Columba, with a pride probably due to his high birth and ecclesiastical pre-eminence, refused to give him up. Diarmid broke the sanctuary, and put Curnan to death. It is said that hereupon Columba collected his friends, the clan Neill, and defeated Diarmid and his Connaught men at Culdreivne. Another battle between the same forces was fought, it is said, at Colraine, but the issue of it must have been doubtful, as no local tradition comes down to us confirming it. Or may Culdreivne and Colraine not be the same, thus reducing the battles to two? The other battle, Cuil Feadha, was fought on account of a similar breach of sanctuary. It is somewhat startling to find that one who was afterwards so eminent a missionary of the Gospel of Peace, commenced his career amid such auspices ; and if either of the other assigned reasons for his coming to Scotland was as well substantiated, we should incline to it, rather than to this. Traces of the same vindictive spirit appear at times in his after life, though they become more and more rare towards its close. For instance, on one occasion a robber came over from Ireland and plundered some part of the monastery of Iona. As he was making his escape, he was discovered by Columba, who made after him, using totally unproduceable language, until he reached his boat and pushed off. The saint had no boat at hand to enable him to follow, but waded into the water after the culprit ; thus pursuing him with true Celtic pertinacity as far as possible on the road to Ireland, cursing him the while with that stentorian voice of his, which on this occasion may probably have been heard at the distance of a mile !

After Cuil Feadha was fought, a council of the Irish Church was held, and it was decided that on account of his share in these battles Columba should be exiled from Ireland, and sent as missionary to the Picts of the north of Scotland. A slight variation of the story says that at the council Columba voluntarily agreed to become a missionary, as an atonement for his conduct. This seems the more likely version. Thus we appear to have arrived at a reconciliation between two of the reasons given for his leaving Ireland ; the story about the copy being left out of count, as in all probability an invention of some mediæval monk of strong mythopœic tendencies. Adamnan, and those who merely follow his narrative, omit all notice of Culdreivne and Cuil Feadha, and say that he voluntarily agreed to

become a missionary to the Picts. In this convenient fashion history is often written.

To return to the story. In the year 563, two years after Culdreivne and at the age of forty-two, Columba set sail with twelve companions from Derry. Their vessel was a curragh or wherry, made of wattles, and covered with hides. In this frail bark they faced the storms and currents of the Hebrides. Tradition says that they first landed at Islay; but it was too near Ireland, and so rich and fertile as to be a very insecure possession for a few poor monks in those marauding times. Colonsay seemed better suited for their purpose, so here again they landed. But on climbing a hill, Columba saw the coast-line of Ireland still on the horizon; so again they set sail, and at length, on the Eve of Pentecost, they reached Iona.

The tourist who visits the island is still pointed to the spot where he landed, a little sandy bay on the south side of the island. Tradition may safely be trusted with the custody of such facts. Columba climbed the highest hill on the island—Carn cul ri Eirinn, it is still called, "The hill with the back turned upon Erin"—and saw that no trace of Ireland was now visible. It is said that thereafter he and his companions buried their boat, lest the sight of it should tempt any of them to return.

Some uncertainty exists as to the source from whence Columba received a gift of the island. Bede, who was well versed in the history of the monastery, and who wrote much nearer to Columba's time than any one who has touched the question, says: "He came at the time that Bridius (otherwise Brude), a most powerful king, reigned over the Picts, and in the ninth year of his reign, and converted that nation to the faith of Christ by his preaching and example; on which he received from them the foresaid island (Iona) in possession, for the purpose of erecting a monastery." Ussher, on the other hand, who follows the "Annals of Ulster," says that Iona was given to Columba by Conal, King of the Dalriad Scots. The island lay on the borders of the two kingdoms, and probably what one king gave, the other would pretend to give too, and thus each would establish a sort of claim to it.

The oldest part of the present ecclesiastical ruins of Iona is the chapel of Saint Oran. It was built by Queen Margaret, in memory of Saint Columba, no doubt on the site of the little primitive church

formed of wattles, and plastered with slime, in which he worshipped. Thus the oldest memorial of Iona is five hundred years later than the time of which we are now speaking.

Two years were spent in building the church and monastery, and in bringing into some sort of cultivation the land in their immediate neighbourhood. An idle story is told in connection with the building, which need only be referred to here in order to point out its absurdity ; though it is gravely recorded as fact by the chroniclers of Iona. It is said that a demon threw down the walls as quickly as they were built, and that it was made known to Columba that until one of their number was buried alive as a sacrifice, the monastery would never be built. The lot fell on Oran, and the legend says that he was buried under the spot where the chapel now stands which bears his name. A mischievous story, which, if traced to its source, might possibly be found to have originated among the Pictish priests, and to have been spread by them to destroy Columba's influence.

"Better is the end of a thing than the beginning thereof," says the wise man, but we must make exception concerning monasticism. Take, as two types of monastic life, the simple life in the monastery of Iona, and the life in—say the abbey of Woburn—at the time of the dissolution of the monasteries. Monasticism had sadly degenerated before the latter of these was possible. It is because monasticism ministers (though in an unhealthy degree) to one of the deepest and most sacred passions of humanity, the desire for self-sacrifice, that it took such deep root in the religious sentiment of the primitive and middle ages, and retains so much vitality in modern times. The conception is centuries older than Christianity, Buddhism had its thousands of dreamy devotees, and the Essenes of Palestine were a sect of philosophical ascetics who approached pretty closely to the monastic ideal. But for the first four centuries of our era we do not hear of it in connection with the Christian Church. When we remember that even during the apostolic age error and schism crept into the Church, we need not wonder that in the course of four hundred years a system so alien to the spirit and practice of the Founder of Christianity should have secured a place within her pale. Once established, its growth was rapid, and by the time that the rule of Saint Benedict had been established in Italy for fifty years, many of the finest and truest minds in Europe were

under its sway. The corruptions of the Roman world at that time were such, that many must have fled to the Benedictine monasteries as from a plague-stricken city. And we must remember that the monastic life of the West was an intensely practical thing, altogether unlike the dreamy seclusion of the East. The missionaries who spread over the north of Europe, and were the means of converting the races in these barbarous regions, were the Benedictine monks. But it is very unlikely that Columba had ever heard of the rule of Saint Benedict, and simple as was the life led by the early European cenobites, the basis of the rule of Saint Columba was simpler still. In every way a purer life was nourished in Iona. It was a stranger to all the distractions which vexed the Continent. Of the calamities attending the fall of the Roman Empire, and the misery consequent upon the disintegration of a civilisation which had been the slow growth of centuries, Scotland, owing to its insular position and political unimportance, knew nothing; and thus, those who came for shelter to the monastery of Iona were not men fleeing from all this untold vice and misery, but men who came, in most cases, from the pure passion of holiness and devotion to Christ. We can thus discover one element towards a purer life in the little lonely island, as compared with the great European establishments. We must remember that this infant church in Scotland, like its parent in Ireland, was free from the domination of Rome, under no subjection to the Metropolitan see, and so completely insulated as to come little in contact with the corruptions which year by year became embedded in the Roman faith and doctrine. We recognise a second element towards this comparative purity if we also remember that though all the monks of Iona were unmarried, there was no vow of celibacy in the rule of Saint Columba; and we can conceive of yet a third element. Neither Romanist, Episcopalian, nor Presbyterian need go to the monastery of Iona to establish a hoary antiquity for his particular form of church government. There was no bishop, in the sense in which we understand that term. The head of the monastery was always called abbot, and his authority over his brethren was supreme; but he had no exclusive episcopal powers. When a member of the brotherhood was consecrated for a special mission, he received his consecration at the hands of all the order. There were confessors—"soul friends" is the beautiful name by which they were known—but these men did not give absolution, they told the penitent his duty,

and urged its performance, and they taught that frequent repentance is of no value when there is as frequent transgression. One very prominent feature of their divergence from the Church of Rome was in their refusing to attach any weight to tradition, and going for instruction directly to the Word of God. For this purpose the study of Holy Scripture was a very special part of the work of the monks of Iona. Much time was also spent in transcribing portions of it, especially the Psalter.

Prayer, praise, and meditation, these were their occupations. Only think of it! Men making that their business, living on it, living in it. The whole idea of Christianity has changed since that time, and in our unreflective, irreverent age, we can hardly imagine men taking pleasure in so austere a religion.

"We chatter on, and hurry by,
And never once possess our souls,
And then—we die."

That secret of the soul as a "possession," was made clear to these men, and they reached that possession by fasting, and meditation, and prayer; by living in the pure and the spiritual, and by "not making provision for the flesh, to fulfil the lusts thereof."

Edinburgh.

JOHN A. ROSS.

(To be concluded in our next.)

New Year's Eve.

"Why sleeps the future, as a snake unrolled,
Coil within coil at noontide? For the WORD
Yields, if with unpresumptuous faith explored,
Power at whose touch the sluggard shall unfold
His drowsy rings. Look forth! that Stream behold,
THAT STREAM upon whose bosom we have passed,
Floating at ease while nations have effaced
Nations, and Death has gathered to his fold
Long lines of mighty kings—look forth, my soul!
(Nor in this vision be thou slow to trust).
The living Waters, less and less by guilt
Stained and polluted, brighten as they roll,
Till they have reached the eternal City—built
For the perfected spirits of the just!"

So sang Wordsworth at the close of his gorgeous collection of ecclesiastical sonnets. Who has not yearned at times for the prophet's vision?

We are fashioned by our Creator with heart and soul which are unsatisfied with all the wondrous Past. It is not enough for us. He has made us to look onward as well as backward. The inspiration of science is its power of prevision. The enthusiasm and excitement of business draw their nourishment from the hidden future. The sceptre of the statesman is the truth of his forecasts.

The future of the world has a boundless fascination for us. We enjoy even now the bare prospect of appreciation, of love or reverence, in a future, near or remote. Men write their own epitaphs, prepare and garnish their own tombs, hungering thus for days which they will never see, anticipating thoughts and ways in which they will take no part.

We are all gazing wistfully into the strange, pathetic mystery of a new year, with the marvellous changes it must bring, to individuals and families, to parties and nations, to institutions and churches. There is enough to stimulate to fever-heat this natural passion at the present moment. The equilibrium of nations is far from stable. Violent and angry passions confuse the judgment of sensible and well-informed men. Diametrically opposite views are entertained, and contradictory judgments dogmatically announced concerning the same facts. What one half of the nation calls right, another half calls wrong. What one exults in as high-minded patriotism, another denounces as judicial blindness and blundering. What one man calls true conservatism, another repudiates as revolution. Of course the forecasts which are attempted concerning the future, in the light of which all these contradictory judgments upon the present are pronounced, vary almost infinitely. It appears to us remarkable that, on the other hand, the forecasts of faith with reference to the future condition of our own personality, and the future manifestation of God in humanity, should be, comparatively speaking, consentient and not diverse. In the main, all Christians believe in the eventual triumph of Christ. He (say they) must reign for ever. However slow the progress of His kingdom, however menacing his enemies, He must and will conquer. All other masters of the human heart, condemn and doom. He alone blesses. He came not to condemn, but to save, and He will fulfil His promise. Every new fact reveals the boundless adaptability of His Gospel to meet the conditions of humanity. In their heart of hearts all Christians see the ultimate victory, not of their own church, or

dogma, or sect, but of Christ. It is because they believe that their dogma or church is identified with Him, that they anticipate any triumph for it. But He is the Victor; He is Lord of all. Amid all discordant notes from the schools, there is one great faith in Him as the giver and guarantee of eternal life. "Because He lives we shall live also." This is the charter of Christian hope. Sixty generations of men have passed in grand procession across the stage of time, singing His praises, and with prophetic eye and heart enduring as seeing the invisible. The previsions of science may be falsified by the discovery of new facts. The eager anticipations of the market and the most secure investments of hoarded wealth may be scattered on the winds by new discoveries, or unlooked-for combinations. The world and all things therein may be burned up to-morrow, by some sudden cosmical change, but He is "the same yesterday, to-day, and for ever." Righteousness and mercy, truth and love; the Life of life, which is the Light of men, cannot pass away, can suffer no "sea-change." We can imagine the law of gravitation reversed, "the Sun himself may die," but we cannot imagine the cessation of the pulses of the Infinite Love to the souls which live in that deathless Heart of God. It is this which the eye of faith sees, and which when once seen secures the invincible assent of the "number which no man can number," gathered out of all kindreds, nations, and tongues. Let those who have the most of the prophetic vision prophesy much. Would God that all were now what assuredly one day all *will* be, prophets of the Lord, "looking before," and seeing the cycles of the Eternal Life.

187—.

APOLLOS HOWARD.

Literary Notices.

Hours with the Bible; or, the Scriptures in the Light of Modern Discovery and Knowledge. From Creation to the Patriarchs. By CUNNINGHAM GEIKIE, D.D. With Illustrations. (S. W. Partridge and Co.)

Although Biblical expositions and commentaries multiply upon us beyond all adequate notice and appreciation, Dr. Geikie has struck into a new vein of illustration, and has done his work admirably. The volume before us reveals extensive research in the regions of geology, archæology, and comparative theology. The writer is alive to

the last thing said by friend and by foe, and he has presented his great accumulations of knowledge in an easy, readable, and popular style. This first volume of what we trust will prove a series, consists of twenty-four essays, or excursions on such themes as "Ancient Legends of the Creation," "The Antiquity of the World," "The Antiquity and Origin of Man," "The Flood," "The Migrations of Abraham," "Joseph," and the like. They are characterised by a fine perception of the specific points upon which readers need the judgment of an accurate and mature scholar, who knows, and is able to appraise at its true value, the fresh light that modern discovery has thrown upon the most venerable records of man's origin, and God's ways with him.

Studies in Genesis. By the Rev. STANLEY LEATHES, D.D., Professor of Hebrew in King's College, London. (Elliot Stock.)

Notes on Genesis; or, Christ and His Church among the Patriarchs.

By the Rev. NATHANIEL KEYMER, M.A. (T. and T. Clark.)

These small volumes, occupied in the main with the same general theme as Dr. Geikie's "Hours with the Bible," are addressed to different classes of readers. Dr. Leathes has confined his treatment to direct interpretation of the narrative. He suggests the possibility that Cain really united himself to some aboriginal tribes, distinct from the Adamic race, and favours the theory recently advocated by Mr. Balgarnie, that the enormous longevity of the antediluvians really represents that of dynasties rather than individuals. The volume throughout is very interesting and suggestive. Mr. Keymer's "Notes" might be called plans or sermon sketches on the principal paragraphs of which the book of Genesis consists; but they are all constructed on the hypertypical principle which finds the New Testament revelation latent in every page. Some are ingenious enough, others seem to us very absurd, "jumping over hedges and ditches to Christ."

Ida Vane: a Tale of the Restoration. By the Rev. ANDREW REED, B.A., Author of "Alice Bridge," etc. (John F. Shaw and Co.)

Mr. Reed is utilizing, with marked success, his studies and research into the history of religious life in England. In the story entitled "Alice Bridge," he threw his readers into the midst of the thrilling events of the reign of Charles I. and the early days of the Common-

wealth. The persecuting spirit of Laud and Strafford, and the Stuarts, passed away amid lurid storm-clouds, the atmosphere became serene, and the heroes of the story were left in full possession of the privileges and rights of conscience. In the present volume the author describes the troubles of the closing years of Oliver Cromwell, the impracticable nobleness of Harry Vane, the license and perfidy of the Restoration. Absolutism in the State, corruption of morals, prelacy *in excelsis*, while the holiest and best of England's worthies were the victims of petty persecutions, malignant informers, and heartless ingratitude—provide our author with his groundwork. Some of the characters of the earlier story, veritable and imaginary, appear once more in *IDA VANE*. The romantic fortunes of the daughter of Harry Vane are well told. Many incidents are arranged to bring out the real characters of Vane and Marvell, of Oliver and Richard Cromwell, of Charles II. and James, of Chancellor Hyde and the Earl of Craven. The imaginary Flemish noble and his illustrious and beautiful wife are the *Dü ex machina* of the story. The plague and the fire, the authors of the "Paradise Lost" and the "Pilgrim's Progress," are all brought into the narrative with effect, and few will read without some stirring of the blood, the thrilling story of the furnace of affliction in which the principles of religious liberty, and of the Congregational church were put to the fiercest tests, and came forth as gold tried in the fire.

The Congregationalism of the Last Three Hundred Years, as seen in its Literature, with Special References to certain Recondite, Neglected, or Disputed Passages. In Twelve Lectures. Delivered at Andover, Mass. With a Bibliographical Appendix. By HENRY MARTYN DEXTER. (Hodder and Stoughton.)

This vast work, consisting of nearly a thousand pages, may at first sight stagger even the reader whose sympathies are powerfully inclining him to believe in the wisdom and spirituality of Congregationalism; but we can promise, not only such a reader, but every student of ecclesiastical history, not only a valuable addition to his information, but many hours of fascinating interest and genuine amusement. Dr. Dexter does not weary us by simply telling an oft-repeated tale. He passes over in a few sentences the romantic stories, heroic achievements, and familiar martyrdoms which often

fill out the histories of the development of the Free Churches, and sets himself to arrange his multitudinous and abundant literary material in such form as to illustrate ecclesiastical principles, and throw light on many "recondite, neglected, and disputed passages" in this voluminous literature. "The literature of Congregationalism?" ask some readers with incredulous surprise. "Where is it? Who can discover it?" Dr. Dexter gives a bibliographic appendix to his work which will astonish some people. This appendix consists of three hundred closely printed pages, giving the titles of no fewer than 7,250 distinct works more or less bearing on the history, philosophy, religion, and theology of Congregationalists. Notwithstanding this abundance, we observe numerous omissions of well-known English writers and books of the last half century, which ought to have found a place in a list, which has the appearance, though it repudiates the claim of being exhaustive. It is remarkable that the greater part of the two entire series of Congregational lectures delivered by well-known writers should have been omitted from the list.

Dr. Dexter gives a vivid and impressive picture of the religious life of England in the sixteenth century, and defending himself by ample learning in his footnotes, he describes the horror of deep darkness through which any inquiring man must have passed during that century in his search for true reconciliation with God, and fellowship of Christian experience with those likeminded to himself. The lecture on Brownism and Robert Browne, while going over the well-known ground, gives ample reasons for believing that the dark cloud into which this first theorist passed was due to mental aberration, and so our author redeems a damaged reputation from unnecessary slur.

The lecture on the Mar-prelate controversy is enlivened by numerous quotations, and all the romance of the hated unknown, whom we cannot but think (*pace* Mr. Arber), Dr. Dexter has demonstrated to have been no other than Henry Barrowe. The great secret was carried to heaven by the two martyrs Penry and Barrowe.

Most diverting details are told about the troubles of the early Congregational churches at Amsterdam, and the history of John Robinson is set forth in strong and fresh light. Some of the halo of free thought attributed to him is unfortunately dissolved in mist, but the grandeur of the man comes out into more stalwart form. Much

information is given on the early prevalence of Presbyterian elements in some of the churches, and it is shown in detail how, in England and in New England, these elements were ultimately purged out of the body politic, and the spirituality of Church membership freed from conflicts with civil and municipal rights. Great space is given to the American theory of ecclesiastical councils, rather than of local unions of churches, and a sketch supplied of Congregationalism in England from the founding of Southwark Church in 1616, to the present day. In the lecture entitled "Things more clearly Seen," the author analyzes the different theories of Congregationalism with great care and learning, and sets forth the grand career and future of this form of church government in the prophecy that it will leaven all existing forms of ecclesiastical polity. Thus he defines it, "that polity which puts least in the way of machinery between the individual soul and that God in whom it lives, moves, and has its being. On the face of it, this is an advanced and millennial polity, and so it gains as the world grows in knowledge and goodness. All childish things—bishops, presbyteries, liturgies, which had their use once as crutches for the lame, as tonics for the feeble—will, by-and-by, be done away, or be so exalted and purified as to be new creatures in Christ Jesus; and, to revert to Robert Browne's manner of conceiving it, the glorious Lord will reveal Himself in a reign through each willing, sensitive, co-operating heart."

The Way to the City; and other Sermons. By ALEXANDER RALEIGH, D.D. (Adam and Charles Black.)

This is a rich and fragrant memorial of one of our noblest men and chiefest preachers. His own purpose did not superintend the choice of these discourses for publication, nor his own fastidious and critical taste prepare them for the public eye, but they do not suffer from this circumstance. His manuscripts must have been left in a state of singular completeness, and his ordinary pastoral workmanship have been of an exceptionally high class. The choice has been made with the admirable wisdom and the fine tact of tender love. We can hardly be too grateful for the delicate appreciation which Mrs. Raleigh has revealed of what was essentially characteristic of Dr. Raleigh's method of presenting vital truths. Here we see his firm grasp of the great principles of evidence coupled with the weight he always gave to

the spiritual vision, as in the noble sermons on the resolution of the doubt of Thomas, and that upon the sublime paradox of "Moses seeing the invisible." We have some of the most charming illustrations of his dainty fancy, which, ethereal as a dream, yet have their vital links with the Biblical metaphor, as in his sumptuous setting, in a kind of holy apologue, of "weeping enduring for a night and joy coming in the morning." His sense of practical duty and daily self-mastery are felicitously represented in the sermon that seems to grow like a sonnet, as he bids us inhabit for awhile "the little chamber on the wall" prepared for the prophet, and in the happy expansion which he gives to the apostolic injunction, "Tarry ye one for another." But pervading the volume is his vivid and most blessed realization of "the city which hath foundations," the rest and the service of the place prepared for us. He appears, from first to last, to be feasting on the firstfruits of the Spirit, the earnest of the purchased possession, until we are permitted to read his last words, spoken from his veritable throne, the pulpit. After describing, with the freshness of youth and the maturity of a deep experience, the bliss of pleasing God, he thus closed his ministry:—"And there is but death between you and that! And what is death? What was death to Enoch? *Nothing*, for he escaped it. I believe it is just as little to many a Christian now." This volume increases our appetite for more, and we cannot resist the impression that the loving hands which have ministered this boon have it in their power to satisfy the desire. Dr. Raleigh was one of those very few men "who are missed much."

The Leisure Hour. *The Sunday at Home:* A Family Magazine for Sunday reading. Annual volumes for 1880. (Religious Tract Society.) Both these periodicals have been for many years favourably known to the public. The volume of each for 1880 is now before us, gorgeously apparelled, and the contents are worthy of their high reputation. *The Leisure Hour* provides abundance of healthy and entertaining reading, with perhaps a little excess of the fictitious in its pages. *The Sunday at Home* appears to be admirably adapted to the purpose for which it is designed, and the volume for 1880 strikes us as one of the best that we have ever examined.—*Illustrated Missionary News* for 1880. Containing Missionary Intelligence from all parts of the world. (London: Elliot Stock.) Full of informa-

tion on the morals, manners, and religions of all nations, and the progress of the Gospel in every part of the world. The illustrations are numerous.—*The Fireside Annual for 1880*. Conducted by Rev. C. Bullock, B.D. *The Day of Days for 1880: A Magazine for Sunday reading.* (Hand and Heart Publishing Office.) *The Fireside* forms a handsome volume, and will be a pleasant and profitable companion wherever it finds a place. It is suited to different classes of readers and to varying tastes, and, like most of the publications that issue from the same source, it bears the impress of the warm Heart that devises liberal things, and the strong Hand that is ready to every good work. *The Day of Days*, from the same office, is another of the magazines whose name is legion, and a very good one. It is designed expressly for the Christian home, and contains much that will benefit, as well as please, young people.—1. *Excelsior: Helps to Progress in Thought and Action*, Vol. II. 2. *The Boy who Sailed with Blake and the Orphans*. By William H. G. Kingston. 3. *Caught in the Toils: A Story of a Convent School*. By Emma Leslie. These are all publications of the London Sunday School Union. The first, a well-known monthly, makes a charming volume, full of information and characterized by vast variety of theme and vivacity of style; (2) is, we regret to say, the last of the spirit-stirring tales written by its lamented author. Boys who have delighted in his stories of wild adventure and noble daring for the true and right will be eager to possess this also; (3) is intended to reveal some of the machinations of priests and nuns to entrap young Protestant girls, and shows how the prevalent Anglican Ritualism plays into the hands of the Romanist.—Messrs. J. F. Shaw and Co. have sent us:—1. *Earl Hubert's Daughter*; or, *The Polishing of the Pearl*. By Emily S. Holt. 2. *In the Desert: A Story of the Church under the Cross*. By the author of "The Spanish Brothers," etc. (3) *On the Doorsteps*; or, *Crispin's Story*. By Mrs. Stanley Leathes. Illustrated by Pym. 4. *In the Sunlight and Out of It. A Year of my Life-story*. By Catherine Shaw. 5. *Elsie Gordon*; or, *Through Thorny Paths*. By Emily Brodie. 6. *Nobody's Lad*. By Leslie Keith. 7. *Keeping Open House*. By Mary W. McLaen. (1) The sufferings of the Jews in the time of Henry III. have furnished Miss Holt with materials for another of her valuable historical novels for the young. The book is full of information, and the pure Christian teaching of the monk

Bruno, rich in spiritual truth, cannot fail to do good; (2) tells of the noble stand for religious freedom made by the Protestants in the Hautes Cévennes. The story of the captive pastor, who shunned not to lay down his life for his people, is extremely touching; and the faith of the persecuted, through many long years, stands out in bright relief among the romantic incidents woven in with this historical episode; (3) is a charming book, sure to excite deep sympathy in the hearts of children for those little ones whose pathway lies over the hard, rough ground of poverty. All who are striving to do "angel's work" should read it; (4) cleverly written, and too full of incident to be tedious, although in the form of a diary. The common tendency to put off "being religious" is well described, and the daily struggles and final awakening to truth will be helpful to many minds: The cause of temperance has a strong advocate in the person of Ada Arundel, who is one of a type too rarely met with; (5) is a well-written story illustrating the truth that the Lord will not forsake those who put their trust in Him. Elsie and her mother are lovely Christian characters, and although perhaps the varied incidents fit in almost too cleverly, working out their deliverance from "thorny paths," yet truth is often still more strange, and probably the fiction is the reproduction of fact; (6) paints in strong colours—but not too strong—the wretchedness, cruelty, and vice which abound in the haunts of the lowest classes in London, and the noble work that may be done for their rescue by energetic and loving self-sacrifice. The good angel who seeks out some of these poor outcasts, tries hard to teach them that they are children of a Heavenly Father, who loves and cares for them in all their woes and wanderings, and succeeds in impressing this truth upon some of them; but the mediation of the Saviour, by whom alone sinners can return to the Father, is very much ignored; (7) teaches useful lessons on the cultivation of good thoughts and feelings, and the expulsion of evil tempers and dispositions from the heart.

Modern Scepticism. A Course of Lectures delivered at the Request of the Christian Evidence Society. With an Explanatory Paper by the Right Rev. C. J. ELLICOTT, D.D. (Hodder and Stoughton.)

A cheap and well-printed edition of the first series of lectures on "Modern Scepticism," which were delivered under the auspices of

the Christian Evidence Society. The distinguished men who took part in this movement, and the wide appreciation the volume has already received, abundantly justify the reprint.

From the same firm we have:—*Health Studies*. A Third Course of Lectures, delivered in the Lecture-room of the Young Men's Christian Association. By H. Sinclair Paterson. These lectures teem with valuable information, wise suggestion, fine Christian principle, and sound common-sense. We heartily commend them to the attention of young men, and hope that many will read them, and take earnest heed to this wise and Christian teaching.—*The Cup of Consolation; or, Bright Messages for the Sick-bed, from the Two Great Volumes of Nature and Revelation*. By an Invalid. With an Introduction, by J. R. Macduff. This volume contains a selection of texts of Scripture for every day in the year, combined with an appropriate extract in prose or poetry, from some favourite author. In many of these, lessons of peace, hope, or joy are linked with objects in nature—the changeful sky, the passing cloud, the opening flower, the fading leaf, the shining of the sun, or the song of the bird. Such suggestions will prove refreshing to many an imprisoned invalid.—*Life Through the Living One*. By James H. Brookes, D.D., St. Louis, U.S.A. This Calvinistic testimony to the source of spiritual life, together with the correction of mistakes concerning it, will be a seasonable guide for some perplexed seekers after Truth. A fuller and more discriminating treatment of the subject of repentance would have added to its value.

Managers' Meeting.

THE next Half-yearly Meeting of the Managers of THE EVANGELICAL MAGAZINE will be held at Carr's Restaurant, 265, Strand, on Thursday, January the 13th, at one o'clock precisely.

THE MANAGERS of THE EVANGELICAL MAGAZINE acknowledge with thanks, in aid of the "Widows' Fund," the receipt of £20, as a thank-offering, per Rev. A. Macmillan, of Craven Hill Chapel, Bayswater; and Sacramental Collections from Tacket Street Chapel, Ipswich, per Mr. E. Goddard, £5; and from Warley, Halifax, per Rev. F. James, £1.



OFU, ISLAND OF RAIATEA, SOUTH PACIFIC.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Society Islands—Raiatea.

† LESS than a century ago the islanders of the South Pacific were sunk in superstition and idolatry, and practised the most debasing acts of cannibalism. For darkness and degradation none could compare with the natives of RAIATEA. Messrs. TYERMAN and BENNET visited the island in 1822, four years after the commencement of the mission, and, referring to the state from which it had then but recently emerged, they write* :—

“Nov. 30.—We have just returned from a visit to Opoa [*see frontispiece*], the metropolis of idolatry, not in Raiatea only, but throughout all the South Pacific Islands within a compass of five hundred miles. Hither, from every shore, human victims, ready slain, were sent to be offered on the altar of Oro, the god of war, whose principal image was worshipped here with the most bloody and detestable rites. To describe the various maraes and their appurtenances, the priests and their sorceries, the sacrifices, feastings, and fightings of the votaries at this hideous rendezvous, would only be to exhibit, in aggravated language, scenes of disgusting horror similar to those which have, too frequently perhaps, already occupied our pages. Opoa was also the residence of the kings of this island, who, beside the prerogative of royalty, enjoyed divine honours, and were, in fact, living idols among the dead ones, being deified at the time of their accession to political supremacy here. In the latter character we presume it was that these sovereigns (who always took the name of Tamatoa) were wont to receive presents from the kings and chiefs of adjacent and distant islands, whose gods were all considered tributary to the Oro of Raiatea, and their princes owing homage to its monarch, who was Oro's hereditary high-priest, as well as an independent divinity himself. Happily, nothing

* Journal of Deputation, London, 1831, vol. i., pp. 529, 530.

but the ruins of maraes remain, and Opoa, flourishing in all the unpruned luxuriance of tropical vegetation, is one of the loveliest and most peaceful spots in all these regions of beauty and fertility. The population, since the removal of the king and his family to the missionary station on the shore, having forsaken their former haunts, this place, which for ages scarcely knew quiet by day or by night, is now a solitude."

A more striking contrast to the above could scarcely be imagined than that which is presented in the following communication from the Rev. ALBERT PEARSE, the missionary at present residing on the island; it describes the completion of a new and beautiful native church, and its dedication to the worship of God on the 12th and 13th of May, 1880—the very days on which the Society's friends in this country were celebrating its anniversary:—

EXTRACTS FROM MR. PEARSE'S LETTER.

The church is a fine substantial wood building, ceiled and shingled, floored and seated. It is an elongated octagon in shape, and measures 126 feet long and forty-two feet wide: the pillars are twenty-six feet high. There are thirty-six windows with venetian blinds, and six doors, and these were made in San Francisco. There are two rows of pillars, eight in a row; the two aisles are each side of those pillars; hence there are three rows of seats—the long seats between the pillars and the short seats on either side. The seats will accommodate about 700 people, but other 400 can be seated on chairs. The platform is the same shape as the church, only reversed to give effect. It occupies the space from one pillar to another. A smaller platform stands upon this for the pastor; the lower part is for the deacons. The building is tastefully painted; so is the lower part of the platform, but the upper section and the whole of the seats are stained and varnished. The church is enclosed within a picket fence. The people, over 400 in number, laboured hard for two days in filling in a part of the sea with stones, so that there should be a grass lawn on all sides of the church thirty feet wide.

ARRIVAL OF VISITORS.

A few weeks before the time of dedication, messengers or letters were sent to the various islands, inviting the people to come to the ceremony. Porapora and Tahiti responded. Rurutu and Rimatara also came. Huahine manifested a mean, jealous spirit, and would not come; but the people have since repented of their folly. Our visitors had all arrived by the 11th of May (1880). The Queen of Porapora, Teriimaearua, several governors, with pastor and deacons, church members, and school children,

numbering over 350. It gave me deep pleasure to welcome my former flock, and I rejoiced in the interest they showed in my work. We sent down the Rurutu schooner to bring them up, and the *John Williams* took them back. Pomare, the King of Tahiti, and several chiefs, Mons. Chessé, the French Commandant in Tahiti, his wife and two children, with several Government officials, also several pastors, deacons, and church members, about 100 persons. They came down in the two French men-of-war, the *Chasseur* and the *Dayot*, beside two of their Government schooners. The King of Rurutu, Teuruarii, and the Queen of Rimatara, Temaeva, with pastors and deacons, members of the church, and young people, over 120 in number. They came here in their own native-built schooner, the *Faito*. We were glad to receive them, because it was from Raiatea the Gospel was taken to Rurutu and the other islands of the group; hence the church here welcomed them as their spiritual grandchildren. The Poraporans and Tahitians found accommodation in three large native houses put up purposely for them; the Rurutu and Rimatara people were placed in the large school-room, and the students from these islands found room for their friends with them. The Rev. J. L. Green and the Rev. C. Vienot came down from Tahiti to help me; also several native pastors from Tahiti, Mahoanuu from Faavae, Ariipeu from Arua, and Tuaiva from Paia, from Moorea, Vaitoara and Teuatoto, Tekao from Maiaoiti, Turiano from Rurutu, Tamahine from Rimatara, and Maratai from Porapora.

HOSPITALITIES.

According to native custom the visitors were feasted on their arrival. Eleven large pigs were killed and roasted whole; native puddings, and an enormous quantity of the native vegetable, the *fei*, the latter being suspended from two large trees, gave an imposing appearance.

The great feast, however, was held on the 12th of May. Raiatea and Tahaa, like twin brothers, united in the preparations. Nearly two thousand men, women, and children were busy at work for days before in getting together the necessary materials and provisions. There were thirteen long tables, made of bamboo, each sixty feet long and three feet wide, for the visitors alone. They were covered with patchwork quilts, some exceedingly tasteful in design, and involved great labour and expense. They were the same length as the tables, six feet wide, and afforded a protection from the sun. There were also tablecloths, with a display of plates and basins, knives and forks bought for the occasion. The foot

placed upon and underneath the tables consisted of every kind of native vegetable and pudding, with large pigs, and fish in abundance. Besides this there were piles of bread, tins of pilot bread, bags of rice, and barrels of sugar. The tables were bent with the immense quantities of food placed upon them. It was a marvellous sight, and the beautiful patchwork coverings gave the whole a gay and charming appearance. The whole, including tables, coverings, food, plates, knives, &c., was given to the visitors, each island having its allotted portion. The tables for the people themselves were placed apart from the visitors', each district uniting together. They were too many to number, and all burdened with food and with fine patchwork coverings spread over them. A large plot of ground was thus taken up by all the tables, and it was a grand sight to view the whole.

DEDICATION SERVICES.

On the 13th of May the church was opened for public worship. The procession was formed from the king's house. Tahitoe, King of Raiatea, and Madame Chessé walked first, then Commandant Chessé and the Queen, King Pomare and the little Queen of Porapora, the King of Rurutu and the Queen of Rimatara; after these the European missionaries, followed by the captains and officers of the men-of-war; after these the native pastors, followed by the chiefs from the various islands, and behind them the various deacons of the churches. From the king's house to the road, and from thence to the church, the people were formed in ranks each side of the path. Raiatea was first, then Tahaa, afterwards Rurutu and Rimatara, and the Poraporans were from the fence to the church door, the place of honour. The procession passed through, each party singing a hymn as they marched by them. After the Raiateans had sung their hymn they joined the procession. At the church door the key was given to Pomare, who opened the door. On entering the church I handed the royal visitors to the right-hand seats of the platform, also the French officers. The pastors were seated on the platform. The chiefs and deacons sat on the left-hand side of the platform. All the people of Raiatea walked through the church and passed out again at the lower end to give room to the visitors. They formed themselves into two classes outside on the grass, and sang alternately verses of a hymn I had composed for the occasion. When the visitors were seated inside, they ceased singing. The Poraporans sat on the long seats in front of the platform, after them the Rurutans and the Rimatarans, and after them the two choirs of Tahaa singers; the short seats were soon filled up by the other visitors not in the choirs. The number of Raiateans and Tahaans outside far ex-

ceeded the number within. It was a pleasing sight to see the people so exquisitely dressed in white—men, women, and children. The people looked about in wonder: the beauty of the church far exceeded their expectations. One was charmed with the artistic style of the ceiling, another with the neat seats, another with the ornamental lamp brackets on the pillars, another with the platform, another with the fine velvet cushion for the reading-desk, presented by the wife of our missionary captain, and so on—but all united in the admiration of the dress. After all had seated themselves, Mr. G. Brodein played a voluntary on the harmonium. A hymn was then sung by the Poraporans, after which I gave a short history of the church. On the 30th of August, 1878, the foundation-stone was laid, and on that day, the 13th of May, 1880, dedicated.



NEW CHURCH AT RAIATEA.

During that time £1,708 6s. 8d. had been paid for the building, £26 0s. 10d. for the picket fence, £7 1s. 8d. for the lamp brackets, £10 8s. 4d. for re-painting the church outside. Thus the sum of £1,751 17s. 6d. had been raised in Raiatea for the church alone. The name of the church—"Bethel"—was also announced with the hope that the "house of God" may be truly consecrated to His worship, and that His presence may be felt there continually. A Bible was then placed on the desk as the foundation of the truth to be taught and the guide of every operation to ensure the spiritual well-being of the people. Aripeu read the next hymn, and it was sung by the first choir from Tahaa. Vaitoare read the Scriptures. Turiano read the next hymn, and it was sung by the Rurutu and Rimatara choir. Rev. C. Vienot prayed. Maratai read the next hymn, and the Poraporans sang it. The Rev. J. L. Green preached the sermon from Ps. lxxxvii. 5: "the Church the birth-

place of souls." Maheannu read the last hymn, and it was sung by the second choir from Tahaa. Tekao closed with prayer. It was a very interesting service, and the singing well rendered. After the people had dispersed, the Raiatean people filled the church; the two choirs alone numbered over 500. Another service was conducted for them by the native pastors. The singing was splendid; the vast volume of voice, though loud, was not harsh, but effective and agreeable.

CHILDREN'S AND OTHER GATHERINGS.

At the close of the second service the schools of Raiatea gave the schools from the other islands a tea-drinking. We had placed a very large iron pan, holding 250 gallons of water, behind my house, on the high ground, and there boiled the water and made the tea. We had put up a bamboo piping from the pan to the sea-side, so that the tea could run through and fall into another large pan placed at the other end. Though the distance was over 300 feet, yet the tea was quite hot enough to drink after passing through the piping.

On Saturday, early morning, we held a deacons' meeting, to make arrangements for other meetings, &c. About noon we held a conference of pastors and deacons, to consider measures for furthering the work in which we were engaged. Many important points were discussed, and much advanced to deepen zeal and constancy.

On Lord's-day we held five services. The first, in the early morning, was open to all. At half-past nine o'clock we held the second, for the people of Raiatea and Tahaa, at which the Rev. J. L. Green preached. After this service the ordinance of baptism was administered. The third service was conducted immediately after. Tents had been put up, so that those who remained outside could sit down in the shade on native mats. This service was for the visitors, at which the Rev. C. Vienot preached. The fourth service, commencing at half-past two o'clock, was for church members from all the islands. At its close the fifth service was conducted. It was a Communion service, at which I presided. We used for the first time our new Communion service, which had cost us £9 6s. 6d. It was a deeply interesting day—good sermons, cheerful singing, and thorough heartiness.

Missionary meetings were held on Tuesday and Thursday. Several speakers from Porapora joined the Raiatean speakers at our adult missionary meeting on the Tuesday. The Revs. J. L. Green and C. Vienot also gave addresses. The collection amounted to £64 4s. 11d. Every one seemed very pleased with the meeting and its contribution to the heathen.

On Thursday, after the recitations and hymns, the children gave their offerings; they amounted to £63 8s. 9d.

MATERIAL PROGRESS.

The building of the church, whilst showing great energy, good feeling, and unitedness in the money raised, does not show the whole of what the people have done. The church has provoked much social improvement. The people have emulated each other in building houses and repairing and re-thatching their old ones. The natives alone in this settlement have erected, since the laying of the foundation-stone of the new church, over seventy houses, twelve of which are wood buildings, costing from £52 to £94; twenty-four of them are good native houses, with floors, and the remainder native houses without the wood floors. I have already mentioned the two days of labour given by the men in widening the church enclosure; another great work was the making of the wharf for boats; and a still greater work, the repair of the broom-road, three miles long, for the settlement, the making of new bridges, and the putting up of a picket fence for the whole settlement—costing, at native prices, £583 6s. 8d. The people also gave £52 1s. 8d. towards shingling my house, and £145 16s. 8d. for their new flag and flag-pole. The £1,753 6s. 8d. for the church is paid; that for the settlement fence, my house, and the flag is only partly paid, but the people are now gathering nuts, &c., to pay off the whole. The large number of pigs and European food bought for the dedication, together with dress and other expenses, must have cost Raiatea alone over £10,400. This is also partly paid for, and the people seem in earnest to clear off the whole this year (1880). After this month—June—the cocoanuts will be allowed to grow again for five or six months, and the price which will be realised by them alone will far more than pay all their debts. It may afford interest to state the amount spent by one of the nine districts in Raiatea. For clothing, £1,125 12s. 5d.; European food, £242 17s. 10d.; materials for making the patchwork coverings for the visitors' tables, £14 11s. 8d., and £39 1s. 3d. for their own; purchase of pigs, £79 3s. 4d.; wood for making bridge, £5 16s. 8d.; making dresses on sewing machines, £156 5s.; knives, forks, and spoons, £5 16s. 8d., with plates and basins, £5, for the visitors—total, £1,674 4s. 10d. This, however, does not include all for dress—the collector got weary of 'going from house to house—but more than £1,687 was spent by that district alone. Some of the districts are smaller, and would not spend so much; still, £10,400 is below the mark for Raiatea alone, and a large sum also was expended by the people of Tahaa.

II.—Missions in Central Africa.

IN connection with no sphere of the Society's work have the Directors experienced a larger amount of co-operation and sympathy from kindred Societies than in that of their LAKE TANGANYIKA Mission. The field is new, its difficulties are many and great, and the baptism of suffering which has attended the efforts of one and all has served to link more closely the bonds of brotherhood and affection. In the interchange of thought, too, with regard to plans and procedure, the experience of one Mission has been a guide to the others. In this latter respect the LONDON MISSIONARY SOCIETY is the chief gainer; the FREE CHURCH MISSION ON LAKE NYASSA, and that of the CHURCH MISSIONARY SOCIETY on the VICTORIA NYANZA, being already in operation when in the year 1877 the Lake Tanganyika Mission was set on foot. It was, therefore, only natural that the Directors should avail themselves of the presence in England of Mr. JAMES STEWART, C.E., of the Free Church Mission at LIVINGSTONIA, and of Mr. JOSEPH THOMSON, R.G.S., formerly the colleague and afterwards the successor of the lamented KEITH JOHNSTON, of the Royal Geographical Society's Expedition, to ask their counsel and assistance in regard to plans for the consolidation and extension of this Society's work at its three centres of operation. This appeared the more desirable, as Mr. HORE, of UJJI, is returning home to discuss with the Directors the important question of the navigation of the Lake. At their invitation those gentlemen attended a meeting of the Board, specially convened, on Thursday, November 18th, when, besides furnishing a statement of their travels and observations, they, in reply to inquiries put to them, gave the result of their experience on matters of detail of special interest and importance in the present stage of the Society's Mission.

It is gratifying to receive the testimony of an independent witness that UJJI and UGUHA, with their respective districts, are the most suitable places that could have been selected for mission stations on Lake Tanganyika. FIPA, at its south end, was mentioned by Mr. Thomson as being the next eligible locality; and he also confirmed Mr. Hore's good opinion of a site at LIEMBA harbour.

We give in his own words Mr. Thomson's impressions of our missionary brethren and their work:—

“Had missions on Lake Tanganyika not existed, I do not suppose I should have lived to see home again. After the hardships I had to pass through in the country and on the coast, the arrival at Ujiji gave me renewed vigour. I was

received with an hospitality which I shall never forget. I cannot speak too highly of the gentlemen I met there. They are doing a marvellously good work ; they have gained the confidence of the natives most thoroughly. It is a pleasure to see the natives come around their places at Ujiji and Uguha, and to listen to them. They are setting an example which the natives are beginning to follow. The energy with which they are doing their work is most marvellous. I reached UGUHA two months after Mr. Griffith. When I arrived he had a house built, a garden laid out, a place set up for carpentry, &c. Everything appeared as if he had been settled for years instead of two months. I enjoyed my stay there of a fortnight, and then had the pleasure of crossing over to Ujiji and met Mr. Hore. On the way back I once more met Mr. Hore, and proceeded down the Lake with him. It afforded me pleasure to see his determination : no better man could be put in the place ; he is a most practical headed man, doing capital work."

Mr. Thomson's experience fully bears out all that has been stated in the letters and journals of our missionaries with regard to the general attitude of the natives towards their white visitors. His opinion of the Arabs is more favourable than we should have been led to anticipate :—

"My impression with regard to the natives is that they are exceedingly friendly. If you are judicious and not too suspicious in showing confidence, you can proceed with all safety. There are exceptions near the Congo : passing through Urua, we had anxiety at times, and at times our lives were not safe. In other parts of the country I usually walked about unarmed, and have never been molested, or had a rude word said to me.

"So far as I am acquainted with the Arabs, they were very hospitable : we had no obstructions. I have nothing to say against them, so far as I am concerned ; they are cunning, and make the most of you—as much as they can."

Confirmation of the above is given in Mr. Hore's recent journal of his voyage to the south end of the Lake.

"I saw," he writes, "a long string of natives, about twenty-six in number, coming from the steep rocky path to the boat ; they were fully armed. It was evident that they meant business ; but surely it could not be to attack us without some good reason here in Fipa. Shortly a spokesman slipped forward and gave his message—namely, that he had heard that we had come with evil intentions, and to forcibly take away their slaves from them. I laughed at them, called for a light for my pipe, and sitting down on the gunwale of the boat, proceeded to answer their doubts. Spears were stood up against the rocks, solemn countenances relaxed, and they all gathered closely round us, smiling and chattering. An elder stepped forward and stated that they had come prepared to resist us ; but now they saw that there was no ground for suspicion, and that it was true what some Watongwe had told them—namely, that the white man of Ujiji, who travelled on the lake in a boat, was good."

In extent of population, no portion of the Lake neighbourhood can compare with UJJI and UGUHA. The estimated number of inhabitants in the former district is at least ten thousand, and within the radius of a mile from the Society's station two or three thousand natives may be

reached. The villages around both centres are exceedingly numerous. FIPA too is well populated.

Where native settlements are found, agriculture will, generally speaking, be carried on to a greater or less extent, and pasturage for cattle will be obtainable. Some regard should be had to such considerations as these in forming a mission station in the interior ; and the Directors are glad to be assured that, in the selection of UJJI and UGUHA, their missionaries are favourably circumstanced with respect to native produce and trade. Mr. Thomson says :—

“The natives cultivate very largely. They have goats and sheep. They supply Indian corn, rice, wheat even ; then there are ground-nuts and bananas. Except the luxuries of civilised life, there is no want of food. Some places are suitable for millet, other places for Indian corn.”

From the outset, as our readers are aware, the Directors have made Zanzibar the port of debarkation and the starting-point of their mission : the difficulties and disasters which have attended the long land journey between Saadani and the Lake region are also well known. The employment of carts drawn by oxen, as at first contemplated, ended in failure, owing to the narrowness of the roads and the presence of the tsetse fly. The hire of pagazi for the transport of goods and stores has hence proved to be the only practicable plan ; but the fatigue thereby involved to the missionary party is undoubtedly great, and hitherto it has been deemed undesirable to send out ladies by this route. Under these circumstances the Directors have been led to consider the practicability of adopting a water-way to the interior by means of the Zambesi and Lake NYASSA, especially in view of sending out a vessel for use on Lake TANGANYIKA. They, therefore, gladly availed themselves of Mr. Stewart's presence to obtain information on these points. QUILIMANE, on the south-east coast, forms the base of the Free Church Mission ; and LIVINGSTONIA is reached by means of the ZAMBESI and SHIRE Rivers, for both of which that Society's steamer, the *Ilala*, is available, the former being traversed for about two hundred miles as far as the falls, 16° south latitude. Wood is exclusively used as fuel. It is thus evident that a mission vessel could with safety and despatch be conveyed to Livingstonia, and thence to the north end of Lake Nyassa. In view of a limited land carriage between Quilimane and Nyassa, and of the wide tract of country (220 miles) to be crossed between that lake and Tanganyika, any vessel must be built in sections and taken to pieces as required. The chief natural obstacle to be encountered after leaving Nyassa is a somewhat formidable stream which has to be crossed before reaching the mountain range. Once, however, on the

plateau, there are no streams to be crossed in the dry season. In the wet season the road would be impassable. Sheep and goats are to be found in abundance through the whole of the distance. Mr. Stewart appears to have but little doubt as to the feasibility of the scheme. He, however, admits that—

“It would be a difficult work. A party of three men might be sent to make a certain distance of road; after that, men would come forward in sufficient numbers. They would not go from lake to lake: the distance would have to be broken up into districts—say of fifty miles.

“The people throughout that district,” says Mr. Stewart, describing his own experience, “all received me in a very friendly, hospitable manner. The Chungu tribe showed some suspicion at first; our first visit was not very promising—the people are the rudest and roughest I have seen. Leaving the Lake and going inland, we met with a simple, unsophisticated race of men, who received us kindly and gave us good supplies of food. It is the best evidence of friendliness the people have to give us: even to sell food is a great advantage to us. There are three or four different tribes in that district: they possess cattle. The tsetse fly occurs nowhere between Lake Nyassa and within ten or twelve miles east of Tanganyika. The cattle are small, but still they would be very useful.”

Mr. Thomson is not quite so sanguine upon this matter. As there is no trade route between the lakes, he fears that for some time to come there will be great difficulty in obtaining porters, especially in such numbers as would be required to carry a boat and stores. And this notwithstanding that he holds the following views on the general question:—

“It is my opinion that in the present state of the road the ordinary porter is the only means of transport. Animals have been tried, but it has been shown that they cannot stand the work: they die from the effects of it. Unfortunately, they have to start in the worst part of the country at the commencement. The country between Mpwapwa and Unyanyembe is almost level, and there would be no difficulty in establishing wagons. In the dry season you are not troubled with swamps. If proper means of transport were established at Mpwapwa, it would greatly facilitate in opening up the country to Ujiji.”

A trading company is in existence, which has sprung out of the Free Church Mission, and has the use of its steamer, but is not under its management or control. Should the proposed scheme be decided upon, arrangements could doubtless be made with the company to carry it into effect. The maximum cost of transport between Quillimane and the stations on Lake Tanganyika would probably be £100 per ton weight of goods. The amount which was formerly paid for transport to Mons. BROYON was so exceptional that it will not admit of being made a basis of comparison with the foregoing estimate.

As the result of inquiries instituted in the year 1861, the Free Church Mission effected a settlement at LIVINGSTONIA under the leadership of Mr.

YOUNG, R.N., in May, 1875. The mode of procedure adopted by the missionaries, and the happy change in the condition of the native population which the labours of five brief years have, under the blessing of God, effected, are apparent from the following statements of Mr. Stewart :—

“We do not,” he says, “consider ourselves isolated from the rest of the world. We receive our mails with very great regularity. At Livingstonia we are settled down very comfortably : the hardships we endured at the first are passed over : we have comfortable houses, airy and drained : English furniture and English goods as far as we can supply them. We cannot hope for full supplies from the country ; tea, coffee, &c., cost about twice the home prices. Our schools are well settled and established : we have 120 boys and girls attending school : the first and second classes read and write in English tolerably well ; they can read a chapter from the Bible and understand it well enough—as well as a child at home. Four or five of the elder boys have taken the junior class, and have thus relieved Dr. Laws and his colleagues very much from the drudgery of teaching *a, b, c*. We trust that in future they will be preachers of the Gospel to their fellow-countrymen. Livingstonia is not a very healthy site. We hope to move to some spot nearer the northern end of the lake on the west side. At the new place we have had a house twelve months ; very well attended schools, with fifty to seventy, sometimes more, children. The people there have attended service ; 300 and 400 attend Sunday after Sunday to hear the Word of God. They are more inquisitive than the men to be met with at other places. They ask questions and explanations of difficulties. This is very different from many places, where the chiefs after five or ten minutes’ questioning are quite tired, and lie down.”

The hopes entertained at the commencement of the Mission have been more than realised. Looking back, Mr. Stewart observes :—

“At the very first when missionaries went into the land, passing up the Shire they received twelve or fifteen boys from the Makololo chiefs to take with them and educate as they thought proper. We have retained their confidence. Some of these have gone back ; some of them we have still ; some are able to help in mission work now. The girls also whom we received from various quarters are learning to read and write in English as well as the boys ; there is no difficulty between the sexes as in India. They are getting on well in sewing, but household work is not neglected. We have been able to send into the stores fifteen or twenty neat dresses. We receive children from the tribes all around to be our children : to be taught as we like. Wherever we go we are welcomed, and, when we speak to the people about God and heaven, they at once become reverential and silent, and with almost bated breath they ask questions as to what He is, where He is, and what is His relation to us. One of the men said, ‘You see these spears : we received them from our fathers. We keep our lands in safety, but if you will show us a better way we will take it.’ In the north end of the lake we have received children ; they have come to learn in our schools. We have travelled over the district mentioned, and have had no collision with the natives at all. We are most hopeful in our work. Englishmen soon learn to like the African character, and this feeling is reciprocated. We have a strong hold upon their affection.”

III.—Moral and Social Advance of the Chinese.

THERE are a great variety of instrumentalities producing changes and working towards the renovation of China which the churches would do well to rightly consider. Some of these are as follow :—

The Customs service. This is a service for the management of the Customs received from the whole foreign commerce of the empire. It has its head office in Peking, with a commissioner and staff of assistants at each of the open ports. The inspector-general holds his appointment from the Chinese Imperial Board of Foreign Affairs, and has constant intercourse with the highest officials of that board. The duties on foreign imports and exports are collected according to a tariff agreed upon by the several nations having treaty relations with China. There are more than a hundred educated men from Western lands, most of whom speak Chinese, brought in constant intercourse with Chinese officials, merchants at the various ports. The offices are closed at all the ports on the Christian Sabbath. This gives to the Chinese the opportunity of observing the effect of keeping a rest day in every seven in an important department of public business. This service has entirely superseded the old method of collecting duties on foreign commerce. During the twenty years of its operation, it has been managed with very great ability and wisdom. The dues have been collected with an exactness and a regularity hitherto unknown to the Chinese. This system, indeed, lies at the foundation of the stability and solvency of the Chinese finances. On the security of the Customs receipts the Chinese Government can go into the money market of the world and secure loans at fair rates of interest. Every one can readily understand the widespread ramifications of this institution among the Chinese, and its influence in training a large body of *employés* and others in systematic management and official integrity.

The Chinese have almost entirely discarded their native armament and naval vessels, and have now a fleet of nearly thirty men-of-war, either built in England or in China after European models. Eight of these were built last year in England after the very best models of men-of-war architecture. These vessels are nearly all commanded by European naval officers.

While the great portion of the Chinese army remain under the old system of military training, they have a large body of men trained according to European military training under European officers. These men are all furnished with the latest style of guns and implements of war—their forts are largely supplied with the best cannon of European manufacture. They have also supplied themselves with

torpedoes, and have organised a school for training men in the use of this new and destructive instrument of war. They have established some five or more arsenals for the casting of cannon, shot, and shell, and other implements of war, and the construction of engines. Most of these were at first under the superintendence of foreigners; but, as those trained under their instruction have become able to manage them, the Government have ceased to employ the foreigners in all except two.

In the two largest establishments foreigners still exercise some superintendence. Some of the guns turned out by the Shanghai Arsenal have endured the experimental trials very well, and have been proved to be of very good workmanship. The Chinese Government have had mining engineers prospecting for deposits of coal and iron; and, although they have not engaged much in mining operations conducted according to the principles of Western science, they have been assured by capable investigators that their country is rich in these minerals, which are so necessary for the development of national wealth and manufactures. These minerals will soon become a necessity for the progress of this nation in the course of improvement upon which it has entered. Before *this* necessity the superstition of geomantic influence, which now hinders the opening of mines and building railroads, will gradually disappear, and thus these great instruments of civilisation will come quietly into operation.

The slow-moving Chinese junks are rapidly disappearing from the Chinese seas, and in their place there is found a numerous fleet of foreign-built steamers. These are owned by a company of Chinese officials and merchants. This change indicates to what an extent progressive ideas have pervaded various classes of the Chinese people.

In order to prepare officers to command the vessels of their naval fleet, and to take command of their foreign-drilled soldiers, they have sent some naval and military cadets to European military and naval schools. These cadets will not only have the advantage of European schools, but, through international courtesy, they will have the opportunity of practice on board naval vessels and in military camps.

China having come into diplomatic intercourse with Western nations, the Government have taken some of the necessary steps to prepare some of her statesmen for performing with skill and wisdom the duties connected with such international intercourse. The Government have established in Peking an Imperial University for giving instruction in Western science, philosophy, and law. There is an able European faculty, under the presidency of a learned Doctor of Laws, giving instruction in the various branches of natural science, mathematics, international law, juris-

prudence, and diplomacy. There are now over a hundred students in the various classes. Some of the students from this institution are found in the Chinese legations at European Courts. In addition to this the Government have sent ninety youths to America to remain there for a period of fifteen years, to obtain the best education possible in the English language, in natural science, engineering, mining, law, medicine, international law, finances, education, and diplomacy.

There are a large body of European and American people resident at all the open ports of China, engaged in all the various businesses of mercantile and seafaring life, and employments. They are exercising a widespread influence at all these ports.

The Chinese Government have diplomatic representatives at the Courts of England, France, Russia, Prussia, United States, and Japan. Their ambassadors and the members of their respective legations will bring into the circle of Chinese thought and reading a vast amount of information in regard to the civilisation, naval and military armaments, wealth, luxury, power, and government of Western lands. Many of these observations will be calculated to confirm the statement made by the Queen of Great Britain when she gave a Bible to an African chief, saying, "The Bible is the foundation of the greatness of Great Britain," and lead them to see that the Christian religion is the great cause of the prosperity of Western lands.

There are now resident in Peking, Ministers from the various nations of Europe, the United States, and Japan. These accomplished and able representatives of foreign nations are giving the high officials of this land practical and efficient instruction in the science and arts of diplomacy, national intercourse, national comity and rights, and international law.

Thus it appears that the Chinese Government are modifying and improving all the more important institutions of the country, except its religion. When the Government are thus fully aware that all these other institutions need alteration and improvement it would very naturally occur to many inquisitive minds among them whether their religion does not also need to be modified and changed. There have been internal influences at work directly calculated to undermine their confidence in their recognised form of worship. The great Tai Ping Rebellion spread devastation through nearly half of the fairest provinces of the empire. Other rebellions in the south-west and north-west devastated those parts of the land. In the last few years a most terrible famine afflicted a large part of five adjoining provinces, causing a terrible loss of life. These, which are regarded as Heaven-sent calamities, have destroyed, in some measure,

their belief in the power of their gods to afford them protection and deliverance.

Since 1842, when the Treaty of Nankin gave Protestant missionaries the right of residence at the open ports of China, missionaries have been diligently at work seeking to disseminate a knowledge of the Gospel among this people. They have established themselves at all the open ports and at other large cities where they could effect a quiet residence. There are now some two hundred and fifty ordained ministers labouring as missionaries in China, most of whom are married, and more than sixty single ladies, besides the married ladies, labouring for the women in China. There are more than eighty ordained native preachers, and more than five hundred unordained assistant preachers, nearly one hundred colporteurs, and about one hundred Bible-women. There are about fifteen thousand professing Christians, who are gathered into some three hundred organised churches. No estimate can be given of nominal adherents. The Gospel has been preached very widely through nine of the provinces, and has been preached in the other nine by itinerants passing through them. The Bible and religious tracts have been extensively distributed and sold. The effect of all these evangelising efforts cannot be known, but those who believe God's promise that His Word shall not return unto Him void will accept it as a certainty that a widespread and strong impression has been made upon the minds of many people. This is an imperfect statement of the present state of things in China, and from it it will be evident to every one who has considered the subject that God in His providence has most wonderfully prepared the way for the spread of His Gospel in this empire, and that there are many influences at work to produce great changes in the institutions of the country. We take it for granted that the Church is not only ready, but desirous, to follow wherever God leads the way in His providence for the spread of the Gospel.

We now proceed to state to the churches and missionary societies in Western lands what is urgently needed for the prosecution of the missionary enterprise amongst this multitudinous people. There are missionaries needed to reinforce the labourers at the existing stations. Besides these, there are *fifty* ordained men needed in 1881 to commence new work. It is desirable to locate these new men in the unoccupied districts of the partially occupied provinces, and make permanent locations in the provinces which have hitherto been traversed by itinerants. To do this efficiently and co-operatively, at the very least twenty-five additional missionaries will be needed each successive year for ten succeeding years.

—*From the Chinese Recorder.*

IV.—Widows and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

THE suggestion, offered many years ago, that a special sacramental collection be made in the first month of the year on behalf of the widows and orphans of the missionaries of the Society has long been fruitful in advantage and comfort to many missionaries' families.

In the first year, when the plan was on trial, the collections amounted to over £1,500, while the claims were sufficiently met by £1,400. But as years have rolled on, the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, has naturally produced an increase in the number of widows and children thrown on the Society's care, and thus during last year it required £5,900, and during the year on which we are entering it will probably need at least an equal amount, to carry out the object for which the collection is made. Though called the WIDOWS AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the Fund will have to provide for THIRTY-FIVE WIDOWS of missionaries; for FIFTY CHILDREN; and for TWENTY-FOUR MISSIONARIES who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the fund placed at their disposal wisely and with care. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. The Directors believe that the increased number of churches aiding the Society, and their growing liberality, will enable them completely to meet the pressing claims of those on whose behalf they now appeal. They trust that, at the first Communion Service of the New Year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

It is hoped that, should it be found impracticable to make the Sacramental offerings now solicited on the first Sabbath of the New Year, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

MISSION HOUSE, November 29th, 1880.

V.—Notes of the Month and Extracts.

1. THE BURIAT MISSION—LETTER FROM SHAGDUR.

SHAGDUR, a convert, and subsequently a school-teacher and evangelist in connection with the mission among the BURIATS in SIBERIA, which was commenced more than sixty years ago by the Rev. Messrs. STALLYBRASS and SWAN, is still living. He is now seventy years of age, and his hearing and eyesight are beginning to fail. The following letter, recently addressed by him to the Rev. Dr. EDKINS, of Peking, will, we feel sure, be read with interest :—

"Shall I ever write again to you? Only God can help me to do so, for with Him nothing is impossible. By the favour of Christ there will come a time when even the dead restored to life will be re-united to their souls. With men, then, what is impossible is possible with God.

"If, by the favour of God, this letter reaches you, I feel sure that you will receive it, and your companions also, with much pleasure. My good wishes to them all.

"You will be regularly receiving letters from your friends in England. Is Mrs. Swan well? Are Mr. Stallybrass and his sons well? When the enclosed letter to Mrs. Swan reaches you, will you forward it to her without delay? Also, where is Mr. Gilmour? Is he well? and is he preaching the law of Christ to a great many people? If you are in correspondence with him, will you send him my hearty greeting? Can he write to me? During these few years back the missionaries* here have gone among the Buriat people, teaching the law of Christ.

"Have you many Mongols who believe in Christ? We have many Chinese traders here. Can you send me a copy of the Gospel in the Chinese language to show them? I would also like copies of the various books prepared by Mr. Swan, if you should find it possible to send them to me.

"Several times I have dreamed that I saw Mr. and Mrs. Swan. I was greatly rejoiced to see them; but on waking there was nothing. It was a dream. There was no news of them. They were not here.

"Ah! those who are near to God, what great joy and blessedness have they!

"In your worship in Peking on the Sabbath-day, have you a great many present? Please inform me of anything remarkable that may have occurred.

"Here, in my home, the price of flour is high. There has been very little snow. My wife, seventy years old, is a confirmed invalid, and cannot get up; this is a great and constant trouble to us."

2. CHINA—NEW CHAPEL AT PEKING.

The native chapel which has just been erected on the Society's compound in the West City, Peking, was dedicated to the worship of God on Sunday, the 8th of August. "The length of the building inside," writes the Rev. S. E. Meech, "is thirty feet, the breadth twenty feet. The height to the beam is nine feet, to the ceiling in the centre about thirteen feet. Outside, the front and back are alike, each having a door and window, one either side of the door. The doors and windows are pointed. The eaves project about two feet from the

* He refers to the Russian missionaries. It is not quite clear whether he means that he went himself on journeys with them. The grammar of his sentence is defective.

wall. The gables are whole brick to a height of four feet; above that they are of broken brick, plastered on the outside with lime. The front and back walls are of whole brick, each having two pilasters projecting from the wall five inches, and forming pillars on which the main beams rest. The platform is raised about eight inches above the rest of the floor. The desk is in style to suit the general appearance of the room, and made of wood of two different colours. The cost of the chapel has been about Taels 500 (£150). In addition to this we have spent Taels 160 (£48) in putting up three rooms, in Chinese fashion, at the back of the chapel, in opening up a door to the lane behind, and building a wall to enclose the court. At the opening service, on the 8th of August, we had the chapel well filled with between eighty and ninety people. It can be made to seat one hundred without difficulty. Three other missions sent representatives. The service was commenced by singing the Chinese version of 'How honoured, how dear.' Prayer was then offered by the native pastor, Ying shao ku. The lessons were also read by him. The dedication prayer was offered by Mr. Owen. Dr. Elkins then preached from Acts xvi. 13. At the close of the sermon the rite of baptism was administered to the infant daughter of our young preacher in the West City. The service was concluded by the Benediction, pronounced by Rev. D. C. McCoy, of the American Presbyterian Mission. Thus ended a very interesting service, full of promise to us, and leading us to indulge in many hopes for the future prosperity of the little chapel and of the mission with which it is connected. Yesterday, the 15th, we held our first service for our West City converts. We had twenty-two present, which is as many as we expected. We hope to get the neighbours to come soon, and create an interest in our immediate neighbourhood. In the afternoon a service was held for the neighbours and passers-by. The attendance was fairly encouraging."

3. HELP FOR MISSIONARY LECTURES.

We take this opportunity of informing our friends generally that one of the Directors has kindly provided the Society with a very large map of the world, on which all mission stations are marked, and those of the London Missionary Society distinctly displayed. As this map would, from its unusual size, be suitable for a chapel or large school-room, any friends willing to employ it, by way of illustrating missionary lectures, may secure its use on application to the Home Secretary at the Mission House, Blomfield Street.

VI.—Contributions.

From 16th November to 13th December, 1880.

LONDON.					
F.....	20 0 0	Dr. J. Williams.....	1 1 0	Woodford. Union Ch., for native child, Alice Kenneth	3 0 0
Sam. Payne, Esq.....	10 10 0	An Invalid, for many blessings	0 8 0	York Road Ch.	7 0 0
R. P. C.....	8 0 0	Brixton. Trinity Ch.	44 6 0	COUNTRY.	
Mrs. Edmunds.....	2 0 0	Claylands Ch.	28 14 10	Armitage	6 1 0
J. T. Prestige, Esq.	1 1 0	Finchley, North. A. New- man, Esq.....	10 0 0	Barton-on-Humber	2 8 6
G. P. Neale, Esq.	1 1 0	Poplar. Trinity Ch.....	7 17 2	Birkenhead and Wirral. Aux.	80 0 0
Mrs. G. F. Neale	1 1 0			Birmingham. Auxiliary.....	186 4 1

Blackburn. Chapel Street..	2 2 0	Mottingham (Kent). F. W. Lloyd, Esq.	10 10 0	Trowbridge Tabernacle ..	26 10 3
Bradford. Auxiliary	50 16 6	Newmarket. Auxiliary	20 2 8	Wilton	9 6 4
Bristol.	2 1 8	Newton-le-Willows	2 1 8	Wootton Bassett	9 13 4
Bristol. Auxiliary	120 0 0	Northampton—		Windsor—	
Brondstairs	2 11 4	Doddridge Ch., &c.	63 19 2	T. Woodbridge, Esq.	2 2 0
Cambridge. C.S. Kenny, Esq.	10 0 0	Victoria Road	24 8 4	Worcesterhampton—	
Chester. Auxiliary	70 0 0	Peington	2 0 6	Queen Street (Addl.)	1 1 0
Chesterfield. Auxiliary	21 16 2	Pontefract. Auxiliary	21 18 8	Snow Hill Ch.	23 15 0
Chislehill	1 18 0	Pools. Skinner Street	15 1 10	Workington. J. Morley, Esq.	2 2 0
Dart	2 0 5	Preston. Auxiliary	74 1 7	WALES.	
Derizes. Auxiliary	24 18 6	Redditch. Auxiliary	8 11 6	Festiniog and Rhysymain ..	11 16 0
Dewsbury District. Aux.	120 0 0	Ridings	2 2 0	Neath. Zoar	2 11 4
Dittisham	1 5 6	Ringswood. R. Jennings, Esq.	5 0 0	SCOTLAND.	
Douglas (Isle of Man). "A Thanksgiving from Faith," for Female Missions	2 2 0	Rochester. Vines Ch.	25 10 11	Arbroath. Auxiliary	2 14 0
East Bolden	2 10 0	Romsey. Auxiliary	6 18 2	R. Salmond, Esq.	2 0 0
Faversham. Auxiliary	7 17 7	Rotherham. Fence Colliery	6 0 0	Over. Collected by Mrs. Harvey	2 5 0
Frome. Auxiliary	120 13 10	Runcorn. Auxiliary	22 11 0	Dundee. K. E. R., for Female Missions	10 0 0
General. Grove Ch.	8 18 7	St. Leonards. Admiral John Oriobar	1 1 0	Edinburgh—	
Gosport. Miss Goodeve	4 4 0	Sale	67 0 0	Auxiliary	101 11 4
Halifax District. Auxiliary	24 12 2	Sandwich	28 12 7	Mr. J. Millar	0 2 5
Hartlepool. West. Mrs. Moors, for Mrs. Bacon, Cuddapah	2 0 0	Scarborough—		Glasgow. T. B.	103 0 0
Hanfield	2 12 0	Bar Ch.	70 0 6	Kilmarnock. Legacy of the late T. Paterson, Esq.	503 0 0
Hindley. St. Paul's Ch., for Widows' Fund	1 0 0	Eastborough Ch.	27 14 0	Moffat. U. P. Church, for Native Teacher in Africa	10 0 0
Huddersdon—		South Cliff Ch.	24 8 0	Orkney, Edny. Mr. J. P. Tulloch	1 0 0
Auxiliary	22 16 4	Do., John Hawson, Esq., for Deficiency	5 0 0	Peisley. Thos. Coats, Esq., for Mrs. Rice's Sch., Bangalore	5 0 0
A Friend, for Deficiency ..	5 0 0	Shaldon	2 2 10	Rosehearty. U. P. Church	1 0 0
Kilsby	0 16 8	Somerset. A Mechanic	0 10 0	St. Monans. Abercrombie. Margaret Adamson	0 7 0
Lancashire, West. Auxiliary	20 0 0	Southern. Mission Church, for Central Africa	2 18 6	Stromness. U. P. Church, A Friend	0 10 0
Launceston. Castle Street..	19 8 11	Towcester	8 11 8	Per Rev. E. A. Wareham.	
Leamington—		Ulverston	5 19 4	Ayr	6 17 1
Auxiliary	8 0 4	Walsall. Wednesbury Road Ch., Hednesford	1 6 0	Higgar	6 1 4
Clarendon Ch.	4 14 6	Watfield. Trustees of the late John Dyer, Esq.	89 2 2	Cambulung	1 17 0
Holly Walk Ch.	1 0 0	Wellingborough	110 6 8	Coldstream	9 17 2
Liverpool. "An Old New Yorker"	5 0 0	Weymouth. Gloucester Ch.	9 17 6	Cupar Fife	14 17 0
Ludlow	12 10 9	Widnes. Cong. Ch.	10 4 6	Forres	18 16 2
Malden. Auxiliary	22 10 1	Wiltshire, &c.—		Greenock	9 19 7
Manchester—		Per Rev. T. Mann.		Inverlathen	1 12 5
Chorlton Road	140 0 0	Bishops Hull	2 2 2	Musselburgh	1 2 6
Oldham Road	20 11 1	Broadchalk	8 7 0	Old Cumnock	2 1 0
Marpole Bridge	6 8 0	Buckfastleigh	1 0 0	Stirling	24 12 2
Minsterley	1 12 9	Bulford	6 12 8	IRELAND.	
		Corham	16 14 6	Per Rev. E. A. Wareham.	
		Holt	20 7 9	Belfast	6 4 0
		Horningsham	6 8 0	Culmore	2 14 4
		Ramsbury	8 2 0	Londonderry	21 11 4
				Strabane	6 10 6
				FOREIGN AND COLONIAL SOCIETIES.	
				Nova Scotia, Windsor—	
				From the Will of the late H. K. Fraser, Esq. ..	9600s. 30c.

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.





Yours sincerely,
Caleb Cogg

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FEBRUARY, 1881.

Bible Glimpses of the Life to Come.

IN the treatment of this interesting subject, Christian authors have been apt to err in one or other of two extremes. Some have been content with simply repeating the phraseology of Scripture, without having the courage to expand the statements they have found there, except in a meagre and tautological manner; whilst others, and by far the greater number of writers, have taken occasion, from the hints given us in the Word of God, to fly off into realms of mere imagination and fancy, presenting their readers with pretty and pleasing pictures, alike devoid of reasonableness and incapable of verification. Some of the most popular of these treatises, artistic in form, and sentimental in tone, read more like novels than serious and devout dissertations; and though at first they may seem to have power to solace the bereaved heart, yet afterwards it is found that they will not bear a close and searching examination, and the comfort derived from them is felt to be fictitious and illusory, so that their ultimate effect upon the mind is positively injurious, and not at all beneficial.

What therefore is wanted, is a calm and close examination of what the Scriptures teach us on this subject, based upon this twofold canon of interpretation. 1. We must not substantially add to the Word of God at all; but must keep ourselves altogether within the limits of what we find in the Bible; for, in point of fact, we know nothing, and can get to know nothing, about the life to come, except from the pages of Holy Writ. We believe that we have there a revelation, given by God Himself, which "brings life and immortality

to light." And if so, it is the only information we possess; for neither philosophy in her reasonings, nor science in her researches, can really teach us anything authentic and certain in regard to this matter. If, however, God has spoken to us Himself, by His holy apostles and prophets, and by His Son Jesus Christ, then we must be content with what they have delivered to us, and must build upon their utterances alone, as upon a sure foundation, the whole structure of our heavenly hopes and expectations.

But, secondly, in studying the Scriptures on this subject, as on all others, we are at liberty to go beyond the bare and literal expressions used by the inspired writers; and may include in our exposition all that can be fairly, soberly, or, as I might say, scientifically deduced therefrom. We assume, and must assume, the validity of our reasoning powers, as well as that principle of analogy which makes us feel certain that, as God is one, and His great universe a cosmical harmony, whatever He does, under any known circumstances or in any given sphere, is also sure to take place, or something else as like it as the conditions will allow, under all similar circumstances and in every other kindred sphere of existence. Let us be strictly logical and consistent, and then we need not fear adventuring at least a little way into the region of deductive argument, while at the same time we vigorously curb the waywardness of fancy, and keep within the clear limits of acknowledged Scriptural landmarks.

It is remarkable how seldom these plain principles have been adhered to by religious authors. Of this fact, the present writer became painfully aware a few years ago, when suffering the bitterest pangs of domestic bereavement. How anxiously then did he cast about for some certain light and comfort, but knew not where to turn, or what commentary or book to read, beyond the bare words of Scripture itself. He felt the need of some searching, yet sober-minded guide, to enable him to comprehend all that those precious verses really meant or implied. He does not doubt that there are many persons who are sensible of the same longing, and the same want of satisfaction with the treatises at command. Since then he has been surprised to find, from conversation with many friends, how crude and vague, how unreal or how utterly fanciful, are the views entertained by the generality of Christian believers in relation to this matter.

Yet who does not know with what intense yearning and desire we long for information, when we lose our loved ones by death, as to what has become of them! We ask, and ask again, in an uncontrollable agony of spirit, "Whither have they gone? Do they really survive death? and if so, is their condition then one of consciousness and real life? Where, how, under what conditions, and with what capabilities is that future life carried on?" We are not content to be told of the day of final resurrection, however wonderful and glorious the events of that great crisis may be. It is too far off, and the date of its arrival too uncertain, for us to derive much sensible comfort from looking forward to it. What we specially desiderate is to know something of our departed friends, as they are at once and as soon as they leave the body. The interest of this inquiry is heightened beyond description by the reflection that we ourselves must ere long follow our deceased companions into that mysterious realm, the world unseen, for as the woman of Tekoah said to King David, "we must needs die, and are as water spilt on the ground, which cannot be gathered up again." If so, what question can come home to our hearts and our solitudes more closely than this: "What will become of us—of me—hereafter?" When I die, shall I live again? Shall I be with those that have gone before? Shall I know them, and be able to converse with them, and will they know me? Shall we be happy together again; and be able to take up the broken thread of our love and friendship? And if so, will our renewed intimacy have a retrospective character at all? Will there be a remembrance of what took place when we were together upon earth? And shall we be together thenceforward, world without end? Such questions as these are not unlawful. They are also most natural and inevitable among persons of a reflective habit of mind, and especially if they be endowed with sensibility and a great faculty of affection. But how shall they be answered, not sentimentally, but solidly? not according to fancy, but according to truth? Only in the way already indicated; and to this method let us now apply ourselves.

There are three passages in the New Testament which deserve our first consideration, as being singularly explicit and suggestive. In Luke xvi. we have what is commonly called the parable of the rich man and Lazarus. In the strict sense of the word, this is not

a parable. It is rather a history, representative, if not personal. As such, it teaches us most distinctly several important truths connected with our present inquiry. If it has any meaning at all, it at least reveals to us this fact, that both good men and bad do, when they die, instantly live again. Or rather we may say that the soul, in either case, which is the true man, is not subject to death at all. It simply at death leaves the body behind, and goes away into another state of being, retaining both identity and self-consciousness, and carrying with it all its mental powers unimpaired, and still connecting its new life with the old one by the indestructible bond of a vivid personal memory. The rich man in Hades is identically the same voluptuary who had on earth fared sumptuously every day; and Lazarus in Abraham's bosom is exactly the same poor beggar who had been wont to lie at the rich man's gates, full of sores.

The second passage referred to is found in Revelation xxii. 8, 9, where we find the Apostle John in actual conversation with one whom he supposed to be an angel, but who declares himself to be really a departed Christian brother; and here again we see how true it is that the dead in Christ still live, and in another state of being retain both their mental and their moral faculties, remembering what once they were, and cherishing a continued interest in the things which transpire upon the earth.

But more striking and instructive still is our third passage; and on it we propose to dwell a little more fully. It is the story of the Transfiguration, contained in all the three synoptical Gospels. (See Matthew xvii., Mark ix., and Luke ix.) The scene is some lonely mountain, which we need not care to name; the time is night, but at what precise hour we know not. Jesus goes deliberately away, not merely from the general multitude, but also from the group of His more immediate disciples, taking with Him only three to be the witnesses of the glory about to be manifested. While Jesus prayed, these three companions of His grew weary and slept. Ere long, however, they awoke, evidently startled either by the flashing of a powerful light, or by hearing the sound of voices. When their eyes were opened, they saw Christ Himself in a state of transfigured splendour, and yet they knew Him well. But, strange to say, He was not alone, but two others were with Him; and these also seemed to wear bright and luminous bodies. By some undescribed

token, the apostles knew that these radiant strangers were Moses and Elijah. These two men, long ago deceased or translated from earth, now stood before Jesus, and conversed with Him, the topic of discourse being the death which the Christ was about to die. Now, this marvellous scene was a reality, and not a vision. The apostles beheld it with unentranced eyes, in a state of wakefulness, not of sleep. And the persons they saw were not phantasms, but the veritable men themselves. And if so, we have here a story full of interest in relation to the state of departed saints. Moses had died some 1,500 years before his appearance on this occasion; and about nine centuries had elapsed since Elijah had left the earth. He, however, had not died, but had been borne up to the skies bodily; and yet, somehow or other, there seems to have been a strong resemblance in the general conditions of their existence, between Elijah and Moses as they are now seen on the Mount of Transfiguration. Both are visible to the eyes of the apostles and of Christ; and both of them use organs of speech by which they can be heard and understood by mortal ears. It cannot be doubted that these two men were identically the same Moses and Elijah who, so many hundreds of years before, had fasted on Horeb, traversed the sands of the desert, and mingled with the families of Israel. The inference is irresistible, that during all the interval which separated their life on earth from their appearance to Jesus and His disciples, they had been alive, self-conscious, and capable of active occupation; and with equal certainty does it follow, that they have been alive and active from that time until now. Behold, then, in this instance the most palpable evidence of personal immortality. At this moment, we may speak of Moses, the very son of Amram and Jochebed, as living, not as dead, being at least 3,400 years of age, and even now it is true, what was said of him when he was but six score, "that his eye is not dim, nor his natural force abated." But what is true of Moses, and of Elijah, cannot but be equally true of Abraham, and Isaac, and Jacob, of Aaron the brother of Moses, who was so solemnly disrobed on Mount Hor; of Elisha, the friend and successor of Elijah—yea, and of thousands and tens of thousands besides, even all who, from the beginning of the world until now, have departed this life in a state of favour and acceptance with God. Death has not destroyed them; probably it did not for one moment suspend their inner consciousness. Least of all did it

extinguish their personal identity, or their knowledge and conviction of that identity. They are still the same that they were upon the earth, and they know it, and take delight in recalling the past, and retaining still a sense of oneness and connection with our race, and most of all with those that belong to the kingdom of heaven. Wherein this identity of personal being consists, it may not be easy to declare; but plainly it is not to be found in the body as a whole, or in any part of it. Its seat must be the soul itself, and we are compelled, therefore, to believe that the soul is a real entity, capable, if not of self-subsistence, at least of living and moving in a state of separation from our present corporeal frames.

But still we ask, Where and how do the happy dead live now? Have they any kind of body in which to appear? What are they doing? Do they know each other, and hold intercourse together? Do they see us, or in any way know what is being transacted upon earth? What are the elements of their happiness? What the security of its continuance? and what are the changes, if any, to which they still look forward? These are but specimens of the inquiries which crowd upon the pensive pondering mind; and the Scriptures, carefully studied, furnish us with far more material wherewith to answer them than is commonly supposed. It is not said in vain that the Gospel illumines the future, and so irradiates it as virtually to abolish death, and bid it disappear from our calculation. Never does Jesus Himself admit the designation of death to denote the departure of His saints from this life; but always, when referring to this subject, and notably in His conversation with the sisters of Lazarus, He connects together this life and the next in such a manner as not for a moment to allow even the semblance of a real severance between them. In His view—(and who can doubt that His glance takes in with equal clearness both the life that is and that which is to come?)—death is neither annihilation nor the suspension of consciousness. It is but a change of state or of place; a putting off of apparel; a transference or departure to another sphere of being. Whosoever believes in Him, though physically dead, is declared still to be spiritually alive; and if anywhere the word “resurrection” denotes simply a living again after death, it is in this memorable passage in which “the Lord from heaven” declares to Martha, “I am the Resurrection and the Life.” In entire harmony with this disclosure we may note the perfect simplicity, ease, and

naturalness with which the scene of the transfiguration seems to enact itself. There is nothing startling, frightful, monstrous here. Christ meets His two friends from heaven without either astonishment or alarm, and He holds conversation with them, and they with Him, as tranquilly and familiarly as if He were talking with any of His disciples still living upon earth. One could well imagine that it was no new thing for Him to act in this way; but that often when He went up alone to mountain heights to spend long nights in prayer, He passed the time in this kind of easy intercourse with the inhabitants of heaven.

The first thing which strikes us when we contemplate this scene is, that these celestial beings have some sort of body or exterior environment whereby they can, on occasion, make themselves apparent to the eyes of ordinary men. There is a natural or physical body, and there is a spiritual or psychical body. Such a body, or corporeity, belongs to departed souls at once, and without it we cannot imagine them existing at all. How this body is obtained by them, or how it stands related to the resurrection body which they are to regain at the time of Christ's second advent, are questions left wholly unsolved in the pages of Holy Writ. But it is certain that when we talk of "disembodied" spirits, we cannot use that term in an absolute sense, as we do when we speak of God. We only mean by it, dislodged from our present complicated and decaying organisms, from the bodies of our humiliation. Otherwise, we must believe that as finite spirits stand related, as we do now, to both space and time, they cannot be without some sort of circumscribing envelopment which will at once determine their position, and serve as the organ both of their general activity and of their intercourse with the universe around them.

Bradford.

T. G. HORTON.

(To be continued.)

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

The Story of St. Columba.

(Continued from p. 38.)

THERE was no attempt made to aggrandise the religious order which Columba founded in Iona. "After the manner of the venerable fathers, they lived by the labour of their hands," is Bede's testimony concerning them. The monastery lands were tilled by the monks themselves, and every service, however menial, was performed by the brethren in turn. Columba went in and out among them with the quiet dignity of a much-respected father, ever ready to assist them in danger or comfort them in distress. When any of the brethren were absent on missionary voyages to Pictland, or carrying messages to Ireland, Columba waited their return with anxiety; and if, during their absence, foul weather came on, he was unremitting in prayers for their safety. Often did the monastery bell sound at midnight, calling the monks together to pray for the safety of an absent brother. Much of Columba's time was spent in meditation, that quiet culture which reaches and transforms the heart; and a like habit he enjoined on his companions. We read frequently of his spending whole days and nights in prayer.

It is touching to find how the old warlike and vindictive spirit died out under the influence of this life of constant communion with God. There is a well-known legend which describes his wading into the water after the robber. We quote another from Adamnan. "A thief had gone from Colonsay to Mull, with a view of carrying off some of the saint's property on an adjoining island. Before he could get off, he was discovered and brought to the saint, who thus addressed him: 'Why do you thus go on in the habit of stealing your neighbours' goods, and breaking the commandment of God? For the future come to me whenever you are in need, and you shall have what you have occasion for.' At the same time he ordered some wedders to be killed and given him, that he might not return empty to his poor family; and learning soon after that he was not likely to live long, he ordered a fat mutton and six measures of corn to be sent to him."

A chief of Dalriada sent him his dagger to be blessed. "God bless it, then," said the saint, "and grant that it may never shed a drop of the blood either of man or beast."

Not with superstitious punctiliousness, and not in vain ostentation

he carried the spirit of piety into the commonest details of life. Most of his journeys were made on foot, but whenever he mounted his little car to make a longer journey than usual, he blessed it, and implored God's protection when in it, as that alone could prevent it from breaking down. It is said, in confirmation of this belief, that on one occasion, after coming back from a day's journey, he found that his servant had forgotten to secure the wheels with linch-pins. This may be called an idle legend, but that is cheap criticism.

When he saw the heaps of grain in the storehouse, he would bless them, and thank God for the provision He had made for the wants of his community. Every day the monk whose duty it was to carry the milk to the refectory passed him with his burden, and never did he omit to bless it. If while walking by the way he became footsore and weary, he solaced himself with psalms, and his first greeting was always a prayer. We read, "Saint Columba left this island to-day, to see the saint of Glasgow. When he approached the monastery, all went forth with sacred songs to meet him, while he and his party also came forwards, singing their melodious hallelujahs; and an abundance of spiritual entertainment preceded their bodily refreshment."

The doctrine of the power of prayer seems to have "haunted him like a passion." He never wearied in his discourse to his companions on this theme. How God allows us to be brought into trying circumstances, that we may feel our dependence on Him, and cry for help; and how certainly help will come. How, with prayer as our armour, we can cope with all the powers of darkness. Such conversations were constantly taking place with Diarmid, Baithen, and the rest. But though thus austere in his own life and in the rule of the monastery, he never failed to relax what could reasonably and safely be relaxed when the laws of hospitality demanded it. Many travellers came from distant parts to see him and to receive his blessing, and some of their visits were inopportune as to time. At all hours of the night the voices of travellers might be heard calling across the narrow strait for a boat to carry them over; and they never had to wait till morning. During the season of Lent, a stranger came to the monastery, and Columba ordered the fast to be broken in order that he might be well entertained. With all his austerity, he was not gloomy, but of a glad and a pleasant countenance, so that the little children would gather round him, and loved to be taken on his knees and fondled.

Thus, broken up by frequent voyages to the country of the Picts, to Orkney, to the lowlands of Fife and the Lothians, passed the forty-four years of his life in Iona. And as these years passed, his life grew fuller and more mellow, like ripe fruit in autumn; became broader and richer, like the increasing girth of a wedge of gold; went deeper and deeper, like a wall that runs out into the sea.

There was no narrowness about the man, none of the contraction which is so apt to supervene after a long life devoted to one idea. They told him once, probably when he was too old and infirm to go and see the man; that a Pictish chief, who, though a heathen, was noted for his integrity and virtue, lay dying on the shores of Loch Ness. We do not know now in what spirit the news was brought to him, but his answer was: "Nevertheless, in that he hath served an unknown God, already the angels have come down from heaven, to conduct the soul of that man to glory." To say that this was in advance of *his* time, is little; it is in advance of our own.

In his seventy-third year he began to have premonitions of his death. He communicated these to one of his close friends, in order that the members of the brotherhood might not be taken by surprise when the event occurred, but might consider who should succeed him in the abbacy.

On the last day of his life, being a Saturday in May 597, he mounted his little car, and went to visit the brethren who were working in the fields at the west side of the island. Standing upright, he spoke a few words to them; told them that on that day he would pass to the Lord; but that after he left them, God would take care of them, and urged them to live in peace and love. *Pax vobiscum*. This was his last message to his monks, the last message which commends itself to all men about to pass to their Lord. *Pax vobiscum*.

Diarmid drove him back to the monastery, where he asked to see what store of grain was laid up for future use. They showed him in the granary two huge heaps of winnowed corn, which he blessed, and said he was glad to see that when he left them, there would be no lack of temporal provision. He then left the barn, and being weary with the journey, sat down by the wayside to rest. A cross marks the spot to this day. While thus resting, the old white horse used for carrying the milk-pails to the monastery came up and put its head into his lap, with that mute but profound sympathy common to what we

are pleased to call the "lower" animals. Diarmid rose to drive it away. "Stay, my son," said Columba, "you see this old servant of mine knoweth his master is about to leave him. God bless thee," he added, patting the poor animal's head; "thou hast served me faithfully, good servant." He painfully ascended a little hill close to the monastery, and while looking over the buildings among which so much of his life had been spent, he told his attendant that centuries after they had all passed away, men would come to Iona merely to look at the spot from whence the Gospel was first spread over Scotland. Then returning to the monastery he sat down to his favourite task of transcribing the Psalter. Let us go into that little cell, and follow his pen as it finds its way carefully and slowly along the page. He has finished the thirty-third Psalm, and now begins the thirty-fourth. The poor thin fingers ache as they write, but it is a labour of love to Columba, and so he perseveres. Let us read the words as he writes them down.

"I will bless the Lord at all times, His praise shall continually be in my mouth."

He continued writing on to the tenth verse, "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

Poor, weary fingers, they can write no more!. He lays down the pen, and says to Diarmid, "Baithen must write the rest." Such, then, is Columba's parting testimony as to Him whom he had served: "Inquirentes autem Dominum, non minuentur omni bono."

He then went to the vesper service in the church, and coming back to his cell, lay down on his stone bed, with his head on a stone pillow. Here he repeated to Diarmid the substance of what he had said to the monks in the field that morning. The midnight bell tolled, and rising from his bed he went to the church, which he reached before any others, and finding his way to the altar, kneeled in prayer. Diarmid was next to enter, and finding the church dark he called, "Where are you, father?" But there was no answer. Groping his way through the church, he too found his way to the altar, where Columba lay stretched on the floor. Diarmid raised him in his arms. He still breathed, but was unable to speak. At that moment the monks came in carrying their torches, and gathered round him, weeping. He tried to speak, but could not; but with the assistance

of Diarmid he raised his right hand, and feebly making the sign of the cross as his last blessing, quietly went to the Lord.

We need not wonder that round the personality of this man there has gathered a large accretion of the marvellous; that miracles, prophecies, and visions are ascribed to him. Adamnan, who is his earliest biographer, did not write till nearly a hundred years after the death of the founder of the monastery of Iona. We know how a story will grow and gather in its transmission from one person to another, and that no one tells a story exactly as he has heard it told. The lapse of a hundred years, in an age of abnormal credulity, is long enough to account for almost any amount of drift from the original version. Then, many of the legends concerning him, must in the course of oral transmission have got mixed up, pieces of one adhering to another; and the rather unusual incidents in three or four very commonplace stories, if put together, may make a very marvellous whole. As a mere matter-of-course, we do not believe one of these marvellous stories; yet we will not dismiss them with the cynic's smile, and at once ticket them "idle legends." It is impossible to read them without feeling that we are dimly groping our way amid the fragments of an almost forgotten language, under which is buried the thought of the early days of Christianity in these islands. But one thing we have no difficulty in finding out; namely, that this life of marvel and wonder is really the sort of life which these men believed was possible to him who lived under "the powers of the world to come."

Yet we cannot but express a regret that Adamnan did not give us a more faithful account of what Columba really did and said. For it is weary work to plod through his book, purge it of all the myths, and give only the facts; weary, almost impossible work—and then to remember that he must have possessed all this knowledge which we are so anxious to obtain and can never now secure!

Those strange people the Picts—Who were they? In what state did Columba find their religion? In what stage of civilization, or savagery, did they live? All is silent. A rough cairn on some Highland mountain, a shapeless tumulus in the recesses of a seldom-visited glen, says—Such people did once live, but we know little more.

Of one thing, however, we have authentic record, namely, the wonderful success of Columba's mission among them. Palladius,

Ninian, and Kentigern had prepared the way for his labours, the influence of their preaching among the southern Picts being such that the whole nation professed Christianity. But if we accept Bede's account as authoritative, we conclude that their northern brethren were almost unshaken in their heathenism. We find it difficult, however, to reconcile his account with the narrative given of the immediate effect of Columba's preaching; for the king and court, followed at no very distant interval by the priests of the national religion, and the people, flung their idols to the moles and bats, and were baptized. Possibly four centuries of Christian effort among their southern neighbours may gradually have disintegrated their ancient faith, until they were in the same state of receptivity as the Malagasy when the Gospel was first preached in Madagascar. If Columba had written an account of his labours among these people, we should have been in possession of a work having a special interest for many of us; for the blood which flowed in the veins of these forgotten races mingles with that which flows in our own; and we have every reason to believe that it would have been a humble and faithful record of work done in the name of Christ, and followed by His blessing, differing in every way from Adamnan's account of this mission. We know that he carried to the work all those impressive physical and moral qualities which tell on semi-barbarous peoples. A commanding appearance, great muscular strength, a voice of more than ordinary power, and an eye whose glances could, on the right occasion, melt with pity or flash with fire. These physical recommendations, coupled with his knowledge of all that was then discovered of medicine, must have been of great service to him in securing a favourable hearing for his message.

Adamnan says that when he first approached the palace of the Pictish king, "The King Brude, elated with kingly pride, would not open the gates to the saint," whereupon Columba made the sign of the cross upon them and knocked, on which they at once flew open; on seeing which manifestation of God's power vouchsafed to the holy man, the king and people were at once baptized.

An authentic account of this first visit to King Brude would be invaluable. All we can gather from the narrative of Adamnan is, that Columba's great success among the heathen lay in his adaptation of Christian doctrines to their capacity. Only the most elementary of

these, and such as were likely at once to command their interest, formed the basis of Columba's teaching. He told them of a God everywhere present, infinite in all His attributes ; a material heaven and hell as the goal of all humanity, the former to be gained by faith and honest effort, the latter awarded to those who led useless, purposeless, vicious lives ; of a spirit-world pressing round on every side—with good angels waiting to serve and care for the just, with demons ready to carry the souls of the lost to hell ; of a Christ loving all men out of the depths of an infinite compassion ; of a real and veritable devil, to be resisted manfully at all times. This seems to have been the way in which he reasoned with them concerning righteousness, temperance, and the judgment to come. Ah ! how far we fancy ourselves in advance of him in many of these beliefs ! That furious and often visible devil, with whom he wrestled, we are accustomed to call the "principle of evil," and then not to resist at all !

Although visits were paid to Orkney, Columba's work in those islands was not so successful as elsewhere. Whether this was due to more opposition from those in power than was offered in Pictland, or to the graver antagonism of a manly, and as yet healthy paganism, or to some other more abstruse cause, we have now no means of determining.

The number of places which bear Columba's name give abundant evidence of the reverence in which he was held. Many of these are, no doubt, the sites of ancient churches which he founded ; many more indicate where his devoted disciples chose for themselves places of retreat, or fixed their centres of missionary operations ; but his chief monastery at Iona is that which has established and prolonged his fame. It has been called the Rome of Scotland and Ireland.

It was not till the time of the great Norse invasion that Iona was laid waste, and the bones of Columba were carried to Dunkeld. From that time the monastery decayed. The buildings were indeed restored from time to time ; but Christianity was fast drifting into the degenerate ages when enthusiasm and missionary zeal died out of her professors, and she gradually stiffened into the cold, superstitious dogmatism in which she remained till the Reformation.

Though we spoke, in a former paper, of the comparative purity of the doctrine of Iona to that of Rome, we must admit that in germ, at least, some of Rome's most pernicious dogmas were there.

They were kept in subordinate place by the strong personal influence of Columba, but soon after his death they assumed larger proportions, till at last they brooded like a midnight over that primitive, pure Christianity.

The form which Christianity assumes, the dress it dons, when it goes out among men, has often changed since Columba's time. Every age has called for a new development of it. Every age has found in Christianity a blessed system which adapts itself to all the requirements of the time. It is a bequest to humanity; like the sunlight, which shines on all the bold outlines of a landscape, and folds itself into the crannies of the hills: and in whatever form it has appealed to men, it has never failed to produce the same blessed results, in lives ennobled and sanctified. It has been most vigorous when its form has been best adapted to the wants of the age. The mistakes and failures in connection with it have happened when men have cramped and narrowed it, forgetting that it was a thing far wider and deeper than themselves. Every system in which it has been embodied has contained part of the truth, no one of them has contained the whole truth.

So while we look back on the youthful vigour of Christianity in the sixth century, when the whole of the northern nations came under its influence, let us not despond because its conquests are not now so dramatic—

“The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

Human systems die, but the truth they contain lives on, for “the things which are seen are temporal.” It is only “the things that are unseen that are eternal.”

Edinburgh.

JOHN A. ROSS.

O BELIEVER, what matters it if God denies thee a kid to make merry, when He says, “Son, thou art ever with Me, and all that I have is thine!” Hath a son any cause to complain that his father denies him a flower in the garden when he makes him heir to his whole estate?

Rest from Sorrow; or, The Ministry of Suffering.

IN a short series of papers for these pages, it will be my endeavour to indicate some of the uses of human suffering, and to point out the consolations provided for the sorrowful. I am not unaware of the weight and importance of the task. A distinguished French statesman has remarked upon that "truly profound and sublime" saying of Job, wherein he represents consolation as a "royal prerogative"—"I dwelt as a king in the army, as one that comforteth the mourners." Looking back, from the midst of his calamities and afflictions, on his prosperous days, the patriarch held this to be his chief claim for the regard of his friends, that he had used the kingly power of comforting the sorrowful.

The call for consolation was never greater than at this period. No doubt there have been turbulent and warlike ages which were full of fierceness, wasting, and horrors. In all times there has been a vast army of those who have suffered from the "ills that flesh is heir to,"—poverty, bereavement, disease, decrepitude, the canker-worm of care, injustice, which is the world's master sin, and all the varieties of mental anguish. Truly, "the misery of man is great upon him." His is often labour without recompense: a life pursued by sickness, broken with infirmities, and dejected by griefs. But modern civilisation brings a friction, a sensitiveness, a rivalry, and a selfishness of ambition and of luxurious living, which sorely augment the heavy catalogue of human sorrows. Social progress is marked by two stages: in the first, man makes the most of *himself*; in the second, he aids *other* men to make the best of themselves. Should unbelief as to the Divine motives and holy restraints of Christianity mark the first stage, self-love will bring a portentous reign of irritations, weariness, social separations, and heart-throes unknown before; and in an age of the ripest and most cultured refinement, the literature of a nation may be steeped in a melancholy which wit and satire cannot hide, self-murder may alarmingly spread, and men and women may come to disparage life itself, as is most unhappily the case throughout all the cities of Europe at this hour. At such a period few calls can be more urgent than to seek out a reply to the inquiry—"Who will give us rest from sorrow, and help us better and more wisely to bear

these ills of life?" May the "Father of mercies, and the God of all comfort" vouchsafe His illumination, so that this and the following papers may unveil to sorrowing spirits the rich treasure of consolation He has, in the "pitifulness of His great mercy," provided for our suffering race!

The mystery of suffering, which has thrown its dark mantle over all the ages, is not yet solved. The problem overwhelms the mind. It is the inextricable knot of human questioning. There was a time of which we need to remind ourselves, when the wise and good acquiesced, or at least reverently quieted themselves, in their inability to penetrate the unknowable. Admitting, as it became them, that there were obvious limitations placed upon human faculties, and, in man's present condition, bounds impassable to human inquiries, they confronted with trustful silence the unsolved difficulties of human history and destiny. Faith with them was not a light which reveals all things, but a lantern which they bore with them into the darkness. In our times the genius of research has ventured with a fearless tread into the deep and voiceless past. The backward investigation has not been presumptuous; in not a few cases of noblest scientific achievement the gaze and tread of the path towards the origin of life and of suffering have been taken as with uncovered head. It must, however, be confessed that so far the magnificent results of modern science have conducted gifted investigators to a black, dead wall, on whose impenetrable boundary of darkness the dim sentence has been seen—"Thus far shalt thou go and no farther." But wherever the track of research into the origin of life has taken men, they have everywhere found suffering. The struggle for existence, the modifications and changes of species; the terrible processes of adaptation to new conditions; the survival of living creatures through testing environments—all speak of suffering. No doubt in the working out of the long processes of growth and development the irrational animals found manifold compensations, and even a gratified instinct in overcoming difficulties. Nevertheless from the beginning, suffering has been a mark of creation.

In the records of the progressive history of the lower creatures through the bygone ages, and which have been so marvellously traced by physical investigators, suffering everywhere appears as the germ of a new life. In the history of man, however, there are other reasons

for suffering, and other uses of it. These will be set forth in the following chapters.

In this preliminary paper, the aim of which is to enable the great host of sufferers to acquiesce in the inevitable sorrows of life, this comforting fact must be emphasised—the Sacred Writings never treat human suffering as an imaginary evil. They everywhere, and on every page, recognise the sorrows of our race. If they speak of our affliction as “light,” it is only when they compare it with the glory which will follow for the faithful; if they tell us it is “but for a moment,” they do so because they contrast the human period of endurance with the infinite ages of eternity. The guiding angel of the Apocalypse, to whom St. John turned for an explanation when he beheld within the heavenly temple “the great multitude from earth which no man could number,” said to him—“These are they which came out of *great tribulation*.” It is thus the heavenly watchers describe our mortal life. Freedom and enlargement is to them—coming out of great tribulation! The later visions of that wonderful Book comfort us with the assurance that there shall be no more “sorrow, nor crying” (*i.e.*, crying “How long, O Lord?” as the meaning is held to be), “nor any more pain.”

Divine inspiration does not, then, deny our earthly experiences. It admits and adopts our human terms, and calls our sufferings—sorrow, crying, and pain. The whole Bible is, indeed, addressed to men walking through a realm of trial and tribulation; and Christianity has been described as the religion of consolation. Those who for half a century have studied the Book of Psalms are astonished increasingly with the marvellous fulness of its adaptation to every kind of human sorrow and endurance. A pious Jew writes of the Psalms as a “fountain of healing balm, an exhaustless treasure of comfort and consolation, and the standing glory of Israel.” Because men are unhappy, forlorn, and labour under every variety of affliction, the pitying “Father of the spirits of all flesh” has given this inestimable portion of Revelation, and has used the unsettled and chequered experiences of David, and the cries of other pious Israelites, to articulate in human language every shade of suffering, and to interpret every vibrating chord of grief and every sob and sigh of the human heart. The Psalm supply a liturgy for humbled and troubled mortals

in every age, and furnish an appropriate utterance and prayer for every kind and degree of human distress and desolation.

Nothing, however, more sublimely assures us of the Divine recognition of our sorrows than the inexpressibly tender promise, both of the Old and New Testament, that the hour will come when "the Lord God shall wipe away tears from off all faces." (Isaiah xxv. 8; Revelation vii. 17, xxi. 4.) Tears are the inheritance of childhood, the distress of youth, the agony of manhood, the wailing of the desolate, the anguish of the oppressed, and the lament of the bereaved. Alas! how have tears bedewed the pathway of human life! In the home of splendour, and in the hut of want; in savage islands of heavenly beauty, and in cities of culture; among the hapless desert wanderers and the favoured children of fortune, tears have furrowed the face of the aged, and coursed down the cheek of the young. And note the transcendent beauty of the figure which inspiration uses to teach us the love and compassionateness of God. When in the abode of plenty the fair maiden has bent over the death-bed of a mother whose life has been her pride and inspiration, and then alone in her anguish weeps her unutterable sorrow, can anything soothe her bursting heart more completely than the silent drawing near to her of her father, the pressure to his own manly and aching bosom of her bent head, and the gentle, loving concern with which, by his own hand, he wipes away the falling tears? It is this which stills the anguish of that terrible moment, that a *father's* hand wipes away the big tear-drop, and a father's heart beats in sympathy with his weeping child. Nay, the words of inspiration, with their threefold assurance, in the two Testaments are more than a figure. They open a rift in the dark clouds of our adversities. They assure us that God, our Creator, and our true Father, feels for us in our crying, and that *that* which He promises to do for us, when the end shall come, will be to wipe away those human tears which have touched His heart through all the ages, and to tell us that the days of our mourning are over. One once sang:—

"Yes, I am weak, but love is strong—

The strongest love is God's above;

It must be stronger far than mine,

And He is strong as is His love.

O! better far, we know it is,

To be thus healed than ne'er to weep;

Better to feel that tender hand

Than c'en glad watch for aye to keep."

But we must not stop at this point. There is One who is the Sovereign Comforter. When He, at whose birth the hymn had been sung, "Peace on earth," opened His commission in the synagogue of Nazareth, He turned the pages of the Old Testament roll, and found the place where it was written, "*The Spirit of the Lord is upon Me, because He hath sent Me to heal the broken-hearted.*" He was "the Man of sorrows and acquainted with grief." "We cannot take a single step in our gloomy path, without finding some traces of Him. We cannot light upon an affliction through which He has not passed before us. O ye who lie on beds of sickness, Jesus knows the nature of physical suffering! Ye who eat the bread of charity, and are distressed by all the cares of penury, He knows what poverty is! O ye who have been overwhelmed with reproach, calumny, or insult, —He knows what mockery and ignominy are, as you can never know them! Ye who bend and shudder over the open tomb, forget not that His hot tears fell over the tomb where His friend was laid! Ye who mourn not only for a friend, but also for a friendship; ye from whom life, and not death, has taken a heart on which ye leaned; ye who have been forsaken, who have seen a brother's hand raised against you, He knows what abandonment and betrayal are; He was sacrificed by those whom He had loaded with benefits, forsaken by His disciples, sold by one apostle and denied by another!"

Recall those words of His which have comforted broken hearts, and shed consolation over the world in a measure no angel-lip could tell. Christ surveyed, as none else could do, the condition of men. His omniscient thought travelled over the wide and dark realms of human suffering. He heard the groan of the wearied, and the cry of the heavy laden in every land. He caught a sound and sigh of sorrow from every abode and every breast of man, and sent the precious and perfumed word down through the ages, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew xi. 28-30). Those familiar with the words cannot conceive the power with which they fall upon ears that have never heard them before. In a large English city a lady, known to the writer, repeated them to a dying Roman Catholic woman. An Irish boy heard them, and burst out—"Did Jesus say that? Read it again, lady." This she did, when, with a pathetic energy, he exclaimed—"Oh, listen, mother, to the words that the lady tells us of." They both listened, awed and wonder-

ing, for they were conscious of a message coming to their hearts in a way unknown before.

Theologians have justly seen in this invitation a strong proof of the Divinity of Jesus Christ. Imagine Moses, or David, or Paul calling to him not merely one burdened sufferer, but "*all*" heavy-laden ones in every clime. No, we cannot conceive it. Men can give sympathy, but how difficult to impart "rest" to the sorrowing! They can counsel and meet the inquiries of the anxious, and there their work ends. But the wonderful promise of the Saviour is, "I will *give* rest." And in pondering these words of infinite grace, let none lay the stress on the word "come," although this word points the right direction to human thoughts, and is the oft-repeated word of Jesus. We may, however, by giving emphasis to it, be so engrossed with the manner of coming, like a court-lady who attends a royal drawing-room, as to forget to whom we come. The stress of the passage is on the Person who speaks—"Come unto ME."

In the four Gospels the Life of the Saviour is told. His was a life overflowing with unceasing sympathy for man. To the weak He was tender, to the weary kind, to the faint considerate, to the rejected compassionate, to the obscure attentive, to the poor a strength, and little children He folded in His arms. To how many homes of sickness did His presence bring healing! To how many villages and towns of Judea did His coming impart gladness! Morning came with Him where a long dark night of watching had rested. Yea, He did much more. He allowed men to slay Him and put Him to death that He might, as a kinsman, redeem men. He associated Himself so truly with us as to offer in the name and on behalf of all men an expiation which should at once manifest the punishment due to a sinful world, and satisfy the conscience of the guilty when they craved peaceful relations with their Maker.

But you say, "What has this beautiful picture of the Gospels to do with us? It is the record of One who lived long centuries ago. Where is this wonderful Person now?" Where? In your sorrowful home, in your sick-chamber, on your lonely walk. He does not now belong to the Jews, but to all men; no longer to Palestine merely, but to the world. He rose from the dead. He ascended to "fill all things." Men bear witness that they saw Him and spake with Him after His resurrection, who lived afterwards such lives as

nothing but the resurrection of their Master could have produced. They assure us that they saw Him ascend, and heard Him declare that "all power was given to Him in heaven and on earth." You in your sorrows can look up into the face of Jesus and say, "What Thou *wast* Thou *art*: the same at hand; the same to befriend and succour. Thy face is loving as of old. Thy heart still carries an unending pity for sufferers. I stretch out my hand that has hung down, and clasp Thine, once pierced for Me. Bestormented, unhappy, full of trouble, I come to Thee who art infinite in grace and power, and Thou wilt receive me, for Thy voice sounds an ever-repeated invitation to those who are sunk in sorrow and heaviness, 'Come unto Me, and I will give you rest.'"

It is no fiction, this. The one permanent, unchanging influence among men is Christianity. All other religions have perished, or have fallen into decrepitude. Christianity lives because the Lord Jesus lives, has all power on earth, and through all generations is sending forth the Spirit. Believe that Christ is, and that He is to you what He *was*. I say "believe," for how can you realise an invisible presence but by faith? Harken to His words after His ascension, "I am He that liveth and was dead, and am alive for evermore." "*Learn*" of Him. He only had authority from the Father to teach absolute, infallible truth. Man has thus a twofold sufficiency—the spoken and treasured words, and the perpetual presence of the Lord Jesus. Holding fast the words that He spoke, and finding Christ in His abiding presence, mourners and sorrowful ones have everything they can need. They have an all-sufficient and abiding Friend, and unerring counsel.

It is true He says not only learn of Me, but take "My yoke" upon you. Mark the word, "*Take My yoke*." Finding Christ, there will be no need for His laying His yoke on you, you will freely and loyally take it. This is the secret which those who have trusted Him well know.

True, in coming to Christ dark memories of sin may crowd around you. You are invited, nevertheless, to cast yourself into His open arms. There surrender yourself to Him. Let His meekness sway you. Cease from restlessness of desire. He will always guide. He will never forsake. Lay griefs, vexations, anxieties, injuries, detractions, and necessities at His feet. Leave Him to undertake for you. *Learn*

of Jesus how to be quiet in suffering. Without doubt He will help you, and in His own way deliver you. Perfectly resigned to Him, all your circumstances, and those of your loved ones, are *His*, and not yours alone. Say with a holy teacher, "Thou, Lord Jesus, art the true peace of the heart. Thou art its only rest. All things out of Thee are full of trouble and unrest." Thus, and thus only, will you be able to add :—

"There is a holier, sweeter rest
Than the lulling rest from pain ;
And a deeper calm than that which sleep
Sheds over heart and brain.

It is the soul's surrendered choice,
The settling of the will ;
Lying down gently on the cross,
God's purpose to fulfil."

* * * *

(To be continued.)

Apollos Howard on the Philosophy of Pulpit Notices.

Is it not said that "the entire British Constitution," all the pageantry of Courts, all the pomp of ermined justice, all heraldic sealing of great renown, all political party ties, all the sacrosanct inviolability of ambassadors and plenipotentiaries, all the awful dignity of chancellors and speakers and admirals on duty, do at last terminate and culminate in the directions given to "policemen"? Vast are the processes by which the great oak attains his girth, and wears his grand summer robe. Heaven and earth, sea and sky, forces, places innumerable contribute to build him up and glorify him, but his fruit and the issue of his life—not the *dead* bones of him, which we call his timber—is the little acorn. Without the policeman, where would England's Constitution be? Without acorns, where would England's navy be? I am disposed to add, without "pulpit notices," where would Christianity and church life and work be? Brief, lucid notifications of duty, privilege, danger, constitute the very nerve-system of "our complicated civilization." Let us remember the numerous analogues—say "cousins-german"—of the "pulpit notice." What is the "title of a book," but a brief compendium of its contents, a sure guide

to its worth and wealth? True, sometimes we have seen title-pages as long as a chapter, back-broken, limp, meandering, maundering titles, which warn the reader from entrusting himself to the guidance of the author; and occasionally we have seen short, abrupt, enigmatical title-pages, which, for the most part, promote the languid curiosity, which the sudden discharge of a pop-gun may excite in the contemplative mind. We have also seen pompous and treacherous title-pages, calling all "the fowls that fly in the midst of heaven (saying), 'Come and gather yourselves together unto the supper of the great God,'" and when they have fluttered down and prepared themselves with strong appetite for a repast upon fat things full of marrow, lo! there is only a very small, dry barley loaf without any butter. Some title-pages and lettered backs of books inform the bewildered reader of nothing more than that he has in hand Vol. XXVI. of "the whole works," OPERA OMNIA—not "practical works" merely—of an angelical doctor or painful Puritan. Clumsy, insufficient, untidy, inaccurate, bombastic, reticent, garrulous as title-pages may be, yet, in the name of all the Muses, where would literature, science, civilization be without them? Imagine the library of the British Museum, not only without a catalogue, but without a title-page!

To take another instance or two, before "condescending" to the "pulpit notice." What would come of modern civilization without placards, advertisements, announcements of what we have to sell, and are doing, or going to do? If no tradesman indicated over his shop door what he had to dispose of, would not the seedsman be often pestered with demands for trousers or pegtops? and the watchmaker be disturbed at delicate operations by an impetuous search for a blacking brush or a yard of ribbon? Surely it is some advantage to know when the trains start, and where the registrar for marriages lives, and when taxes are to be paid, and when the next sale of wool or of household furniture is to take place! To abolish "notices" would not only dispense with royal proclamations, and the call of the town-crier and toast-master, and the advertisement of the last quack medicine—which we could easily spare—but every finger-post, every shop-front, door-plate, way-mark, and handbill must be swept into the holocaust which would consume the elements of "public notice," as of things which pertain to the outward and the transitory. Would not our "complicated civilization" become *thohu v'bohu*,

"without form and void," and darkness settle on the face of the deep, if no one knew when anybody was going to do anything or go anywhere? if all things were unlabelled, unnotified, and every clock-face, and every sign-post, and every lettered book-back, every ticket and coupon, every written address, and the name of every street were suddenly blotted out of being? A dense impenetrable London fog, a darkness impervious to the fiercest ray of light, a general blocus and confusion unutterable would befall the world if some demon of misrule could contrive for a short day to inflict such a calamity upon mankind.

The ways of the world are very wonderful and clever, yet it must be admitted that it sometimes forces its "notices" upon the wrong people, or exhibits them in the wrong place: for example; I have seen notices of a fish-relish, and of small-tooth combs, of lost purses, of Sunday services, and of conjurer's tricks basely pasted on some of the noblest rock-scenery of our coast in order to arrest attention. The clamour of the market, the almost boundless appeal to the public becomes in itself bewildering; still, wise men must let it be known succinctly and clearly where, and when, and what they are about for the good of mankind and their own advantage.

That society, that firm, that enterprise, that company will be the *most* successful which, by a sound instinct and wise activity, explains, with the least circumlocution, and in the most truthful and rememberable form, what it concerns those to know whom the said society, enterprise, company, or firm desire to influence. Some persons and societies, it is true, scatter their information in the wrong quarter and waste their substance in a riotous eagerness after notoriety. Waste-paper baskets by the thousand groan with these exuberant spring-blossoms which produce no fruit, and whose end is to be burned; yet we are sure that long lists of successes might be shown to have accompanied the plan of wisely diffusing true information in the right place.

Surely the work of the Church is not exempt from this universal law of successful enterprise. If there is to be a meeting of clans, the uniting elements must be apprised of the appointed day and hour of assembly. The hour of worship is not communicated to the faithful by any supernatural revelation or devout instinct. Bells may help in this matter, but they issue "notices" that are very vague and

inexplicit; moreover, all people cannot afford either bells or ringers. The announcement of work to be done, of the hymn to be sung, of the text to be discoursed upon, of the discussion or assembly, the committee or communion to be holden, must be made somehow, if the life of the Church is to be kept from starvation. I am no stickler for forms. I know that the body is *more* than raiment, and the life more than meat, but in this dispensation of things we must have some covering for our nakedness, some food for our sustenance, some word for our thoughts, some forms for our feelings, for without these, body and spirit, belly and meats, life and home would slip down into the bottomless abyss of nihility together. If a church needs some food, let it not have poison; if form be indispensable, let the form be as efficacious for its purpose and as excellent as may be.

Preacher of the Word of God! do you, or do you not, want your audience to know what is the subject of your discourse, or what are the words of your text? Surely many preachers must wish to keep their hearers in a mystery on this recondite matter, to deceive "vulgar" ears with some vain semblance of sound, so that while the innocent people are searching in the Epistles of John during the first half of the sermon, the wise conjurer is preparing a sweet surprise for them, by at length making it evident that the Book of *Job* was the quarry where he unearthed his spoil of precious treasure. Not one person out of twenty-five can retain the following sentence on simply hearing it once spoken in an under-tone—"The twenty-sixth chapter of the Second Book of Chronicles, commencing at the fourteenth verse"; or, "The one hundred and thirty-eighth Psalm, from the third to the fifth verses." It is still more baffling to ordinary mortals to preserve the following sentence—"Four hundred and eighty-third hymn of the Old Selection, the same as the one hundred and fifty-second of the New Supplement, to the two hundred and sixty-fifth tune, eight-sevens-sixes." If you doubt, try the experiment upon the next score of thoughtful people you meet. It is beyond the power of ordinary brains to accept four or five separate sets of independent figures which have no connecting link. Calculating boys, with the aid of MEMORIA TECHNICA, may acquire the habit of following the meaningless Abracadabra, but ordinary people, who have never learnt "Mrs. Slater's Chronology," and don't care *very* much whether they catch the said words or not, will not gather from one.

perhaps unprepared-for, announcement a ghost of an idea of the "hymn, text, or tune." In my youth I often heard a good man, of sonorous voice and magnificent address, who invariably commenced his discourses thus:—"Your attention—your devout and serious attention, my beloved hearers, is now directed to that portion—to that portion, I say—of the inspired Word, which you will find recorded in the first Epistle of St. Paul to the Corinthians, the fifteenth chapter, and the forty-sixth verse—the forty-sixth verse, I say, of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians."

The awful importance thus attributed to the choice of text secured the end, just as Edward Irving did in his day. I have heard men affirm it was worth a walk of four miles to hear that remarkable man cry, with a voice whose tone was something between a clap of thunder and the sound of a trumpet, exceeding long and loud, "The hoo-oo-on-derth-th Psaw-aw-aw-'m!"

The old-fashioned "Here beginneth," is a sufficient prelude to arrest attention, but the repetition of part or the whole of the figures is imperatively necessary for chapter and verse, hymn or tune, to gain an entrance into the mind of an ordinary hearer. Would that parsons, class-leaders, superintendents of schools, students at college would lay this to heart.

But between the hymn and the sermon is the critical time. Then the minister is face to face with the pure humanity of his hearers, and is expected to give them some kind of notion of the very life of the community over which he presides. Is the silver note of worshipping song to be heard during the week from young or old? Is Holy Communion to be solemnised here or there? Are mothers to gather together for their sacred interchange of experience? Are teachers to foregather for the study of the deathless Book? Is an annual meeting to be summoned to hear of special success, or grievous disappointment at home or abroad? Does the pastor meet his children's class? or does the Band of Hope rally under the eye of some brave captain? Surely there is a way of making these announcements which may transform them into veritable means of grace.

Who has not known serious impression produced by the earnest way in which some well-known pastors have set forth the work of the coming week? The lazy, the selfish, and the worldly, on hearing the weekly challenge to service of various kinds, have felt their self-

exclusion from the wedding supper of the Lamb. The godly and sympathetic have thrilled to the pulsations of the life of the church. The chance visitor has found the church to be a hive of working bees, a scene of busy, happy preparation for heaven, a robing-room for the presence chamber of the King. Great enterprises have been linked with mutually-acknowledged principles. Missions have been set in a new radiance of holy enthusiasm and divinely-ordered relationship to the life of the soul ; the grace and privilege of contributing to some case of need, has been absolutely redeemed from the whine of a miserable mendicancy, and elevated into a sacrament.

Simple, earnest, truthful, chronological, clearly-expressed "pulpit notices" are akin to all other good work done for the Master ; and to say the least, the old saw holds good—"What is worth doing at all, is worth doing well."

Let me call attention to two or three kinds of "pulpit notice" which do not come up to this high standard.

1. There is the "notice unimpressive." This peculiarity is due rather to manner than matter. It may be succinct, bordering on the curt ; it may be grammatical almost to a fault ; it may be orderly and chronological to a degree ; but it may be read or spoken as if the engagements proposed and enumerated had no manner of interest to the speaker. The ordinary event, such as the weekly prayer-meeting, or the quarterly collection for "incidental expenses," may be announced with quite as much interest as the annual festival of missionary enthusiasm : or the expected arrival of a great pioneer of Christian enterprise is mentioned with no more sympathy or interest than is the weekly committee of the Band of Hope. Some special work of benevolence and sacrifice which has been sorely neglected, is coldly referred to as though the pastor entirely acquiesced in the general indifference. His dulness or inconsideration reaps its appropriate fruit. His manner does as much as say, I consider this approaching service of no manner of use to man or beast, and I rather expect, and all but wish, that you would by your absence exonerate me on any future occasion from intruding such a matter on your attention.

2. There is the "slovenly notice." It would seem as though the giver of the same was there and then extemporising the whole affair, and as if no purpose, no planning, no consideration of suitability or end had interested anybody, before a few little matters just occurred

to the good man as he was giving out his "hymn before sermon." When the congregation has finished its psalmody, he remembers that something has been omitted, and he drops it in with his badly-announced text. Then after the sermon, it occurs to him once more, that another little matter like "the holy communion" on the next Sunday might as well be announced. Having got through the benediction, he bobs up before the decent silence is well over, and while some of his congregation are still having their last words with God, in a loud voice he exclaims that it may be well to inform the congregation that "the collection made on the previous Sunday for the sufferers by the last colliery accident amounted to eight pounds sixteen shillings and a halfpenny;" and so, with that halfpenny rattling about their ears, the good people depart. This slovenly method may be exaggerated by a thoughtless mistake. At one of such intervals an accurate deacon has sometimes gone to the pulpit to inform the slovenly notice-maker that one of his announcements should have pointed to "the fourteenth instant, at seven o'clock," and not "the seventh instant, at eight o'clock," as he had informed them. It would be better to have no title-pages to one's books, than to have wrong ones, or to have titles scattered promiscuously upside down through the volumes.

3. There are "higgledy-piggledy notices" characterised by the absence of form or purpose; no law, logical or chronological, pervades them. They are thrown together in confusion. The minister holds, after a bewildered fashion, a set of papers in his hands, which he shuffles like a pack of cards, and perhaps begins about something that is to happen the week after next; then he drops back upon some gathering to be holden on Friday afternoon, at three o'clock, followed by the collection for the next Sunday; then there follows a fervent appeal for some special interest to be taken in the proceedings of a sister church; then his own sermon to young men on the following Sunday evening; lastly, the customary notices for the week, backwards. The beautiful jumble of religious duties and observances which his patient congregation carry away with them ends in this, that those who from other reasons know the nature and quality of such services will attend to those in which they feel some interest, the rest of the folk will, like Gallio, "care for none of these things."

4. There are "inappropriate elements of notice." Many good men

carry their little handbills into the pulpit, and among them haply there may be one or two referring to something which is going to take place in their own sanctuary, the name of which is, of course, printed on the bill. They have not the presence of mind which will enable them to translate "Emmanuel Church" or "Zion Chapel" into "this place," nor to omit a number of details, which have a very disturbing and incongruous effect—as, *e.g.*, "Tickets for tea may be purchased from Mr. Timmins. Ninepence each." Then the system of "pulpit notices" has grown into a vehicle of trade advertisement, which often sins grievously against common sense and good taste. Particulars of fancy fairs, the brass band from a neighbouring regiment expected to encourage the purchasers at a bazaar to serve some good cause, and other similar things, which need not be condemned in themselves, or, at least, which I am not condemning here, are not infrequently foisted into "pulpit notices," to their sore degradation and impoverishment. These notices may, as we have said, amount to the dignity of sacraments, and be a part of the morning's service of song and holy thoughts and pious resolve; they *may* be rather worse than Sunday newspapers.

Let me urge all whom it may concern to consider the philosophy of public pulpit notice. I plead for clearness, forethought, order, sympathy, reverence, and congruity in the conduct of what has now become almost a recognised part of divine service.

[Although considerable improvement has taken place in the not unimportant element of Christian decorum discussed in the foregoing pages, the Editor thinks that some of the suggestions and principles so forcibly expressed in this paper of Apollos Howard are by no means destitute of value at the present time.—EDITOR.]

THE CHRISTIAN'S SIGN-POST.

THERE is no morrow. Though before our face
 The shadow named so stretches, we alway
 Fail to o'ertake it, hasten as we may.
 God only gives one island inch of space
 Betwixt the Eternities as standing place
 Where each may work—the inexorable to-day.

Recollections of a Church Meeting.

In the year 1843 I was a student at University College, Gower Street, London, and a member of the Congregational Church assembling in Claremont Chapel (near the Angel Inn), Islington, then under the pastoral care of the Rev. John Blackburn. Considering his defective education, feeble voice, and hesitating speech, I do not believe there ever was a more remarkable and successful preacher. He was, it is said, even greater as an official of the "Congregational Union of England and Wales," but I knew him only in his pulpit, and can remember that he gathered round him a large congregation, consisting of representatives of every class of the community, including distinguished barristers and solicitors, learned men, and well-known teachers and professors. One special feature of his preaching was that, without bringing party politics into the pulpit, he carefully noted the moral bearings of the great events and discoveries of the day, and sought to guide public opinion in reference to them. In the closing period of his life, some dark clouds hovered about him through his carelessness in money matters, but I trust that, notwithstanding this circumstance, his name is and will ever be held in honourable regard by the denomination which he faithfully and laboriously served. My studies were very absorbing, but I made it a rule to attend the monthly meetings of the church, and looking over my papers lately, I found some memoranda of one of those meetings, which, I think, are deserving of public record. There are doubtless many yet among the living who can recall at least some general impression of the meeting, for it must have been a season of deep interest and hallowed joy.

The meeting referred to was held on the evening of March 31st, 1843, and it is memorable because of the diversity in age, circumstances, and history of the persons then admitted to church fellowship. It was the rule in those old-fashioned times for the pastor, with one of the deacons and an unofficial member of the church, to converse with every candidate, and to report concerning each, any particulars of an interesting and important kind. A letter from the candidate was also commonly read. I do not think the rule was imperative. Sometimes, when there were difficulties in carrying it out, the sole testimony of the pastor was regarded as sufficient, but certainly I can testify that the statements made were generally full of sacred interest,

and often remarkably suggestive and encouraging, and that consequently the attendance at the church meetings was very large.

According to my notes of the meeting referred to, the first instances were those of a gentleman and lady who had been brought up in the Church of England. They ascribed their first serious thoughts to the ministry of the Rev. Thomas Dale, the then well-known vicar of St. Bride's, Fleet Street. Removing to Islington—then, much more than now, like “the merrie Islington” suburb of the olden time—they had visited church after church in the district without finding such preaching as harmonised with their tastes and wishes, and at length, accidentally entering Claremont Chapel, they there heard what they wanted, and by degrees had been led to the complete dedication of themselves and their family to the service of Christ.

Next came the case of a young man of considerable intellectual activity, if not power. Some years before, he had been deeply affected by the sermons of a minister then eminent and successful, but who was subsequently disgraced by gross misconduct, and this had completely disturbed the impressions produced. He had passed through a series of mental conflicts, relating to such doctrines as the Divinity of Christ, the work of the Holy Spirit, and the efficacy of prayer, and confessed to much pride and self-assumption as having characterised his past experiences. It was reported that he was now equally remarkable for docility and submissiveness of spirit, and had evidently entered the kingdom of heaven as “a little child.”

We are often told that it is only very recently that children were regarded as eligible for Christian fellowship; but the next case introduced was that of a girl of thirteen, favoured with the priceless blessing of an intelligent and devout mother, who often prayed with her children separately, and who had already seen one daughter admitted into the Church. It was the solemn look and tone of the elder sister as she said, “I am going to the church meeting and you are not with me!” that brought this girl to full and public consecration. My notes add, “Many testimonies to her piety.”

In marked contrast, there was next introduced to the church a woman of sixty years of age, whose parents were Roman Catholics; but who, when quite a child, had been induced by a companion to attend with her the Sunday-school connected with Surrey Chapel. This led to her frequenting Protestant places of worship, and the instructions

received in the school were thus confirmed, and finally the occasional impressions and convictions of the past had been vividly revived by the calls of a visitor belonging to the local branch of the "Christian Instruction Society," who testified to the great change in feeling and character that had been wrought upon her.

This interesting story was followed by one of a deeply touching kind. It was that of a young servant girl, religiously trained, but who, losing her parents in early youth, had been thrown penniless and helpless on the rough world. After passing through circumstances of dire temptation, amid which her inherited principles had maintained their ground, she had found a refuge in a Christian household, and now, with their recommendation, desired a home also in the Church of Christ.

Next came a young man described as "a journeyman to a house-builder," who had been brought up among Wesleyan Methodists, and was represented as "full of their characteristic phraseology," and "laying much stress upon impressions and dreams." He had a friend who became an infidel, and felt concerned about him. On inquiring of another friend for a book suitable to lend to the one who had gone astray, he was advised to hand to him "Simpson's Plea for Religion." Before lending the book he read it himself, and the result was his entire consecration to Christ.

The most remarkable case of all was that of a man whose name, according to my memoranda, commenced with the letter G. His parents were originally in a respectable station of life, but sank into poverty and misery by drunkenness. He could not remember seeing his father sober. The children from their birth were treated cruelly, and he in particular was driven into the workhouse, where he remained until he was eight years old. He was then sent back to his parents, but was half-starved and beaten; he fled to the streets, and sought food and shelter by running on errands and doing odd jobs. Finally he settled down on the banks of the Thames, and supplied the young men who fished there on Sundays and holidays, with tackle and with grubs which he collected, and worms that he dug out of the mire, and he was paid for this chiefly in drink! No wonder he too became like his father, a sot. At length he was led to a teetotal meeting, and persuaded to sign the pledge. This soon induced a desire for general improvement. He knew his letters when he left the

workhouse, and now he began to recall them to memory by studying the names of streets, and by comparing with the sounds he heard the names and trades marked on shop windows. Thus he learnt to spell, and went on to the New Testament. Ashamed to appear in any church or chapel, he crept into preaching tents, and was soon noticed and encouraged by the conductors of such services. At last he was induced to attend at Claremont Chapel, and had been gradually transformed into a new being. He was described as still a young man, but greyheaded, with a deeply furrowed face, and as having lost one hand through an accident with some machine. There was, I remember, much discussion about him before he was received into the Church, but the vote was finally hearty and unanimous.

No doubt this was an exceptional cluster of additions to the Church at a single meeting. But some important questions are fairly suggested. Is the ordinary preaching in our places of worship now as likely to influence the various strata of the community as it then was? It should be observed that these were not examples of sudden conversion under exciting circumstances or special services. Let it be also noticed that in almost every instance the personal sympathy and unofficial effort of Christian men and women had more to do with bringing these different people into the Church than the public preaching. Do our ministers sufficiently realise the fact that, essential and imperative as preaching is, still the quiet and persuasive and direct work which belongs to what is called pastoral visitation is after all the most efficacious of all "the means of grace" in inducing decision for Christ and consecration to His service? If ministers cannot come into personal contact with the members of their congregations generally, do they at least properly appreciate this part of their work, and enlist agencies to supply their lack of service? But chiefly, perhaps, that which strikes us in the memoranda of this church meeting is, that the candidates came from such different quarters, and in such diverse ways. Assuredly He was Himself at work who said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."

BETA.

RELIGION is the best armour a man can wear, but the worst cloak.

"As One whom his Mother comforteth."

A SPACIOUS chamber, but dismantled, bare,
Telling its own dread tale of what lurks there.
A fair young child upon his mother's knee,
Whose voice was wont to fill the house with glee.

His laughing, bright blue eyes were wells of mirth,
Those three brief summers that he gladdened earth ;
And they would sparkle with exultant light
When mischief rose to its most daring height.

Now burning fever holds its deadly sway,
And all his little comrades are away,
And nothing can his weary pain beguile
Except his mother's love, his mother's smile.

Her touch has power to soothe him to repose,
Her face is all the Paradise he knows ;
If she is absent, straightway all is gloom :
On her return, what sunshine floods the room !

Ah ! children of the Father, do we know
This utter loneliness, this sense of woe,
When from His smile we have withdrawn a space,
When we have lost the shining of His face ?

And have privation, poverty, and care
No power to chafe and fret if He be there ?
In lonely sickness do we find a charm
If we are close enfolded in His arm ?

And in our time of wealth, do thoughts of Him
Fill up our cup of gladness to the brim ?
Then are we His dear children, and can rest
As does the child upon his mother's breast.

MARY BEIGHTON.

The Way of the World.

It is a common saying in these days that the clear boundary line between the Church and the world which once existed is vanishing ; and that it is no longer possible for the children of the Church to maintain that kind of antagonism to the world outside the pale, which was justified by the temper and habits of worldly society half a century ago. Let any one familiar with the domestic history of society in this country when the century was young, recall the profanity, the obscenity, the drunkenness, the gambling, and the low tone of public and private morals and manners, and manners are but the dress of the morals, which characterised even reputable society before this Victorian era set in. Then let him contrast it with the sobriety, the decency, the domestic purity and the refinement of manner, of taste, and of the pursuits and interests of life in the cultivated classes, which happily distinguish our days, and he will have some measure of the inner revolution, which has converted the life of what used to be called the world, into something not outwardly very distinguishable from the life of classes of the same grade in the Church. No doubt there is very much in the life of society to challenge the censor's sentence ; to say nothing of the life of the Church. And young people, full of burning enthusiasm, and long may they continue to be full of burning enthusiasm, for the moral and social improvement of their fellow-men, as they look round them on the drinking, the betting, the profligacy, the signs of which meet them at every turn as they read the public journals and go about the streets, are stirred to strong indignation, and they are tempted to denounce their generation as, under the cloak of decent manners, one of the most immoral which has ever left its record on the pages of history. In the matter of drunkenness especially there is a tendency to very severe and intolerant judgments. The amount spent in drink is enormous, outrageous. Judges and magistrates are constantly denouncing drink from the bench as the one great curse of society ; visitors among the poor meet everywhere with its ghastly and terrible fruits ; and temperance orators in every town and village hold up our drinking habits to stern reprobation, and try to make the people understand the awful sum of health and happiness which it wastes every year. And it is all too true, and not a word too much is said about it. But young

people have little notion of the contrast which the present condition of things, bad as it is, presents to that which some of us elders can remember when we were young. Judges and magistrates who now denounce drunkenness had then as a rule no such horror of it; and on the judicial bench the most gross profanity was not unknown. It was not denounced from high places, as it is now, for alas! it was looked on as a matter of course; and much that is now happily and hopefully dragged out into the daylight, and shown in all its foulness, was then regarded as in no way out of the ordinary and natural course of human affairs. So there has been progress, real, noble, fruitful progress in the manners and morals of worldly society; though the spirit of self-gratulation needs to be sternly rebuked; and we ourselves in this generation may well hide our heads in shame, over the moral mischiefs and miseries which still abound in our land.

But after all, it may be said, this is a mere progress in external decency and propriety, and does not imply any such change in the temper and spirit of worldly society, such a renewing of the world's heart, as would justify that cordial approximation of Church to world, which is in the eyes of some of our Puritans one of the most ominous features of the life of the present day. It is true enough that the world is nothing like born again; the new heart is not given to it; the Church-state for which longing hearts are watching is still in the far future. But on the other hand I believe that it is very easy to underrate the amount of moral conviction, of moral earnestness, of moral uplifting of the whole stage of the life of society in our times, which is behind the outward renovation at whose outline we have glanced. I have said that manners are the dress of morals. I may be answered that some of the most profligate ages of human history have been the most polished. The word "polished" would be well chosen. Polish is but skin deep, and has an unreal and flashy look everywhere. I deny that the grace of social manner is to be seen in any of the polished profligate ages. There was a stately dignity, yes, and a tender grace, in the social manners of the great Puritan age in England, and a charm, a play of intellect and fancy, in the life of the Puritan home, which makes the polish of the age of the Restoration seem almost ghastly in contrast. And it is true through the whole scale. So we will not refuse to recognize that the manifest progress in the manners of society has behind it a real

moral elevation ; and that " the world " is now morally more in tune with the ideas and principles for which through all the Christian ages the Church has stood as witness, than it has ever been through the whole course of Christian history.

But there is more than this. Was there ever a time in which so much truly Christian work was being done by those outside the pale of any visible Church ? It may not call itself Christian, nay some of it may ostentatiously disown the Christian name ; but if pure, noble, and self-denying devotion to the good of others, to the teaching, the helping, the saving of the ignorant, the poor, and the wretched, be one of the chief and most blessed works of Christ's kingdom, we must not deny the name Christian to much of the higher activity of society in our times. The truth is that the ideas, the aims, and the influences of the Church have at length entered in a measure *into* the heart of society, and leavened its life. The mind of the age is *set* upon social improvement and development. The upper classes show an interest in the welfare of the humbler classes which is simply unprecedented in human history. The government is administered on the whole with a single-hearted desire to do what is best for the community. In a word, the selfish spirit which is the destructive force in communities, is being exorcised, and the self-denying self-sacrificing spirit is being cultivated, in a measure which, however partial and limited, opens a bright vision of the future ; and all this, which is characteristic of what our fathers would have called worldly society in our days, is work with which the Christian Church is bound to feel and express sympathy, and to recognise as auxiliary and not hostile to her mission in the world.

But while the world has thus in some substantial measure brought itself nearer to the Church, has learnt part of its lesson, and interested itself in part of its work, to the joy of all true Christian hearts, a question occurs, the gravity of which it is impossible to exaggerate, Has not the Church in a very different sense brought itself near to the world ? While the world has been learning from the Church the best lessons, has not the Church been learning from the world the worse lessons ? While the world has been drinking in nobly the Christian spirit, has not the Church been drinking in ignobly the worldly spirit ; and is not this obliteration of the dividing line, which for many reasons is a thing heartily to rejoice over, due also

in some measure to worldly conformity in the Church itself; to naked worldly-mindedness, the minding of earthly things, in those whom Christ set in the world to be a salt to save it from corruption, and a light to deliver it from what else would be the darkness of despair?

I confess to a very great apprehension about the condition of our churches, arising from the measure in which we are getting into the habit of seeking purely worldly objects under cover of the most sacred names. We profess to be seeking supremely the kingdom of God and His righteousness; but we have an eye all the while to worldly gains and advantages in a way which is plain to every eye but our own; and which exposes us and our Gospel to the contempt of all honest and manly hearts. How frequently persons of eminence in the political world, who have no inner sympathy with our beliefs or our methods, are brought in to lend a worldly dignity to our most sacred occasions, or I fear more often, if they represent the constituency, for the handsome donation which, poor men, they dare not refuse, but which they give often with a grudging heart. Nominal Churchmen, Unitarians, nay even well-known agnostics, are pressed into the service, which is a deeply dishonest one on both sides; while it exposes us to the suspicion that in our sight a donation covers a multitude of doctrinal sins. It is not long since a notorious and adventurous lecturer visited us, and many of our churches deeply disgraced themselves by the way in which they made traffic of his services, for the sake of the gold which they hoped that his notoriety, I can use no more dignified term, would bring in. Money, money, money, was all that was thought of on both sides; and the result, as was meet, was disappointment and shame. The expedients for raising money for spiritual objects which are in these days popular in our churches, paralyse our nobler energies, and ought to cover us with confusion. Christ would not have angels to proclaim His Messiahship, or to preach His kingdom. Truth and love He trusted to, and these alone. We bring in the world in its most naked forms—so gross that even worldlings scoff at us—and not seldom, I fear, the devil, to help us. We will not look beneath their cloaks if they will but bring in the gold. It would not be too much to say that the world might study the arts of attracting attention and gathering gold which are practised to perfection in some of our churches, to catch hints for the conduct

of its own most worldly work. And yet we complain that the world will not believe in our Gospel; and are amazed that it does not frequent our sanctuaries as gates of heaven. We have ourselves to thank for the shame and weakness which has overtaken us. The mind and the spirit of Christ are dear as ever, beautiful as ever, powerful as ever, to the eyes and the hearts of men, and especially of the poor. But poor men complain that they cannot see them, but see something that looks like a dismal parody of the world in their stead. These things must be mended, and soon; or the sentence on those who "shut up the kingdom of heaven" will be our doom. But there is a nobler spirit rising. If one sees much that is very contemptible and very hateful in the worldly conformity of our church-life, one hears very hearty condemnation of it from many that one meets with, and most especially from our younger ministers, who are growing up to be leaders; let us hope with nobler ideas, principles, and aims. But the spirit of the world is very near and very seducing. Let them beware of the first conformity; once established it rapidly grows. Let them go forth to their mission with the firm belief that nothing can do Christ's work but Christ's spirit; and that the imitation of Christ Jesus in their ministry and its methods will be a spring of power, compared with which all our huckstering methods and theatrical tricks will seem weak and worthless as the tinsel splendours of a pantomime, before the sacred pomp of the earth and sky in the full glory of a midsummer sun.

J. BALDWIN BROWN.

Literary Notices.

The Manifold Witness for Christ. Part I., Christianity and Natural Theology. Part II., The Positive Evidences of Christianity: being the Boyle Lectures for 1877-1878. By ALFRED BARRY, D.D., D.C.L., Principal of King's College, Canon of Worcester, Chaplain in Ordinary to the Queen. (John Murray.)

This volume consists really of two distinct works, which, though vitally connected and throwing much light on one another, are to some extent independent of each other. Canon Barry's keynote in the first part is the phrase "supernatural, not præternatural." With great affluence of illustration, and remarkable lucidity, the lecturer constructs a fine inductive argument, of numerous strands, to show

that Divine revelation supplements rather than traverses what may be honestly regarded as the conclusions, and sometimes the painful guesses, of natural theology. So far as the belief in a living God is concerned, and so far as the consciousness of personal responsibility and spiritual immortality are realized, the Word of God, and pre-eminently the utterances of Christ as that Word, affirm truths and sustain hopes which are laboriously excogitated by the human reason, or intuitively apprehended by the conscience; and so far as the great perplexity arising from the existence of moral evil is concerned, Christianity does not make it, but recognises it, and does much to reduce perplexity and to soothe the trembling conscience. The mode in which this argument is conducted amounts to the production of a valuable treatise on the biblical theology of both the Old and New Testaments. Few questions are omitted, and the classification is admirable, being chronological, and keeping pace with the continuous evolution of the truth which at length in Christ is added to the sum of human knowledge. Canon Barry shows that the attack on Christianity from those who would repudiate its supernatural teaching is repelled by his main thesis, that it is not præternatural, that it does not violate, but that it affirms the world-wide revelation of God in nature and history. Further, the attack on it on the part of those who minimize its excellence by levelling it down to the character of a world-religion, utterly fails when its sublime differentia is discerned. This peculiarity consists mainly in the exposition it gives of the covenant between God and man, which reaches its highest expression in the Incarnation of the Eternal Word.

All this is but a preparation for "the positive evidences for Christianity," which are given in nine chapters of great comprehensiveness and convincing power. The topics treated are, the order of these evidences; the intellectual system of Christianity as contrasted with that of other religions, and as involving the individuality of man; and the unity of origin and force in nature and humanity. The belief in the Son of Man, who is also the Son of the one God the Father of all, furnishes the solution of the deepest problems of philosophy. This is followed by a discussion of the moral force of Christianity, and the spiritual life involved in Christianity; and the author shows that, whereas Stoicism, Agnosticism, and Pelagianism exhibit the perilous side of *self-consciousness*: and whereas Pessimism, and nature

worship, exaggerate the religious tendency to *self-forgetfulness*, Christianity presents the two opposing elements in sublime harmony. This discussion is followed by another on two aspects of the life of Christ, as seen by the world, and by His disciples, and the author concludes with a very comprehensive treatment of the "province" and "the doctrines of faith."

We must admit that the tension of a great argument, which never relaxes its hold through so many varied themes, to the final conclusion, demands earnest study and repeated perusal fairly to estimate it, and we strongly commend it to students. Calm deliberation, entire fairness, masterly analysis of a complicated mass of material, and a devout and holy purpose, are conspicuous throughout. The work amounts to a course of biblical, apologetic and dogmatic theology of no mean value in these days, when we are loudly challenged to give a reason of the hope that is in us.

Duty. With Illustrations of Courage, Patience, and Endurance. By SAMUEL SMILES, LL.D., author of "Self-help," etc. (John Murray.)

Dr. Smiles has issued another volume of what he will not be offended by our describing as "lay sermons," replete with illustrations drawn from all times and places. A high tone of moral and religious earnestness pervades these facile and forcible expositions of all that is noblest in human life. The biographical material at the author's disposal and the tact with which he has utilized his multitudinous details are equally satisfactory. Some of our contemporaries have amused themselves by making a little list of slight inaccuracies of statement to be found in these four hundred pages. Whether microscopic criticism of this kind is deserved or not, to our mind the volume speaks with a kind of prophetic force both of our shame and our sins; it indicates with great penetration many grievous defects of modern society, and exposes the causes of our national weakness. The author gives, moreover, such scathing account of our dishonesties and moral deterioration, that the reader may here and there be half disposed to take up the wail of the pessimist, or join the cynic in his sneer at goodness or nobleness. But Dr. Smiles is too much smitten with the love of goodness to leave us long in the seat of the scorner, and in his enumeration of the men that cannot be

bought—in his portraiture, *e.g.*, of Columbus, Savonarola, and Las Casas, in his glowing setting forth of the resources and courage of the sailor and the soldier, in his brilliant photograph of the heroes of philanthropy and of Christian missions, he leaves us after all grateful that we belong to a race capable of such noble deeds, possessing such lofty characteristics. Would that the volume could be put into the hands of our young men, from Land's End to John o' Groats. It is well to have our moral rottenness probed, and to see along the coast-lines of life the beacon lights, which reveal to mariners on the stormy sea both their peril and the haven of rest.

COMMENTARIES.

The Memorial Edition of the Oxford Bible for Teachers, printed expressly for the Sunday-school Celebration of 1880 (Oxford University Press. Henry Frowde, London), combines in matchless form the advantages of Biblical Cyclopædia, Concordance, and Atlas, with a clearly-printed marginal reference Bible and much miscellaneous information. The eminent scholars who have contributed to the special departments of Sacred Literature here represented give admirable guarantee of accuracy. We believe that the "Helps to the Study of the Bible" are published separately, if desired. We advise all Sunday-school teachers not provided with this kind of help in their studies of Holy Scripture to avail themselves of this extraordinary concentration of well-digested information.—*The Student's Commentary on the Holy Bible, founded on the Speaker's Commentary.* Abridged and edited by J. M. Fuller, M.A. Vol. III. (John Murray.) The portion of Scripture handled in the volume before us consists of the books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, which in the original commentary were treated by Canon Cook, Dean Johnson, Professor Plumptre, Revs. C. J. Elliott, W. T. Bullock, and T. L. Kingsbury. The condensed commentary before us represents the spirit and judgment conspicuously displayed in the larger work. To those who desire sensible, careful explanations of the Sacred Texts, brief exposition of the historical and literary problems connected with the authorship of each book, a commentary aiming more at intellectual enlightenment than practical reflection, and reproduced by careful abridgment, we cordially recommend this work, which will be completed in six volumes.—*A Popular Commentary on the*

New Testament. By D. D. Whedon, D.D., of the American Episcopal Methodist Church. Vol. V. Titus—Revelation. (Hodder and Stoughton.) This admirable work is by no means a compilation of the expositions of other commentators. Dr. Whedon reveals originality of judgment and force of expression that are entirely refreshing. We are much interested in his vigorous and highly intelligent discussion of the authorship of the Epistle to the Hebrews. His verdict is in favour of Paul, and he conquers the difficulty of the style by a very ingenious hypothesis. The author of the Epistle of James is, according to Dr. Whedon, the eldest son of Joseph and Mary, and the later date is assigned to the composition, viz., shortly before his martyrdom. He strongly advocates the later or Domitianic date for the Apocalypse against the increasing assent of modern scholarship. His plan of the Apocalypse deserves very careful examination. We think the dignity of this work is somewhat disturbed by the ineffective woodcuts which disfigure its pages, but, as a whole, it deserves the highest commendation, and fills a niche of its own in the ever-enlarging amphitheatre of Biblical exegesis and exposition. — *Critical and Exegetical Commentary on the New Testament.* By H. A. Wilhelm Meyer, Th.D. From the German, the translation revised and edited by William P. Dickson, D.D. *The Epistles to the Ephesians, Philemon*, translated by Maurice J. Evans, B.A. *The Epistles to the Thessalonians*, by Rev. Paton J. Gloag, D.D. (T. and T. Clark.) The publishers are making admirable and regular progress with the great work of Meyer. One of the volumes before us was not written by the author of the greater part of the series, but by Dr. Gottlieb Lünemann, who, in our opinion, comes very little behind Dr. Meyer in the extent of his research and the fulness of his exegetical illustrations. These two distinguished critics, like De Wette, Bleek, Wieseler, and others, spend far too much time and space in detailing rather than refuting the interpretations they reject, and in reviewing the method in which their compatriots have contended with each other. It often requires an unnecessary effort to discover what either Dr. Meyer or Dr. Lünemann actually holds to be the real interpretation of the text. Some one who would condense Meyer by expelling all references to other interpretations, and all quotations from inaccessible German grammarians and from rare scholiæ upon obscure classics, would con-

for a great boon upon those English students who have not the library of a German university at their command. But barring this peculiarity (which is not by any means confined to Meyer), the volumes before us are very rich and valuable. Dr. Gloag, who has done such good service in his introduction to the Pauline Epistles, is particularly at home in the translation of Lünemann's great dissertation on "the Man of Sin."

The Expositor. Edited by Rev. S. Cox. Vol. XII. (Hodder and Stoughton.) Vol. XII. completes the first series of this valuable publication, and in the quality of its material it is in no whit behind the chief of its predecessors. In it the Editor concludes his new translation and admirable comments on the Book of Job. It contains also clever exegetical papers by Professor Massie, interesting and suggestive articles by Canon Farrar, Dr. Matheson, and other distinguished writers, and the conclusion of Dr. Fairbairn's transcendently beautiful "Studies in the Life of Christ," to which, as published in a more permanent form, we hope to refer again. The staff of writers retained for the second series of this periodical guarantee its continued value and success.

In Memoriam.—Rev. William Thorp.

THE Rev. William Thorp, who, on December 22nd, 1880, "was not, for God took him," was a gentleman, a scholar, a saintly servant of the Lord, and, so long as delicate health permitted, a most honoured and beloved Congregational pastor. He was well, if not widely, cultured, and possessed an intense and a refined love of the beautiful both in nature and art. His personal presence was singularly impressive, and over his countenance there was thrown the placid purity of his own inward communings.

By birth he was a Quaker, and his family was in repute among leading members of the Society of Friends in Manchester. From a child he was remarkable for that poetic temperament which gave him afterwards a keen and penetrative appreciation of the force of words, and of Classic and English literature. For some few years he was in business as a cotton-broker, and during that time he was brought to the knowledge of Christ. He once told me of a heavy mercantile failure, whereby he was a loser of nearly £3,000. Friends hastened

to express their sympathy under so serious a loss to one so young in business; but said he, "I never trod the pavement of the Exchange with a firmer step than I did that morning, and have never felt more than I then did how Christ's doctrine of repose on Providence taught me to leave God to provide."

Happily there are ministers who survive him, and among them the Rev. E. R. Conder and Dr. A. Thomson, who studied with Mr. Thorp at Spring Hill College, and who will bear record to his erudition, elegant translations in class, affectionateness and courtesy, and the elevating influence of his serene and holy character upon all in the house. John Angell James said of him, on one occasion, that of all the students and ministers he had "received at his table, he had never entertained a more perfect gentleman or a more thorough Christian." The regard was reciprocated, and was indicated by Mr. Thorp in a finely-condensed delineation of that great pastor's character which was inserted in a paper that I was requested to prepare on "The Influence Mr. James exerted on the Students of the College," and which appears in the "Life" (pp. 378-388).

In 1844, Mr. Thorp became the colleague at Shrewsbury of the Rev. T. Weaver. Six years after, on the death of Mr. Weaver, Mr. James said, "Co-pastorships have often proved unhappy. Here was an instance in which the aged and the young lived, loved, and worked together with the reverent esteem of a son on the one part, the tender affection of a father on the other, and reciprocal confidence on both." After Mr. Weaver's decease, Mr. Thorp succeeded to the duties of the full pastorate. And during the following years, his accurate Biblical scholarship, generous aims, constancy to truth, high courtesy, and undeviating disinterestedness secured for him, and for the Congregational principles he represented, a very marked ascendancy. The Rev. George Kettle, his successor, speaks of his ministry as "marked by the highest order of spiritual insight and excellence, the effects of which are visible to this day." He held very firm opinions as a Dissenter, and on one occasion emphatically pronounced them. In politics his Liberalism was most decided. He nevertheless won from men of different views conspicuous proofs of esteem; moved on terms of friendship with the clergy, as a joint local secretary of the Bible Society, and for twenty years was held in affectionate regard by the Rev. E. Hill, and by his brethren of the county.

Compelled by his state of health to seek a smaller charge, he consented for a time to minister in a chapel at North Malvern. There the poor loved him, and the visitors at the place, of various ecclesiastical views, were attracted to him by his cultured unfolding of Scripture, and his high Christian tone of life. At this time poetical pieces from his pen, and especially sonnets, appeared in different periodicals.

He was now, however, becoming a confirmed invalid, and after this period his married life ended, of which his sister—the wife of an honoured vicar in Cheltenham—says: “It most beautifully brought out the force of the type of Christ’s love to the Church.”

Mr. Baptist Noel once said that a true minister’s life had three periods of influence. In the first, he was the fervent evangelist; in the second, the wise pastor; and in the third, he preached by his holy life. Mr. Thorp did this in the several places where he sought to win back health. Rarely could it be said more emphatically of any man that “the word of Christ dwelt in him richly in all wisdom.” His affability, his purity, his touches of humour, his quick perceptions of the enjoyments of life, and the strange power of his words to animate and to soothe, all gave to his last years a very hallowed and ennobling influence.

In the latter part of 1879 I went to Malvern to see him. On my expressing concern at his loneliness, he said, with a face transfigured with the beauty of holiness, “I am with God.” Never will that interview be forgotten. Wondrous revelations of the Divine glory and love were vouchsafed to him, and, in the deepest humility of a redeemed sinner, he spoke of them. I afterwards walked under the shadow of those Malvern hills as one who had heard unspeakable words of consolation and elevation.

WILLIAM GUEST.

THE MANAGERS of THE EVANGELICAL MAGAZINE acknowledge, with thanks, the following Sacramental Collections, etc., in aid of the “Widows’ Fund”:—Hornsey, by Mr. W. Hazell, £14 18s. 5d.; Huyton, by Mr. S. J. Capper, £2; Edghill, by Mr. S. Hughes, £1 16s. 11d.; Ossett, by Mr. Saberton, £1 10s.; Clevedon, by Mr. E. Button, £1 10s.; Holt, by Rev. T. Rogers, £1 1s.; Hythe, by Rev. V. Ward, £1 1s.; Melford, by Rev. W. P. Eastman, 10s.; W. Stobart, Esq. (Donation), £5.

Managers' Meeting.

THE Half-yearly Meeting of the Managers of THE EVANGELICAL MAGAZINE was held at Carr's Restaurant, Strand, on Thursday, January the 13th, 1881.

The Rev. J. Viney, the Treasurer, presided.

Prayer was offered by the Rev. W. M. Statham, after which the usual business was transacted.

The Treasurer presented the accounts duly audited. Thanks were voted to the auditors, who were requested to continue their services.

The Rev. W. Roberts, B.A., was appointed a Trustee, in the room of the late Rev. Dr. Raleigh.

The Application Papers for renewed grants were examined, and the following table shows the number of each widow in the list of grantees, as entered in the Treasurer's book, with the age and the sum voted :—

No.	Age.	Amount.	No.	Age.	Amount.
1	84	£10	215	81	£10
2	75	10	239	79	10
27	79	10	240	60	6
30	68	8	241	69	10
33	77	10	242	45	4
54	70	8	266	80	8
83	81	8	268	73	10
92	59	6	290	80	10
93	50	6	305	71	10
94	56	6	306	50	6
95	51	4	307	65	8
106	87	8	308	67	8
107	68	8	310	66	8
108	75	10	320	69	6
114	81	8	323	69	8
116	59	6	330	87	8
141	75	10	335	77	8
143	72	8	336	52	6
161	87	10	347	73	8
172	83	10	355	76	10
176	63	8	372	69	8
179	81	8	373	42	6
180	78	10	404	88	10
205	71	8	409	65	8
207	74	8	410	75	10
208	57	6	416	60	6

The Secretary reported the decease of three of the widows, who had long been on the roll, and read letters from members of their families, stating how gratefully the annual grant had always been received.

Some special donations were voted to meet urgent claims, and new cases were adopted to fill up the vacancies occasioned by death.

[FEBRUARY, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Gospel in Mongolia.

BY THE REV. JAMES GILMOUR, M.A.

THE missionary purchases, in some towns on the frontier between China and Mongolia, tents, carts, utensils, flour, rice, grain, &c., and then hires, from some friendly Mongol settlement, oxen to draw the carts, and a couple of men to manage the oxen, set up the tents, and do the work of the caravan generally. When a cluster of tents is reached a halt is called, the tents are set up, the goods unloaded, a fire of the quick argal is started, and soon master and men abandon themselves to tea-drinking. Meantime, natives of the place have gathered round. Sometimes they are very friendly, and assist in setting up the tents; sometimes they stand by counting their beads and looking on; but almost always they are ready and willing to join in the tea-drinking. Some of them are attracted by the medicine, which they have heard, by report going before, is dispensed gratis; some are drawn merely by idle curiosity; some few come in the hope of getting a Mongol book. For the most part they are a little distant at first. Tea even fails to thaw completely their reserve, and it is not till a case of Scripture pictures, gaudy with colours, is produced that old and young find their tongues and crowd around all eye and ear. A selection of the pictures gives a good opportunity for stating the main doctrines of Christianity, and in the case of the picture, the eye assisting the ear, even people of small intellectual ability often apprehend the teaching clearly, and remember it distinctly. The pictures exhausted, then come the books. These comprise three or four tracts, some of which have pictures, a catechism, and the Gospel by Matthew. The tract, being written in an easy style and free from proper names, presents no difficulty to a moderately good scholar; the catechism does

not run so smoothly; but when he comes to the Gospel, any but a very exceptionally good reader stumbles badly, and frequently lays down the book, saying it is too much for him. Indeed, long experience of many different Mongol scholars attempting to read the Gospel in the tent leads to the belief that the portions of Matthew's Gospel of which an unassisted Mongol can make sense at all are comparatively few. In justice to the translators, of whom the present writer was not one, it is only fair to state that the fault does not seem to lie with the translation. The difficulty seems to arise from the want of acquaintance, on the part of the reader, with Gospel truths and doctrines, from a slight indefiniteness inherent to Mongol writing, and, perhaps mainly, from proper names, Old Testament references, and Jewish customs occurring or referred to in the said Gospel. From the combination of all these causes it happens that a Mongol, even a good scholar, seldom, even after a good deal of trying, succeeds in extracting much meaning from Matthew's Gospel, and one is forced, rather unwillingly it must be confessed, to the opinion that, in propagating Christianity among the heathen, tracts and other books are, in the initial stages at least, more useful than portions of the Bible itself. Of course, after a man has been taught somewhat of the doctrines and facts of Christianity, the most useful book that can be put into his hands is the Bible, but it seems very doubtful if, in many cases, much good is accomplished by placing the Bible in the hands of a heathen as a first step towards his enlightenment. This refers first and mainly to Mongolia, but if tracts and treatises are understood more easily than the Bible in Mongolia, may not the same thing hold true in China? Granting that the Chinese language is free from the indefiniteness inherent to the Mongol, do not heathen Chinese, in reading the New Testament, stumble at proper names, references to the Old Testament prophets, and allusions to Jewish manners and customs? In selling Bibles in China, for the most part, the reader takes his purchase and disappears, and the colporteur or missionary hopes the best from the transaction; but if, as in Mongolia, the missionary or colporteur had the opportunity of sitting with the purchaser for half-an-hour or a whole hour, and helping him to read his book, it is just possible that by-and-by the earnest Christian evangelist would hope more for the spiritual enlightenment of the man who bought a "Peep of Day," for example, than of the man who bought a Gospel or even a New Testament. The great Bible Societies sell their Bibles far and wide over China. They do well. But it is scarcely possible to escape the conviction that they would do much better if they allowed their

colporteurs to sell tracts along with the Bibles. If the nature and constitution of the Bible Societies make this impossible, could not it be arranged that a Bible man and a tract man should go together? It is known and admitted that there are instances of men converted from heathenism to Christianity, men who never met a Christian and who never handled a Christian book except the Bible; but these men are very rare, and in the general circulation of the Bible it would very much increase the number of those who get to understand the Sacred Word if it were accompanied by treatises and explanatory tracts.

CHRISTIANITY AND BUDDHISM COMPARED.

But to return to the tent and the Mongol. After a Mongol has received some idea of Christianity, he for the most part expresses himself entirely satisfied. He says it is good. It is like his own religion. It is the same. And he says this, though what he has read or what he has had told him includes prominent and pointed statements of Christian doctrines diametrically opposed to the fundamental beliefs of his own Buddhism. It is then necessary to go back with him and point out the differences, and, if he at last understands that a man cannot be a good Buddhist and a good Christian at the same time, his next thought is that it is quite superfluous to bring any other or any new religion to him who is supplied with what he regards as such an excellent one already. When a Mongol understands that Christianity is intended to supersede Buddhism, his first thought seems to be a tendency to despise the smallness of our Scriptures as compared with his own. Their Scriptures form a library of large volumes which it takes a good string of camels to carry. The idea of such Scriptures being superseded by a small book which a child can carry in one hand! When, too, it comes to a comparison of the doctrines contained in the two Scriptures, the Buddhist can, if he is well up, produce no mean list of excellent doctrines; and, when it comes to miracles, the Buddhist thinks that those he can quote are not a whit behind those of our Scriptures. It is true that there is a vast difference in the tone of the teaching, and the spirit, aim, and circumstances, of the miracles in the two Scriptures. It is also true that a Christian man, of fair intelligence, can see the difference of aim, and bent, and tone of the inspired writing and the Buddhistic compositions as plainly and readily as an ordinary man of common intelligence can tell a wall raised by the hands of a competent builder from the attempted imitation of a bungling amateur. This is all true. And in the case of a man educated in Christianity and intelligent as to Buddhism, this palpable difference would carry overwhelming weight with it in favour of Christianity. But blindly and enthusiastically

bigoted for Buddhism as they are, the Mongols are hardly in a position to feel the force of arguments drawn from this source.

It might be thought that the erroneous astronomy and geography mixed up in, and forming an integral part of, the Buddhistic Scriptures would lay these Scriptures open to successful attack. But the truth seems to be that a devout Buddhist is no more disturbed as to the reliability of his Scriptures, when their false geography and astronomy are attacked, than a devout Christian is alarmed for the stability of his Bible when he hears a geologist lecturing on the first chapters of Genesis.

COUNTING THE COST.

Superadded to these intellectual difficulties which are met with in attempting to propagate Christianity in Mongolia, is another difficulty grosser in its nature and only less powerful in its operation than those mentioned above. This is the almost all-powerful sway that Buddhism has over its Mongol votaries, and the intensity of the bigoted enthusiasm with which the Mongols cling to their religion. Considerable acquaintance with Mongolia, with Mongols, and with Mongolian habits and arrangements of life leads to the conviction that any one Mongol coming out of Buddhism and accepting Christianity would lead a very precarious existence on the plain, if, in fact, he could exist there at all. It is perfectly true that, were a Mongol really impressed with the truth of Christianity, he, like many other martyrs, would not confer with flesh and blood; but still the hardship that would follow a confession of Christianity must not be forgotten in stating the difficulties that lie in the way of Mongols becoming Christians.

A PRACTICAL TEST.

But there is one point where the superiority of Christianity can be made manifest to the Mongols—that is, by its fruits. Buddhism is an elaborate and in many respects a grand system; but in one thing it fails signally—that is, in producing holiness. A Mongol, when attacked on this point, for the most part does not make much of a defence. He knows and admits that his religion does not purify the heart and produce the fruits of holy living; on the contrary, the commercial view taken of the relation of sin and merit militates against morality, and if he be not one of the ignorant devout, but a man of good information, he will admit that the temples are often little more than cages of unclean birds. Here, then, is the hope for Christianity. If it can be made manifest to the Mongols that Jesus can cleanse a man's heart and reform his conduct, can make the vile man pure and the thief honest, that would be an argument that

they would find it difficult to answer. Their own lamas make plenty of fuss and mystery over their medical system, but there are things that with all their fuss and mystery they cannot cure. And when a little foreign medicine is applied and a cure follows, no carefully reasoned-out argument, no erudite chemical lecture, is required to convince them of the efficacy of the remedy. In the same way it is to be hoped that a closer acquaintance with the effects of Christianity will, when they see its purifying power, convince the Mongols of its superiority in a way that arguments and discussions on its internal, external, and historical evidences never could do. In this seems to lie the only hope for the success of Christianity in Mongolia.

As yet the Mission with which the writer of this paper is connected has no converts to report. In Mongolia, to receive as a Christian an unworthy man would practically destroy the effect of almost the only argument in favour of Christianity to which a Mongol is open—namely, the argument from the power which union to Christ has in renewing a man's heart and life.

II.—Madagascar—The Antsihanaka Mission.

THE ANTSIHANAKA Province lies to the north of Imerina, the journey between the respective capitals occupying six days. The Province covers an area of some two thousand square miles, and it contains a population of about 40,000. Since the year 1875 mission labours have been carried on in the district by the Rev. J. PEARSE, assisted by native evangelists. The ignorance and superstition of the Sihanaka as a tribe are proverbial; and these characteristics manifest themselves less in active opposition to the Gospel than in stolid indifference to its message. So far as the outward observance of the Sabbath by attendance at public worship is concerned, but little is left to desire. The people, however, fail to take any personal interest in the truths taught, and are too unconcerned either to question or to contradict them. Notwithstanding these drawbacks our missionary brother is not left without encouragement in his work. During his five years' residence twenty-four adults have been baptized, and some of them admitted to the church; and this number might have been greatly enlarged were the probation to which candidates are submitted less thorough and searching. Three Sihanaka youths are now under a course of training in the Normal School at Antananarivo who, it is hoped, will in due time return as teachers or evangelists to their countrymen. In a review of the mission which has just been issued from the local press in the capital Mr. Pearse thus writes:—

"Every vestige of public idolatry has been swept away from the Antsihanaka District. The chief influence which brought about that result was the conduct of the Queen of Madagascar in ordering the Royal idols to be destroyed in 1869. This was referred to by the Prime Minister in the speech he made at the opening of the Chapel Royal, in April last, and was spoken of by him as a 'wonderful thing' to have taken place in Madagascar; and in it we all gratefully acknowledge the power of God and the operations of the Holy Spirit. The population of Antsihanaka may now be described as non-idolators and non-christian. It is a blessed thing that we can affirm the former. The great mass of the people, however, including those who attend our services, are still undoubtedly heathen at heart, and also in many of their beliefs and practices; and the tenacity with which they cling to their superstitions, after having given up their idols, reminds me of the Welsh chieftain who, having embraced the Gospel in a way, abandoned the profession of heathenism, but still retained the practice of cannibalism; and, that there might be no need for work on the Sunday, had his human victims killed and also cooked on Saturday!

"In my Report for 1877-78, I gave a short account of how large numbers of the people at that time wore a single grain of Indian corn around their neck as a talisman against a disease which, it was affirmed, a tenrec had announced would appear. During this year, a similar story agitated the people. In the month of February, a report was circulated that a dog had spoken, and announced that a hurricane, causing grievous famine, would devastate the district; that immense hailstones would descend; and that even the heavens would fall. To prevent this calamity, the people were told to get six black and six white beads, and to wear them round the neck, as that would prevent any harm overtaking the wearer. The result was that men, women, and children were seen with these twelve beads hung by a thread round the neck, believing in their talismanic power to preserve them from evil.

"Only a few weeks ago, among those who came into the dispensary, was a man far advanced in life, who wore around his neck a greasy string upon which were threaded two black and two white beads. I asked him what was the object of wearing them. On hearing my question, he put his hand to the string, which had the effect of breaking it. 'Oh!' he said, 'it is of no further use since it is broken. She said so,' he continued; 'yes, she said that if the thread broke it would avail no longer.' 'Well,' I asked, 'what is the meaning of it?' 'Oh!' he replied, 'a sorceress in our village told us to wear four beads like that, and we all obeyed her. She said that it was necessary, in order to cause the rains to fall; and when we did it the rain came last year, whereas, if we had not obeyed her, there would have been a drought!'

"The fear of witches and the belief in witchcraft by these people also remain as firmly rooted in their minds as their superstitious regard for charms. Within the past month, this has received a painful illustration. I was asked to go and see Andriantsingory, a man who has been connected with the Ambatondrazaka congregation from before the time of our arrival here. Upon reaching the house, I found him suffering from pneumonia, and, while giving him the medicines which I thought most likely to be beneficial to him, I urged upon his family the necessity of taking the greatest care lest he should be exposed to cold. I continued to attend him for four days, but at the expiration of that period his relatives took him away, on one cold day, to a hut in the fields, the real reason

for which was that they believed there were so many witches in the town that, if he remained here, his illness would be sure to end fatally. The poor fellow would not submit to this removal by his friends, and during the night he walked back to town from the place to which he had been taken. He sent to me early the following (Saturday) morning, asking me to visit him again and to continue to give him medicine. I was very happy to do so, and, although his disease was aggravated by exposure and fatigue, yet I indulged some hope of his recovery. But, urged by their continued fears of the witches in this town, his friends removed him again on the Thursday, and he died the next morning in some miserable hut to which he had been taken.

"The above and various other superstitions are spread over the whole of Anti-hanaka. The evangelist, Rajaonina, who was at Ambovary, finding that, on this account, he could make little impression on the people, has retired. He had a hare-lipped cow and two rabbits, and he was waited on by a number of the people, who requested him either to remove or kill them, as such things are tabooed in the place, because, the inhabitants say, they bring sickness and other calamities."

Reference has recently been made in our pages to the drinking customs of the natives of South Africa as presenting one of the most formidable obstacles to the progress of the Gospel among them. This, alas! is equally true of the Malagasy tribe among whom Mr. Pearse labours. He says:—

"The giant evil with which we have to contend, and the greatest practical hindrance to our work here, is the extensive manufacture of rum, and the rum-drinking by which the Sihanaka are enslaved. Even in Christian England it is, alas! too well known that drink is the prolific parent of almost every other evil; and here it is abundantly manifest that by it the Sihanaka are chained to ignorance, superstition, and sins.

"Around Ambatondrazaka on every side there are extensive patches of ground cultivated with sugar-cane, and the same is the case around every village in the district. Nearly every stem of that sugar-cane means its equivalent in rum, for not more than one in a thousand is used for any other purpose than distilling the vile spirit which is obtained from it. What I stated in my Report for 1876 is still a fact, viz., that 'making rum seems to be the occupation of a considerable portion of the population.' In almost every village and hamlet, through the length and breadth of the district, there are rude native-made stills constantly worked in the manufacture of rum. I sent to count the number in one hamlet close to Ambatondrazaka, and am informed that the total there is over a hundred! The expenses connected with the manufacture of the rum are but trifling; there is no duty levied on it; and it is sold at the low price of twopence per quart bottle. It is drunk universally by both men and women; and at every meeting among the people—whether joy or sorrow be the occasion of meeting—the poisonous draught is handed round. Children of all ages join their parents and others in drinking it, and it is even given to infants before they can walk. This, as it relates to the children and infants, is a peculiarly painful and startling statement, but it is absolutely true. In our recent school examinations, I have made most careful inquiries, and I have myself been alarmed to find, from their own lips, that there are not fifty of our scholars who, during the past year, have not taken rum in larger or smaller quantities, and with greater or less frequency."

III.—Central Africa—Uguha and its People.

BY MR. WALTER HUTLEY.

THE UGUHA country is divided into North and South by the LUKUGA, a river on the west coast of LAKE TANGANYIKA.* It is with the northern part that the Society has chiefly to deal, its temporary station, PLYMOUTH ROCK, being situated nearly in the centre of that division of Uguha. Caravans passing to and fro between Ujiji and Manyuema make this their landing-place. These caravans contain from fifty to a thousand or more people. During the year of our residence some thousands have passed through. Sometimes they remain in the neighbourhood several weeks; at other times but a few days. Unless a caravan is to be ferried over, the opportunities for communicating with Ujiji are not very frequent or regular. Canoes belonging to an Mjiji or Arab trader will come over to obtain maize and millet in exchange for salt and palm-oil, and sometimes in search of slaves. Occasionally boats of natives go from here with grain, a tusk or two of ivory, and the like, to change for *Matunda*, a kind of glass ring beads, which are in great demand here. In recent times many of the Waguha have reached the coast, and many others Unyanyembe, with their little ventures or as porters in caravans.

MTOWA, the village near which the station is situated, is enclosed in the arc of a circle of hills, which start from Southern Ugoma, go inland some distance, and then come to the coast at CAPE KAHANGWA. Beyond these hills stretches the plain of RUANDA, watered by several small streams, of which the LUGUMBA is the only one of importance. Inside this arc are many small hills and valleys, where cultivation is carried on largely by the natives. Until the hills proper are reached, very little of the dense vegetation so peculiar to tropical countries is met with: the landscape generally has an English-like appearance. Lying among the valleys are several villages, but the population is not very large.

Northern Uguha, possibly from 15,000 to 20,000 inhabitants would be near the mark. The largest village is RUANDA, in which are some 500 to 600 houses. MTOWA may be taken as the average size of the villages generally: it contains about 250 to 300 inhabitants; also ninety houses, of which ten are occupied by the chief and his wives.

The domestic animals found in Uguha are goats, sheep, and fowls. Some of the chiefs possess pigeons, which come either from Marungu or Ujiji. The only cattle in the country are those belonging to the Mission.

* See Map in MISSIONARY CHRONICLE for March, 1879.

Occasionally some are brought over from Ujiji to be taken to the interior. Wild animals are said to be abundant in the hills to the north. Among these may be mentioned buffaloes, gorillas, leopards, monkeys, wild boars, antelopes, and small game of the rabbit species. The hyena is unknown. Fine timber is not very plentiful except at some distance inland, where teak and other timber-trees abound. The only grain cultivated consists of maize and millet, although there are several spots near the Lake suitable for rice and the sugar-cane. Micaceous slate is to be found in abundance almost everywhere.

THE PEOPLE.

The natives of Uguha are peaceable and industrious, speaking generally. The only time when they indulge in drink to any extent is at the close of harvest, and then a disposition to quarrelsomeness is not at all prevalent, but rather the reverse. They spend the greater part of their time in their gardens with their slaves and wives. At other times in their villages they make maize and millet up into loads for sale, or spend their spare time in manufacturing spear-handles, bows, &c.

Although fish abound in the Lake, yet but few of the natives take the trouble to go out for them; several Arabs' slaves who live amongst them do this work. Of late years, finding their power increasing, they have made war upon neighbouring countries for the purpose of getting slaves. Their arms are bows and arrows and spears, which latter they throw. Physically they are a fine people, men of over five feet eight inches being the rule rather than the exception. I once met an individual some four feet only in height, who was considered a dwarf amongst them. The chief features that distinguish the Waguha from their neighbours are in both sexes the elaborate way of working their hair; in the males the chipping of the two front incisors, and in the females the profuseness of tattooing.

Yet there is, after all, but little to distinguish them from the Warua, except in their language, which slightly differs from the Kirua. Their first sultan or chief came from Ugoma, according to tradition, and settled near Cape Kahangwa. Here he was joined by many from Urua and Marungu, and, by assimilating many of the words of each language and of the customs of the people, they formed themselves into a separate tribe.

Amongst the women clothing is very scanty, two or three pieces of fibre-cloth sufficing. These are dyed of two colours. The men wear this kind of cloth too, but in one large piece, which is tucked under a belt in front, and behind is allowed to hang loosely. Many of the men, however, wear skins of monkeys or other animals, while others wear the barter-cloth brought into the country by white men and Arab traders.

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GOVERNMENT.

Each village has its own chief, who maintains his proper place in the ranks of the chiefs. Kasanga of Ruanda is said to be chief of all Uguha, but he, in his turn, is subject to some one else. Some of the chiefs will sit in each other's presence, but in the presence of another chief of a higher rank they must stand. In their villages they have regard to precedence in the arranging of their houses. In one part or end of the village the slaves or *Walingwena* live; in the other part the freemen or *Wabangi*. These latter have elders or *Watwita*, who represent them in the councils of the chief. If one of the *Watwita* quarrels with the chief he leaves the village with his *Wabangi* and dwells by himself until his chief makes matters up by giving him and his followers a present, generally of beer or corn. Two cases of this kind occurred near here quite recently.

NATIVE RESIDENCES.

The houses they build are like a beehive outside, but, inside, the walls are carried up square some four feet high. They are made of wattle and mud plaster. From these walls spring the roof, the centre of which will be ten to twelve feet from the floor. They have no centre post, and the rafters are simply fastened by rings of cane from the centre downwards. On the outside the grass is laid very thickly, and is made to reach the ground. The inside is kept scrupulously clean by the women. The floor is generally made of mud, which sets very hard. On one side and part of another are the sleeping-places of the family; one end reaches to the doorway, where a number of thick pieces of wood are fixed in the ground, against which mats are placed so as to form a screen. On the opposite side two pieces of wood about four feet high are always found. For some time I wondered what their use might be, and was told that they are to stack the firewood against to prevent it from lying about in disorder. One side of the house will be left clear for visitors to sit or eat, while the remaining part of the side room will be filled with pots and other household utensils. In the centre of all is the fireplace, at a pleasant distance from the bed, while hanging from the roof will be seen bows and arrows and medicines belonging to the head of the house.

BOATS AND NAVIGATION.

Many of the chiefs possess large canoes. One or two have a mast or sail belonging to them. Oars or paddles with a blade not larger than one's hand are used; with this their style of rowing is to face the bow of the canoe and dig into the water with the paddle, bringing it back to them, thus avoiding the use of rowlocks. For steering purposes one or two men sit in the stern and steer with their paddles. These canoes, which are simply

dug out, are cut in Ugoma, the country to the north on this the western shore. The principal use to which the Waguha put them is that of cruising along the coast and among the various islands, and making now and then a trip across to Ujiji.

The Waguha, however, do not "take to the water." They are not such sailors and traders as are the Wajiji. Such trade as there is amongst them is chiefly in ivory, which comes from Urna and Ubudjwe, &c., and in the corn which they themselves grow. Of late years a desire has seemed to take possession of many of them to visit Unyanyembe and Pwani—i.e., the sea-coast, Bagamoyo, and Zanzibar. Some go as porters in Arab caravans; others upon a little venture of their own. They are certainly not given to vice to the extent of some of the tribes, regarding it from their point of view, although from the standpoint of Christianity their morality is at a very low ebb. They are cruel and superstitious, of course, but not to an excessive degree. Witchcraft is believed in, and those who are said to be guilty of practising it are punished with death. Their manner of killing a witch (male or female) is by cutting the neck with an axe and then the back of the victim.

RECREATIONS.

Dances are of frequent occurrence amongst the young people, and sometimes the women will have a dance amongst themselves, but I have not seen the men participating in anything of the kind. Their musical instruments are few, most of them belonging to some neighbouring tribe. They have a kind of cymbal, which is made of iron, in the shape of a U, and which is sounded by a piece of stick with a head of india-rubber. This is used by chiefs and messengers on their journeys, and on it is made a series of sounds which are understood only by the initiated. This instrument is an importation from Urna. The women have a game with stones, which they toss up, endeavouring to pick up a number of others before the first can reach the ground and to catch it at the same time. I have not seen more than one play at this game. The boys amuse themselves with small bows and arrows, shooting at a mark. Those older, and who live near the Lake, go along the shore on bright calm mornings and shoot their arrows into the small shoals of fish which are very plentiful here; they generally get some as a reward for their pains. In one instance I came rather suddenly upon a small party of little girls at play—making houses, not of cardboard, but of small lumps of earth. Girls here are married very young; some can scarcely have reached the age of twelve, and some are married to men old enough to be their fathers.

MANNERS AND CUSTOMS.

These are many and varied. Many of them bear a striking resemblance to those of the Warua as described in "Across Africa." Here there are no "clubs" after the fashion of the Wanyamwezi, but each man eats his food at home, and, in the case of the chiefs, in the strictest privacy. Each household has two sets of utensils—one for cooking and fetching water for the use of the males of the family; the other for the use of the females. If the fire at one kitchen goes out, they scrupulously take care to get fuel to light it again from another fire of the same kind. This is said to be *mbara* or *mbala*. I was once out in the forest with some natives, when, coming to a few huts, we cooked some food, and, when I had finished, my men came in for what I had left; this they invited a native to share, which he would have done, but, on asking where our men obtained the fire, he declined partaking of the food, saying it was not *mbara*. The chief has his water fetched by one of his wives, each of whom is appointed to do this in turn. Taking the water-jar and the charms of the chief, she proceeds to the watering-place in silence; if met by any person, or meeting any one who is not a stranger, neither speaks; the same formula is observed in coming back, when she puts down the water and the charms in their respective places. If no cooking is needed just then she can open her mouth and speak; if, however, cooking should claim her attention she still maintains silence until the food is all prepared and placed in her house, to which the chief retires by himself, closing the door after him. When his meal is finished he calls to his wife, who, in the meantime, has been waiting outside; she then takes a twig of straw or wood and gives one end to the nearest person, who breaks it, and then she goes in to clear away the dinner-mat. Her silence is then over until cooking time again. When the chief is drinking, if any of his wives are present they either go behind a screen, or two of them hold up a cloth in front of him so that he is not seen. This custom is generally, although not universally, practised. In travelling, this custom, with many others, is dispensed with. Children have the two front teeth chipped in their seventh year. The females have their bodies tattooed about the same age. The Waguha are very fond of meat, and will eat almost any kind of animal, monkeys being considered a delicacy. Rats and snakes they reject, but other tribes eat these. Their way of taking tobacco is similar to the Wajiji. They put some tobacco in a small earthen cup, and then add a little water; after the tobacco has absorbed a good quantity of water it is pressed out again and the water then snuffed well up the nostrils, to which the fingers are fastened so as to act as pincers and thus prevent it from returning.

SOCIAL INTERCOURSE.

Each rank has its proper salutation for those of an inferior or superior one. The most common is that of the freemen to their equals, viz., *Wajemuka* in the morning and *Wakya* in the evening. The next in order is when friend meets friend, when, besides either of these words, one offer his palm to the other to clap, and then one claps his hands once, while the other brings his palm on to his breast. Generally this is done twice, but, if the persons are very great friends, three times. Then there is the ordinary salutation of the chief by his followers—viz., the man approaches the chief, and putting aside his arms, or whatever he may have, he stoops low, and, picking up some dust, rubs some, first on his left arm above the elbow, and then on his right arm, and lastly upon his breast. The chief answers in the same manner, although stooping to pick up dust is usually a mere form on his part, as he generally sits where there is none to be seen. Then there is the salutation of some of the inferior chiefs to their superior. This is done by the inferior prostrating himself on the ground before his superior, and it is answered by the chief and all present gently clapping their hands. Whenever any man who is in counsel with his chief begins to make a speech, he prefaces it by rubbing on dust, to which the others present answer in like manner. In his speech, if he refers to any one present, the one referred to will acknowledge the compliment by dust-rubbing, and at the end of the speech this same process is gone through. When a slave is sent to call his superior, he also goes through the dust-rubbing form, and says *Mgenzi*. When a chief sends his messenger anywhere, upon receiving and delivering a message this form has to be gone through by the inferior.

TREATMENT OF SLAVES.

The chief does not possess absolute power over all his people, but only over his slaves, or the *Walingwena*. The *Wabangi*, or freemen, can leave at any time if they first return the goods, either calico or beads, they received from him to come and build in his village. Failing to do this, however, the man becomes a slave to the chief. Slaves are not badly treated, and are allowed to do almost as they please. In time of war, the *Wabangi* go in front of the army, the slaves behind; this is the same on land or water.

THE MARRIAGE RELATIONSHIP.

Polygamy is almost universal, especially so in the case of the chiefs. One of the chiefs told me that his father had some four hundred wives; he himself has from fifty to sixty. The freemen generally have two each, sometimes more. To each wife is given a house apart from the others, except where they are very numerous, when there will be as many as five

women allotted to one house. There are very few marriage customs, and these depend upon the wealth of the man. If he can afford it he will make a feast; if not, he simply takes his wife home. Generally, about ten days or so after the marriage, the girl goes to her parents to visit them, and they then take away whatever beads she may be wearing, and her husband has to give her others. The price given for a wife varies from a few strings of beads to two or three slaves.

RELIGIOUS NOTIONS.

Their idea of heaven is rather vague. They believe it to be a place where the good alone dwell, and the bad are thrust out. They believe, too, that evil spirits sometimes take possession of a man. Every one wears some charm or other; many have a large number of charms, each charm being for some particular evil. There is a charm against smallpox, another against lions and other animals, a charm against leopards, crocodiles, &c. In some cases the charm consists of the tooth of some animal. The charm for times of war consists of two or three round things much like oak galls; these are emptied or scooped clear and filled with some green mixture made of leaves, &c., and the whole is finished off by a little copper nail fixed in the end. These are hung round the neck or fastened in the hair.

DEATH AND BURIAL.

Their burial customs are peculiar. They generally keep the body of the deceased in the house for ten days or more, and it is never buried until long after decomposition has set in. If any friends of the deceased should be away from home at the time, messengers are despatched to call them, and burial is deferred until they come. Sometimes the period which elapses is so long that little besides the bones remain. Ordinary freemen are buried in a grave with mats over them. A chief is buried with all his finery on and in a sitting posture. The interval between death and burial is not always the same, one of the rules or customs which regulate it being the appearance of the deceased to his successor or nearest relative in his dreams. After this is supposed to have occurred the burial takes place, and the successor builds a small hut of sticks and grass, in which he places some of the medicines or charms belonging to the deceased. At stated times a little meal or other food is placed there. At special times, such as the first day of the month or when going on a journey, gifts are made and prayers offered for assistance, the idea being that this little hut is the place where the spirit of the deceased resides when he comes to this earth, which is frequently to see how his children and others are progressing. The interest a person takes in those surrounding him does not, according to native belief, cease with death.

IV.—The Institution for the Education of the Daughters of Missionaries.

CHARMINGLY situated on the slope of a hill at Sevenoaks, and commanding a view of the woods of Knowle Park, and of a wide expanse of country, is the new building which has been erected for this Institution. It is an exceedingly comfortable-looking and well-arranged structure, with as little of ornamentation as is consistent with simple attractiveness. As at present erected, the building consists of a front and back connected by one wing and by the central hall, and is intended to provide class-rooms and dormitories for eighty pupils. When completed by the erection of the other wing, it will provide accommodation for forty more. And it is proposed also to erect a small detached infirmary in the rear of the main building as soon as the state of the funds will allow of this.

Unfortunately, for the past six months the Committee have been at a standstill, unable to complete the portion which has already been erected, because the help for which they looked has not been forthcoming. The windows are boarded up, the floors and staircases are not yet put in, and about £8,000 is still required before the work can be satisfactorily completed.

The need for this new building is very great. The Institution was commenced at Walthamstow in 1838. The house has been enlarged again and again. It now contains fifty-nine girls, and for some time past there have always been a large number waiting for admission. The neighbourhood has become thickly populated; consequently, it seemed desirable that, instead of attempting further enlargement, a new building should be erected farther away from the smoke of London.

The benefits of the Institution are not restricted to the daughters of missionaries of any particular society. Of those who are at present being educated thirty-six are connected with the London Missionary Society, ten come from the Baptist Missions, five from those of the Free Church of Scotland, and eight from the Irish Presbyterian Missionary Society. And the Institution is partly self-supporting, for the parents pay a fair yearly charge for the education of their daughters; and they are glad to do this. Under the kind and wise superintendence of Miss Unwin, the place is truly a Home, and it is a great comfort to those in distant lands to know that they have the opportunity of having their children thus cared for.

But if the missionaries learn that the Institution is crippled for want of

funds, and find that just when they need to use its provisions there is no room for their children, it must produce in their minds a painful impression that the churches, whose messengers they are, do not sympathise much with the trials and anxieties of their lot. One of the keenest of these is the necessity for sending their children away to this country when they reach the age of five or six, partly that they may escape the injurious effects of tropical climates on the constitution of the young, but chiefly that they may be separated from the polluting moral influence of contact with heathenism.

The present position and urgent claims of this most valuable Institution can only need, therefore, to be more widely known by the readers of the CHRONICLE in order to insure a generous response to the Committee's appeal. Contributions will be thankfully received by Mrs. Pye-Smith, Hon. Sec., St. Katherine's, Sevenoaks; or Miss Mary Towne, 28, Walford-road, Stoke Newington, N.

V.—Notes of the Month and Extracts.

1. ORDINATION OF A MISSIONARY.

The ordination of Mr. CHARLES BUDD as a missionary in connection with the London Missionary Society at AMOY, South China, took place in North Street Chapel, BRIGHTON, on the evening of Monday, the 20th of December. The introductory services were conducted by the Rev. J. M'Carthy, of the China Inland Mission, of which Mr. Budd was formerly a member. The field of labour was described by the Rev. Evan Bryant, missionary from Hankow. The questions were asked and the ordination prayer was offered respectively by the Revs. E. Storrow and J. B. Figgis, M.A., both of Brighton. The Rev. S. M'All, of Hackney College, delivered the charge.

2. DEPARTURE.

The Rev. CHARLES BUDD, on his appointment to AMOY, South China, embarked per steamer *Gleneagles*, January 13th.

3. ARRIVAL IN ENGLAND.

The Rev. JAMES SADLER, from AMOY, China, per steamer *Teucer*, January 20th.

4. A SUNDAY AT ST. VINCENT.

The Rev. JAS. SLEIGH, of LIFU, who, after a brief sojourn in this country, re-embarked for the South Pacific in October last, writes on board the steamer *Liguria*, on the 26th of that month, as follows:—

"Occasionally a missionary, in leaving or in returning to his distant and more extensive sphere of labour, meets with some smaller, outlying, and less-known scene of missionary zeal of no little interest. Such is the case with St. Vincent, one of the Cape Verd Islands, and an important coaling depôt for steamers, each

line of which have their respective agents residing on this rocky and comparatively barren, yet not unpicturesque, island.

"Some forty Europeans live here, and several hundreds of Creoles are engaged in connection with the coal stores, receiving and again carrying to the steamers coal, all of which is brought hither from a great distance.

"After smooth and pleasant sailing, the *Liguria* arrived at about 2.30 p.m. on Sunday, October 24th. After morning religious service in the saloon and in the second-class saloon at the same hour (the great number of passengers making it essential thus to arrange), Mr. Rolph came on board and invited us to a Protestant English service ashore in the afternoon. A number of us gladly accepted the invitation. We rambled through the town, which looks cheerful and clean, with no appearance of squalor. It has one or two good hotels, and several official Portuguese residences.

"We ascended an elevation, where we enjoyed a refreshing breeze and a good view of the town and bay in the foreground. At the suggestion of one of our number, we there sang several hymns and united in prayer. We then proceeded to unite in the English service, which is carried on in a room of moderate dimensions, yet high ceiled and cool. The service is usually conducted by the missionary, Mr. Rolph, sent out by the Rev. Grattan Guinness and his church. Two warm-hearted Wesleyans, Messrs. Berry, led the singing of solos and songs by Sankey. Mr. Newell, the young missionary who is proceeding with Mrs. Newell to Savaii, Samoa, read and commented on a portion of the Epistle to the Philippians, with other remarks. Then followed short and suitable addresses by the Messrs. Berry, myself, Mr. Rolph, and Mr. Lean. A number of Creoles sat outside eagerly looking and listening at the windows, the sashes of which were raised, chiefly for their convenience. I pleaded for them, and addressed to them in broken English some words of love and counsel as from a missionary who had spent many years in instructing their brethren of Lifu.

"A remark which I made drew from Mr. Rolph the gratifying statement that the firm of Messrs. Coley Brothers & Co. had munificently engaged to defray all the expenses connected with this mission work. Mr. Lean, on behalf of himself and the firm, expressed the pleasure he felt in seeing Christian friends from the vessel, and said that he esteemed it a happiness and a privilege to do anything in promotion of the Gospel on the island. Mr. Rolph, while admitting that at present it was but 'the day of small things' with them, referred to pleasing indications of the blessing of God on their work. He said the missionary who laboured among the Creoles throughout the island met them in companies of from ten or twelve to eighty. They have given up fishing and selling fish on the Sabbath, and say they take more fish and prosper all the more. The one known convert, a married woman, the only married Creole on the island, was visited by Mr. Newell on Monday.

"The Roman Catholic priest is spoken of as kind and benevolent, and ever ready to make sacrifices for the people. He receives no extraneous aid. His flock are poor, and he helps to support himself by a school. It is said that some time ago he procured and gave away some thousands of the New Testament in the Portuguese language; but the fate of the sacred books was anything but good. The copies given were torn up to light pipes, and somehow the remainder were cast into the flames. Judging from my own experience, it is desirable, if possible first to stimulate a people to learn to read the book and to appreciate the gift."

5. JUBILEE OF THE LONDON MISSIONARY SOCIETY IN SAMOA.

At the present time [August, 1880] meetings are being held in various places in the Group to commemorate the introduction of Christianity to Samoa in August, 1830, by the Rev. Charles Barff and the Rev. John Williams, of the London Missionary Society. Eight native teachers from the Tahitian Islands were then located, and visited annually by the missionaries from the Tahitian and Hervey Islands.

In 1835 the Directors of the London Missionary Society sent out six missionaries specially for the Group. The translating and printing of the New Testament by the missionaries of this Society was finished in 1847, and by the close of 1855 the Old Testament was completed. The two were revised afresh, and then sent to London to be printed by the British and Foreign Bible Society. The result was a goodly octavo volume of 1,100 pages, with marginal references. Ten thousand copies were sold in six years, and a new and stereotyped edition called for, which was prepared ten years ago, and is now in use. A grammar and vocabulary of the dialect was printed at the Mission Press in 1862. The London Missionary Society keep up a staff of seven European missionaries, who are aided by about 230 village pastors. These native ministers are instructed, during a course of four years, at the Malua Institution on Upolu, which has now been in operation for thirty-six years, and has had on its roll since the commencement 1,619, of whom 550 have been young women, the wives of the students. Exclusive of a number of small tractates, seventeen volumes, embracing an aggregate of 4,114 pages of Christian and educational literature, have been printed and other works are now in progress.

Native teachers from the Samoan Islands have been employed in introducing Christianity to Savage Island, Tokelau, the Ellice and the Gilbert Groups. Samoan teachers also in past years have laboured in the New Hebrides Group, Loyalty Islands, the Isle of Pines, and New Caledonia.—“G. T.,” *Samoa Times*.

6. NORTH CHINA—SPECIAL PRAYER.

Under date WUCHANG, October 11, 1880, the Rev. T. BRYSON writes :—

“We have just had a week of prayer for God’s presence and blessing on the church in Wuchang. The meetings were held at the spontaneous request of some of the members, and were very well attended throughout. The quiet, thoughtful, devout spirit which prevailed every night, and the earnestness and appropriateness of the addresses delivered by the native assistant and deacon, were very refreshing to me. Many of the younger members, who had not previously taken part in public prayer, prayed last week, and the voices of two of the women were heard in earnest supplication.”

7. CHINA—PROGRESS OF THE NATIVE CHURCH.

Under date AMOY, August 23rd, the Rev. JAMES SADLER writes as follows :—

“You will be interested to know that not long ago we took a new and most important step in connection with the self-government of the native church. The liberty of voting in the selection of a minister has been given to the female members as well as the men. I am not aware that this is done elsewhere throughout the East ; but the women here, having heard that their sisters of Independent churches had such liberty, forthwith claimed their rights ; and it was urged in their behalf that they were as earnest supporters of the church as the men, and

that there were as many clever minds among them ; so the matter has been settled. Only in the oldest church, Thaisan, at present has the principle been carried out ; but what is good for one church will, we trust, prove good for all. The more good is to be hoped for, seeing the liberty given all round the churches of choosing their preachers has proved a principle all-influential."

8. CALCUTTA—DEATH OF A NATIVE EVANGELIST.

Under date October 6, 1880, the Rev. W. J. WILKINS writes :—

"We have sustained a heavy loss in the death of BABU JOGESH CHUNDER DUTT, at Baduriah. He died of fever after an illness of about five or six days. He was baptized about eight years ago ; since that time he enjoyed the fullest confidence of all who knew him. He was a simple-minded, earnest, hard-working man ; and where to find a suitable successor I know not. He was in every way suited for the work at Baduriah, and has had evident signs of God's blessing. He was only twenty-nine years of age, and, from the way in which he has worked, we had hoped for a life of great usefulness. But it has pleased the Lord to take him. I feel very sad ; as long as he has been at Baduriah I have been free from anxiety about our work there."

9. SHANGHAI—A NATIVE PREACHER.

One of the native preachers under the Rev. T. TAYLOR has evinced an amount of devotion and earnestness which is, happily, not uncommon among this class of agents.

"I returned to Shanghai about a week ago," writes Mr. Taylor on the 28th September, "my teacher having preceded me by a few days. Last Saturday I went by barrow to our farthest station to the North—Lutien—and, returning on Sunday, was enabled to be present and assist at three services, all four northern stations being on the main road. I found, as usual, something to sorrow at in the lukewarmness of one station, and something to encourage in the others. I look upon Lutien as the most hopeful. The preacher there is warm-hearted and full of hope ; indeed, when encouraged by the presence of foreign Christians, and the increase of attendance consequent thereon, I have known him preach till quite hoarse and his voice almost gone. May God grant us an increased outpouring of His Spirit in this place !"

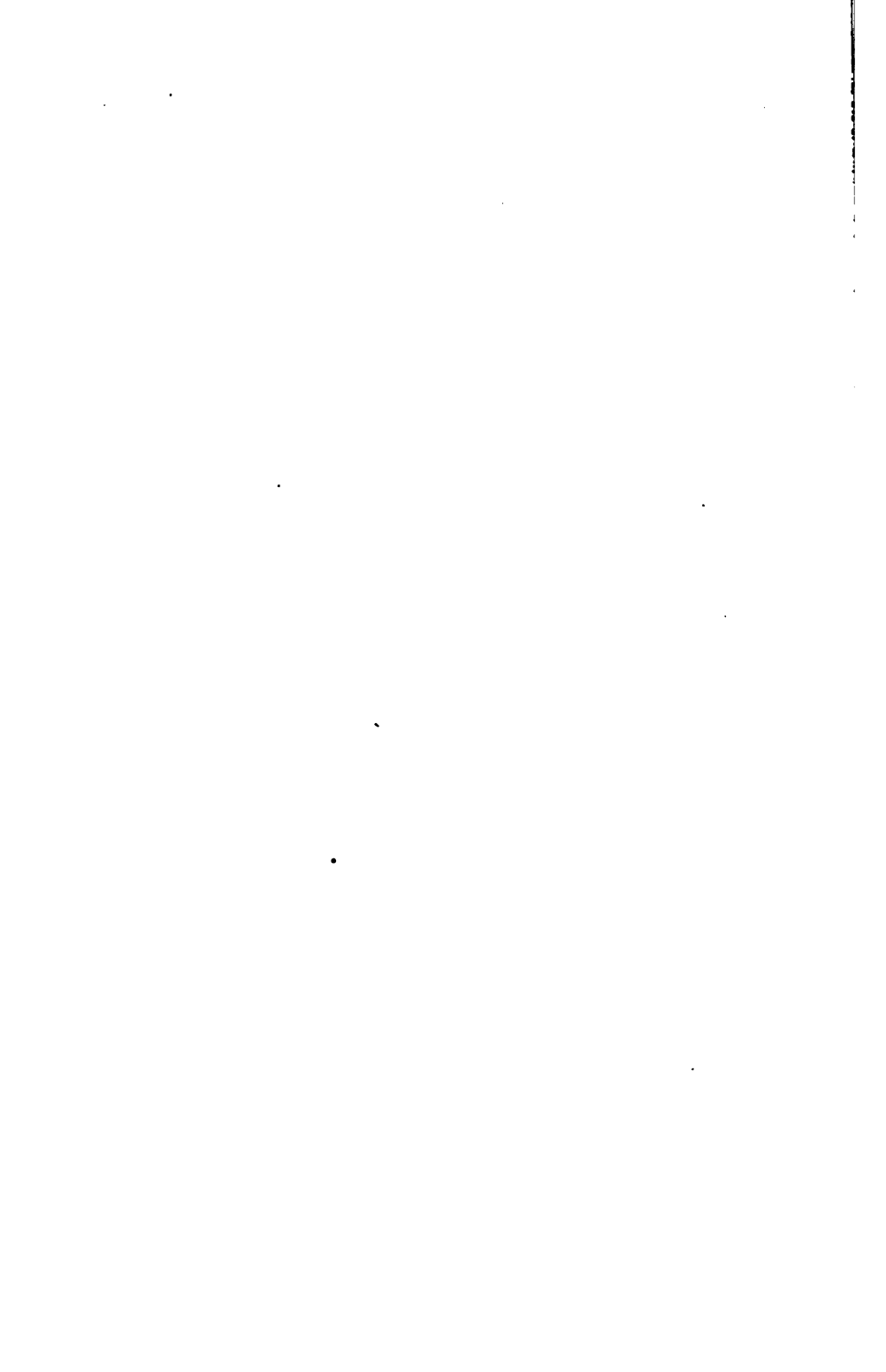
VI.—New Year's Sacramental Offering to Widows' Fund.

To 15th January, 1881.

LONDON.					
A Friend	...	50 0 0	Camberwell	...	21 2 0
Mrs. Strangers	...	10 0 0	Camden Town, Park Ch.	...	20 6 0
G. Whitley, Esq.	...	10 0 0	City Temple	...	25 0 0
J. Spicer, Esq.	...	5 0 0	Clapham, Lower	...	16 10 0
Mrs. J. Spicer	...	5 0 0	Do., Upper	...	20 0 0
R. Williams, Esq.	...	5 0 0	Clayton Park	...	29 11 4
Albert Spicer, Esq.	...	3 0 0	Craven Ch.	...	20 0 0
Mrs. Dyles	...	1 0 0	Croydon, Trinity Ch.	...	8 10 0
Mrs. Buxton	...	1 0 0	Do., George Street	...	10 12 6
Alney Ch.	...	16 0 2	Dalston, Middleton Road	...	5 7 7
Acton	...	4 9 6	Dulwich, West	...	3 9 9
Asylum Road	...	5 0 0	Eccleston Square	...	11 2 6
Buckham, Cong. Ch.	...	2 16 6	Eltham	...	6 0 0
Buckham	...	23 15 6	Enfield Highway	...	6 14 0
Buckham Hill 18-0	...	3 18 0	Finbury Park Ch.	...	2 4 6
...	...	5 1 7	Forest Hill, Trinity Ch.	...	4 1 10
...	...	...	Greenwich Road	...	2 2 0

<i>Bridgenorth</i>	12 6 8	<i>New Barnet.</i> Mr. J. T. Beighton	5 0 0	WALES.	
<i>Bridport</i>	3 13 2	<i>Newcastle-on-Tyne.</i> Aux. ..	26 19 4	<i>Brynberian and Felindre</i>	26 6 11
<i>Brighton.</i> Queen Square Ch.	21 3 4	<i>Normham</i>	0 17 0	<i>Pembroke Dock—</i>	
<i>Brightside, near Sheffield.</i> For Rev. F. G. Feake, Madagascar	3 3 2	<i>Newport Pagnell.</i> Aux.	19 14 4	<i>Albion Square</i>	3 3 2
<i>Bristol.</i> Miss Brewin, for Girls' School, Madras	5 5 0	<i>Newton Abbot</i>	3 16 6	<i>Swansea.</i> Carmarthen Road	1 1 0
<i>Brizham</i>	5 11 6	<i>Normanton</i>	2 8 0	<i>Tenby.</i> Auxiliary.....	46 6 0
<i>Mrs. Harvey</i>	5 0 0	<i>Nottingham.</i> Castle Gate Ch. Ladies' Society, for Female Missions	10 0 0	SCOTLAND.	
<i>Brynorth.</i> Rev. R. Gould, for Rev. H. W. Gralinge	5 0 0	<i>Oshtampton</i>	14 14 4	<i>Duncannon.</i> Cong. Ch. ..	3 0 6
<i>Cerne Abbas and Castle Hill</i>	3 6 0	<i>Omsbury, near Droithick.</i> Mrs. Greenway	0 3 6	<i>Dunder—</i>	
<i>Croston</i>	2 0 0	<i>Oundle.</i> Aux.....	11 8 2	<i>Miss Baxter, for new Ship</i>	
<i>Cuckfield.</i> G. Knott, Esq. ..	2 2 0	<i>Rugby.</i> Aux.	19 1 8	<i>Ellengowan</i>	2,200 0 0
<i>Cumberland.</i> Auxiliary	68 3 1	<i>St. Columb.</i> A Friend.....	6 0 0	<i>Mrs. Bailey M. Baxter</i>	50 0 0
<i>Dedham</i>	5 6 6	<i>St. Helens.</i> Aux.	78 9 7	<i>Mrs. Malison, Broad Park,</i> per W.O. Dalgleish, Esq., for Female Missions.....	100 0 0
<i>Derby.</i> Auxiliary.....	126 14 1	<i>St. Leonards.</i> Legacy of the late E. Howard, Esq.	200 0 0	<i>Perfar.</i> A. Robertson, Esq.	20 0 0
<i>Epsom.</i> Auxiliary	21 8 6	<i>Salisbury.</i> Aux.	7 0 0	<i>Galeshiels.</i> Mr. J. Milne, sen.	1 0 0
<i>Farnham</i>	23 4 9	<i>Sandown</i>	17 19 4	<i>Glasgow—</i>	
<i>Fleethood</i>	17 4 6	<i>Sheffield—</i>		<i>Auxiliary</i>	112 17 11
<i>Frodingham, Beaford, and</i> <i>Shipsea</i>	4 3 0	<i>Nether Ch.</i>	10 7 0	<i>Eglington, St. Cong. Ch., for</i> <i>Mrs. Gilmour's School,</i> <i>Peking</i>	6 0 0
<i>Gravesend.</i> S. M.	0 10 0	<i>Miss M. Roberts</i>	20 0 0	<i>Laurence Kirk</i>	1 17 4
<i>Great Wakering</i>	1 17 6	<i>Sharnbury.</i> Abbeyforegate Ch.	54 15 1	<i>Newton Stewart.</i> Mrs. Young	1 0 0
<i>Halfpenny.</i> District Aux.	44 19 8	<i>Soham</i>	10 4 9	<i>Perth.</i> Share of Residue of Estate of the late Dr. Scott, per R. Robertson, Esq.	3,301 13 8
<i>Handsworth</i>	12 14 2	<i>Southport.</i> Upper Portland Street	5 0 0	<i>Renfrew.</i> J. Cuthbertson, Esq.	2 0 0
<i>Helson.</i> Mr. W. Barker, sen., Coverack	0 10 0	<i>Stafford.</i> Auxiliary.....	48 1 6	<i>Per Rev. E. A. Warham.</i>	
<i>Hexham</i>	1 12 10	<i>Suffolk.</i> Auxiliary	40 2 7	<i>Auchterarder</i>	1 11 6
<i>Hornsea.</i> For Widows' Fund	1 0 0	<i>Sutton-in-Ashfield</i>	1 3 6	<i>Bigger</i>	1 3 1
<i>Huntingdonshire.</i> Aux.....	85 0 6	<i>Tipton</i>	1 11 1	<i>Blairgowrie</i>	2 13 6
<i>Huyton.</i> Cong. Ch.	62 17 3	<i>Toines</i>	21 5 0	<i>Coatbridge</i>	5 0 0
<i>Hythe</i>	9 17 1	<i>Uxbridge.</i> Old Meeting House	3 1 0	<i>Coldstream</i>	1 1 2
<i>King's Lynn.</i> Union Ch. ..	6 17 7	<i>Ventnor.</i> A Thank offering	1 1 0	<i>Coupar Angus</i>	1 6 8
<i>Kingsteignton</i>	3 12 6	<i>Warrington.</i> Wyellife Ch.	114 12 7	<i>Crieff</i>	0 6 6
<i>Kirkham</i>	10 11 6	<i>Weiden</i>	3 4 3	<i>Douglas</i>	7 6 1
<i>Leicester.</i> Aux.	49 7 1	<i>West Bromwich.</i> Mayer's Green Ch.	16 11 4	<i>Edinburgh</i>	29 17 2
<i>For Female Missions</i>	5 0 0	<i>Westbury.</i> Old Ch.	14 7 7	<i>Forres</i>	0 9 6
<i>Little Waltham</i>	12 5 7	<i>Whitby.</i> Auxiliary	26 16 6	<i>Innerleithen</i>	3 0 3
<i>Liverpool.</i> D. P., America ..	60 0 0	<i>Wilmslow.</i> (Addl.)	5 1 2	<i>Llanthgwyn</i>	0 10 6
<i>Lynn</i>	24 6 0	<i>Wirksworth.</i> Auxiliary....	21 16 8	<i>Old Cumnock</i>	2 4 6
<i>Maidenhead.</i> Rev. D. Martin	1 1 0	<i>Winney.</i> Mrs. Strickland, for Dr. Thomson's Medical Mission	1 0 0	<i>Stranraer</i>	3 16 9
<i>Malmesbury.</i> Silver Street	8 1 0	<i>Woodbury—</i>		IRELAND.	
<i>Manchester and Salford—</i> <i>Auxiliary</i>	440 0 0	<i>Rev. W. Whippell</i>	1 0 0	<i>Castlegill</i>	1 11 9
<i>For Thomas Rymer, Esq., for</i> <i>Deficiency</i>	100 0 0	<i>Yalecroft</i>	4 10 0	<i>Per Rev. E. A. Warham.</i>	
<i>Menningtree.</i> Legacy of the late R. Sanderson, Esq. ..	19 19 0			<i>Dublin Auxiliary</i>	12 5 9

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.



Greville Place	2	0	0
Hanover Ch. ...	4	0	0
Horbury Ch. ...	13	3	6
Kensington, Golborne Road	1	7	0
Kingston-on-Thames	3	3	0
Lewisham, Cong. Ch. ...	30	0	0
Leytonstone	5	0	8
Loughborough Park	5	5	0
Norwood, Upper	9	0	0
Offord Road	4	10	2
Peckham Rye, Linden Grove	4	6	8
Putney, Union Ch. ...	5	15	5
St. John's Wood	2	0	0
Sidon	3	10	0
Sion New Ch. ...	1	10	0
Streatham Hill	10	0	0
Sunderland Ch. ...	2	9	3
Sydenham, Church-in-the-Grove	4	16	0
Tottenham Court Road	11	10	0
Walthamstow, Marsh Street	5	10	0
Wood Street (Moletv)	4	5	5
Wandsworth, East Hill Ch.	7	17	0
Wandsworth	5	5	0
Woodford, Cong. Ch. ...	13	5	0

COUNTRY.

Acrington, Oak-street	2	2	0
Tabernacle	0	10	3
Arundel	1	10	0
Arminster, Thank Offering	1	0	0
Banbury	1	19	6
Barnet, High	2	13	10
Barnesley	5	0	0
Barnstable, Cross Street	5	0	0
Barton-on-Humber, Provisioners Ch.	1	0	0
Bath, Arzley Ch. ...	10	10	0
Percy Ch. ...	13	0	0
Berkhamstead	2	8	0
Birkenhead, Hamilton Square	3	3	0
Birmingham, Smallheath Ch.	2	2	0
Bishop's Stortford	13	0	0
Blackburn, James Street	2	8	0
Bolton, Mawdsley Street	4	0	0
Rose Hill	1	12	6
Bradford Auxiliary—			
Horton Lane	10	0	0
Wilsons	1	7	0
Ilkley	5	6	0
Brentwood	4	6	4
Bridgnorth	1	0	0
Bridgewater	5	0	0
Bridport	2	0	0
Brigg	1	15	9
Brighton, Clermont Ch.	2	2	0
Clifton Road, 1880	10	10	0
1881	15	0	0
Bristol, Highbury Ch.	45	8	4
Burnley, Westgate Ch.	5	0	0
Bury, Bethel Ch. ...	1	0	0
Bury St. Edmund, Whiting Street	1	1	0
Cambridge, Victoria Road	1	5	0
Catterham	7	4	0
Casale, Lowther Street	1	1	0
Cheadle, near Manchester	6	10	11
Chertsey	1	12	9
Chesham	1	1	8
Chester, Northgate Ch.	3	0	0
Queen Street	4	11	3
Do., R. S. Hudson, Esq.	20	0	0
Chichester	2	18	0
Chorley, St. George's Ch. (2 years)	6	7	7
Cirencester	2	2	2
Colchester, Headgate Ch.	2	8	0
Lion Walk Ch. ...	10	0	0
Coventry, West Orchard Street	5	0	0
Cranbrook	1	5	6
Creston	1	0	10
Cuckfield	1	1	0
Dartmouth	1	8	0
Deddington	0	11	0
Dorchester	1	8	0
Dorking, West Street	5	3	8
Earlestown, Highfield Ch.	1	7	2
Eastwood	1	6	0
Edinburgh, Mrs Swan	1	0	0

Egham	2	2	6
Elswick	1	0	0
Farnham	3	2	0
Faversham	4	10	0
Fovant	1	3	0
Gainford, near Darlington	0	5	0
Glastonbury	1	4	2
Glossop, Littlemoor Ch.	3	15	3
Gomeral, Grove Ch.	3	3	0
Gravesend, J. Gould, Esq.	2	2	0
Guernsey, Eldad Ch.	2	13	10
Hambleton	3	8	6
Hartlepool (West), Tower Street	5	19	6
Harwich	2	0	0
Haslingden	1	3	0
Haslington, near Crewe	1	0	0
Havant	1	14	0
Haverhill	1	11	11
Herne Bay	2	0	0
Hitchin	1	10	6
Honiton	1	0	0
Hornsea	1	0	0
Horwich, near Bolton, New Ch.	1	10	0
Huddersfield, Ramsden Street	10	0	0
Hull, Fish Street	7	3	3
Huyton	5	0	0
Iminster	0	15	0
Kidderminster, Old Meeting	2	10	0
Kingsbridge	2	7	0
Kirkham	2	0	5
Leamington	1	0	0
Leamington, Spencer Street	11	10	0
Leeds, East Parade Ch.	22	3	5
Queen Street	15	16	7
Leicester, Emmanuel Ch.	1	1	0
Leintwardine	2	5	3
Leiston	0	14	0
Leves, Tabernacle	5	11	6
Liverpool, Stanley O.	2	3	0
Westminster Road	2	10	0
Long Melford	1	0	0
Long Sutton	1	10	0
Lowestoft	5	0	0
Lutterworth	2	0	0
Lynton	3	4	8
Lynn	1	8	9
Macclesfield, Park Green, Ch.	5	0	0
Maldenhead, Mrs. Lasell	1	1	0
Maldenhead, Westborough Ch.	1	12	0
Manchester—			
Broughton Park	10	0	0
Chapel Street, Salford	2	0	0
Charlestown, Pendleton	3	0	0
Cheetham Hill	5	0	0
Greenheys Ch.	3	1	8
Grosvener Street	15	0	0
Pendleton	6	0	2
Rusholme	5	7	10
Rusholme Road	9	3	0
Tottenham	1	0	0
Mansfield	2	10	0
Middleton, Providence Ch.	1	2	6
Minshall Vernon, Cross Lanes Ch.	1	7	0
Moor Green	0	7	6
Morley, Rahoboth Ch.	3	0	0
New Barnet, 1880	3	11	1
1881	5	4	9
Newark	1	4	0
Newcastle-on-Tyne, West Clayton Street	4	4	0
Newport Pagnall	2	0	0
North Shields, St. Andrew's Ch.	2	15	0
North Walsham	1	10	7
Northampton, United Communica	8	1	6
Northfleet	0	11	0
Norwich, Chapel-in-the-Field	6	17	8
Old Meeting	2	5	0
Princes Street	15	0	0
Oldham, Werneth Ch.	0	16	0
Ossett Green	3	0	0
Oswestry, Christ Ch.	3	11	2
Otley	3	5	0
Ottery St. Mary	0	0	0
Oundle	1	13	5
Peterborough, Westgate Ch.	4	0	0
Poole, Skinner Street	2	2	0

Rambottom, Park Ch.	4 2 0	Button Valence	1 3 3
Reigate	2 16 8	Swindon, Victoria Ch. ...	1 2 6
Ross	1 1 0	Taunton, North Street ...	20 0 3
Rugby	1 19 0	Tisbury	2 11 0
Rye	0 15 0	Truro	1 11 6
Ryton-on-Tyne	2 15 0	Tunbridge Wells, Emanuel Ch.	5 5 6
Saffron Walden	2 10 0	Mount Pleasant Ch. ...	10 5 0
Sandown	1 3 0	Tutbury	0 10 4
Sandwich	5 0 0	Upminster	3 15 6
Seabroough, Bar Church ...	6 14 0	Upper Mill	1 18 6
Seabroough Ch.	2 0 0	Uxbridge, Old Meeting ...	1 15 8
South Cliff Ch.	8 0 0	Wakefield, Zion Ch. ...	6 9 0
Scunthorpe, near Brigg ...	0 8 7	Walsall, Wednesbury Road	5 0 0
Sheffield, Broom Park Ch. ...	4 12 5	Warrington, Wylliffe Ch. ...	3 3 4
Tabernacle Ch.	1 15 0	Wellington, Wylliffe Ch. ...	9 11 3
Shrewsbury, Abbey Foregate Ch.	7 7 0	Westbury (Wills)	1 4 0
Sittingbourne, Free Church ...	1 12 6	Westham	0 10 6
Skipton	3 17 2	Whitby, West Cliff Ch. ...	2 13 7
Soham	1 10 0	Whitehaven	4 8 0
Southampton, Kingsfield Ch. ...	1 0 0	Whitstable	2 14 9
Southport, Chapel Street ...	10 0 0	Wincanton	1 0 0
Stafford	3 0 0	Wincobank Hall, near Sheffield	1 11 0
Stockport, Ebenezer Ch. ...	1 0 0	Wirksworth	3 4 6
Hanover Ch.	6 0 0	Wolverhampton Auxiliary—	
Wallington Road	3 17 0	Queen Street	10 0 0
Stourbridge	2 0 0	Tettenhall Wood	0 10 6
Stowmarket	3 0 0	Heath Town Ch.	0 6 3
Stroud, Old Meeting	1 10 0	Wotton-under-Edge, T. S. Ch. ...	5 0 0
Stubbins	2 10 0	Wymondham	1 10 0
Sutton-in-Ashfield	0 18 0	York, Salem Ch.	5 0 0

VII.—Contributions.

From 14th December, 1880, to 15th January, 1881.

LONDON.			
E. M. E.	380 0 0	Miss A. E. Clark, for Female Missions	1 0 6
John Kemp-Welch, Esq.	100 0 0	Mr. B. C. Field	0 10 0
G. M. E.	50 0 0	Mr. Budd's Box	0 10 0
Do., for Female Missions	50 0 0	A Friend, New Year's Gift	0 5 0
Dr. F. J. Wood	50 0 0	A Friend	0 1 7
Rev. A. Thomson, late of Calcutta	24 12 1	Legacy of the late Miss C. Reid, for Bellary Orphan School	19 19 0
Miss Struthers, for School at Cuddapah	10 0 0	Amsley, Young Women's Bible Class	0 11 0
Do., for Boy, W. S. Struthers	4 0 0	Caledonian Road	9 5 0
W. S. Gard, Esq.	19 10 0	Camden Town, Park Ch.	140 9 8
Huntington Stone, Esq.	5 0 0	Christ Church, Westminster Road	18 0 0
E. R. C., for Rev. J. Lees, China	5 0 0	City Road	12 0 0
Earl Ducie	5 0 0	Clapham, Park Crescent Ch.	7 17 4
M. L. G. A. Thankoffering ..	5 0 0	Clapton Park, I. S., Wife and Family	1 10 0
A Senior Class Teacher	5 0 0	Crofton, Trinity Ch., for Female Missions	6 10 2
Thos. Reid, Esq., 3 yrs.	3 3 0	Fetter Lane	7 12 9
J. Fernald, Esq.	2 14 6	Forest Hill, Trinity Ch. ..	1 1 0
N. F. Roberts, Esq.	3 2 0	Hammermith, Albion Road Senior Bible Class, for Boy in India	1 0 0
G. Crichton, Esq.	1 1 0	Hare Court Ch. Collected by Misses Hendebourch, for Female Missions	5 5 0
Mr. J. Bloomer	1 1 0	Highbury	98 6 7
T. L. Devitt, Esq.	1 1 0	Hounslow	7 14 3
J. Moore, Esq.	1 1 0		
J. Alexander, Esq.	1 1 0		
Miss Alena Hankay	1 1 0		
A. P., Pentonville, for South Seas	0 10 6		
Do., for Deficiency	0 10 6		
		Kensington, Auxiliary	7 2 0
		Kington-on-Thames	16 4 5
		Lancaster Road, Mrs. Russell, for Female Missions	0 10 0
		Lepton, Rev. J. D. Davies, for Lantern	1 1 0
		Maberly Ch. Thomas Hall, Esq.	3 2 0
		Norwood, Lower—H. Donkin, Esq.	1 0 0
		Paddington Ch.	18 16 6
		Streatham Hill, Ladies' Working Society, for Mrs. Siterama	10 0 0
		COUNTRY.	
		Alnwick, Slon Ch.	17 0 0
		Ashton-in-Makerfield	6 0 3
		Arminster	6 16 0
		Barnstaple, Auxiliary	71 5 7
		Bedworth, Old Meeting	7 9 5
		Billericay	1 0 0
		Birmingham, Auxiliary ..	72 0 3
		Bower Chalks, Mr. and Miss Burrough	1 5 0
		Bradford, Auxiliary	88 0 10
		Bradford-on-Avon, Per Rev. T. Mann	11 18 6
		Brampton, For Widows' Fund	1 3 4
		Brasted	0 18 0
		Brentwood	38 1 0

Greville Place	...	2	0	0
Hanover Ch.	...	4	0	0
Horbury Ch.	...	13	3	6
Kensington, Golborne Road	...	1	7	0
Kington-on-Thames	...	3	3	9
Lewisham, Cong. Ch.	...	30	0	0
Leytonstone	...	5	0	8
Loughborough Park	...	5	5	0
Norwood, Upper	...	9	0	0
Offord Road	...	4	10	2
Peckham Rye, Linden Grove	...	4	6	8
Putney, Union Ch.	...	5	13	5
St. John's Wood	...	2	0	0
Slade	...	3	10	0
Sion New Ch.	...	1	10	0
Streatham Hill	...	10	0	0
Sunderland Ch.	...	2	9	3
Sydenham, Church-In-the-Grove	...	4	16	0
Tottenham Court Road	...	11	10	0
Walthamstow, Marsh Street	...	5	10	0
Wood Street (Molet)	...	4	3	5
Wandsworth, East Hill Ch.	...	7	17	0
Wanstead	...	5	5	0
Woodford, Cong. Ch.	...	13	5	9

COUNTRY.

Accrington, Oak-street	...	2	2	0
Tabernacle	...	0	10	3
Arundel	...	1	10	0
Axminster, Thank Offering	...	1	0	0
Banbury	...	1	19	6
Barnet, High...	...	2	13	10
Barnesley	...	5	0	0
Barnstaple, Cross Street	...	5	0	0
Barton-on-Humber, Providence Ch.	...	1	0	0
Bath, Arnyle Ch.	...	10	10	0
Percy Ch.	...	13	0	0
Berkhamstead	...	2	8	0
Birkenhead, Hamilton Square	...	3	3	0
Birmingham, Smallheath Ch.	...	2	2	0
Bishop's Stortford	...	13	0	0
Blackburn, James Street	...	2	8	0
Bolton, Mawdale Street	...	4	0	0
Rose Hill	...	1	12	6
Bradford Auxiliary—				
Horton Lane	...	10	0	0
Wilden	...	1	7	0
Ilkley	...	5	6	0
Brantwood	...	4	6	4
Bridgnorth	...	1	0	0
Bridgwater	...	5	0	0
Bridport	...	2	0	0
Brigg	...	1	16	9
Brighton, Clermont Ch.	...	2	3	0
Clifton Road, 1880	...	10	10	0
1881	...	15	0	0
Bristol, Highbury Ch.	...	45	8	4
Burnley, Westgate Ch.	...	5	0	0
Bury, Bethel Ch.	...	1	0	0
Bury St. Edmund, Whiting Street	...	1	1	0
Cambridge, Victoria Road	...	1	5	0
Caterham	...	7	4	0
Carlisle, Lowther Street	...	1	1	0
Cheadle, near Manchester	...	6	10	11
Chertsey	...	1	12	9
Chester	...	1	1	8
Chester, Northgate Ch.	...	3	0	0
Queen Street	...	4	11	3
Do., R. S. Hudson, Esq.	...	20	0	0
Chichester	...	2	18	0
Chorley, St. George's Ch. (2 years)	...	6	7	7
Cirencester	...	2	2	2
Colchester, Headgate Ch.	...	2	8	0
Lion Walk Ch.	...	10	0	0
Coventry, West Orchard Street	...	5	0	0
Cranbrook	...	1	5	6
Creston	...	1	10	10
Cuckfield	...	1	1	0
Dartmouth	...	1	8	0
Deddington	...	0	11	0
Dorchester	...	1	6	0
Dorking, West Street	...	5	3	8
Earlshampton, Highfield Ch.	...	1	7	0
Eastwood	...	1	6	0
Edinburgh, Mrs Swan	...	1	0	0

Egham	...	2	2	0
Elswick	...	1	0	0
Farnham	...	3	3	0
Faversham	...	4	10	0
Fovant	...	1	3	0
Gainford, near Darlington	...	0	6	5
Glastonbury	...	1	4	0
Glossop, Littlemoor Ch.	...	3	13	0
Gomswal, Grove Ch.	...	3	3	0
Gravesend, J. Gould, Esq.	...	2	2	0
Guswary, Eldad Ch.	...	2	13	0
Hambleton	...	2	8	0
Hartlepool (West), Tower Street	...	5	19	0
Harwich	...	2	0	0
Haslingden	...	1	2	0
Haslington, near Crewe	...	1	0	0
Havant	...	1	14	0
Haverhill	...	2	0	0
Herne Bay	...	2	10	0
Hitchin	...	1	0	0
Honiton	...	1	0	0
Horncastle	...	1	0	0
Horwich, near Bolton, New Ch.	...	1	10	0
Huddersfield, Ramsden Street	...	10	0	0
Hull, Fish Street	...	7	3	0
Huyton	...	3	9	0
Ilminster	...	0	15	0
Kidderminster, Old Meeting	...	2	10	0
Kingsbridge	...	2	7	0
Kirkham	...	2	0	0
Leamington	...	1	0	0
Leamington, Spencer Street	...	11	10	0
Leeds, East Parade Ch.	...	22	3	0
Queen Street	...	15	16	0
Leicester, Emmanuel Ch.	...	1	1	0
Leintwardine	...	2	5	0
Lelston	...	0	14	0
Lewes, Tabernacle	...	5	11	0
Liverpool, Stanley C.	...	2	2	0
Westminster Road	...	2	10	0
Long Malford	...	1	0	0
Long Sutton	...	1	10	0
Lowestoft	...	5	0	0
Lutterworth	...	2	0	0
Lyngton	...	3	4	0
Lynn	...	1	8	0
Macclesfield, Park Green, Ch.	...	5	0	0
Maldenhead, Mrs. Laseell	...	1	1	0
Maldenhead, Westborough Ch.	...	1	12	0
Manchester—				
Broughton Park	...	10	0	0
Chapel Street, Salford	...	3	0	0
Charlestown, Pendleton	...	3	0	0
Cheetham Hill	...	5	0	0
Greasby's Ch.	...	2	1	0
Grosvenor Street	...	15	0	0
Pendleton	...	6	0	0
Rusholme	...	5	7	0
Rusholme Road	...	9	3	0
Tottington	...	1	0	0
Mansfield	...	2	10	0
Middleton, Providence Ch.	...	1	2	0
Minshall Vernon, Cross Lanes Ch.	...	1	7	0
Moor Green	...	0	7	0
Morley, Rahoboth Ch.	...	2	0	0
New Barnet, 1880	...	3	11	0
1881	...	5	4	0
Newark	...	1	4	0
Newcastle-on-Tyne, West Clayton Street	...	4	4	0
Newport Pagnall	...	2	0	0
North Shields, St. Andrew's Ch.	...	2	15	0
North Walsham	...	1	10	0
Northampton, United Communion	...	8	1	0
Northfleet	...	0	11	0
Norwich, Chapel-in-the-Field	...	6	17	0
Old Meeting	...	2	5	0
Princes Street	...	15	0	0
Oldham, Werneth Ch.	...	0	16	0
Osselt Green	...	2	0	0
Oswestry, Christ Ch.	...	3	11	0
Otley	...	0	0	0
Ottery St. Mary	...	0	0	0
Oundle	...	1	13	0
Peterborough, Westgate Ch.	...	4	0	0
Poole, Skinner Street	...	2	2	0

Rambottom, Park Ch.	4 2 0	Sutton Valence	1 2 3
Reigate	2 16 2	Swindon, Victoria Ch.	1 2 6
Ros	1 1 0	Taunton, North Street	20 0 3
Rugby	1 19 0	Tisbury	2 11 0
Rye	0 15 0	Truro	1 11 6
Ryton-on-Tyne	2 15 0	Tunbridge Wells, Emmanuel Ch.	5 5 6
Safran Walden	2 10 0	Mount Pleasant Ch.	10 5 0
Sandwich	1 8 0	Tutbury	0 10 4
Sandwich	5 0 0	Upminster	3 15 6
Scarborough, Sea Church	6 14 0	Upper Mill	1 16 8
Scarborough Ch.	2 0 0	Uxbridge, Old Meeting	1 15 8
South Cliff Ch.	8 0 0	Walsall, Zion Ch.	6 9 0
Southorp, near Briggs	0 8 7	Walsall, Wednesday Road	5 0 0
Sheffield, Broom Park Ch.	4 12 5	Warrington, Wycliffe Ch.	3 3 4
Tabernacle Ch.	1 15 0	Wellington	9 11 3
Tisbury, Abbey Foregate Ch.	7 7 0	Westbury (Wills)	1 4 0
Stillingbourne, Free Church	1 12 6	Westbury (Wills)	0 10 6
Stilton	3 17 2	Whitby, West Cliff Ch.	2 13 7
Soham	1 10 0	Whitehaven	4 8 0
Southampton, Kingsfield Ch.	1 0 0	Whitstable	2 14 9
Southport, Chapel Street	10 0 0	Wincanton	1 0 0
Stafford	3 0 0	Wincobank Hall, near Sheffield	1 11 0
Stockport, Ebenezer Ch.	1 0 0	Wirksworth	3 4 6
Stonor Ch.	6 0 0	Wolverhampton Auxiliary—	
Wallingford Road	3 17 0	Queen Street	10 0 0
Stourbridge	2 0 0	Tottenham Wood	0 10 6
Sturminster	3 0 0	Heath Town Ch.	0 6 8
Sturminster	1 10 0	Wotton-under-Edge, T. S. Ch.	5 0 0
Sturminster	2 10 0	Wymondham	1 10 0
Sutton-in-Ashfield	0 18 0	York, Salem Ch.	5 0 0

VII.—Contributions.

From 14th December, 1880, to 15th January, 1881.

LONDON.			
E. M. E.	250 0 0	Miss A. E. Clark, for Female Missions	1 0 6
John Kemp-Welch, Esq.	100 0 0	Mr. B. C. Field	0 10 0
G. M. E.	80 0 0	Mr. Budd's Box	0 10 0
Do., for Female Missions	80 0 0	A Friend, New Year's Gift	0 5 0
Dr. F. J. Wood	80 0 0	A Friend	0 1 7
Rev. A. Thomson, late of Calcutta	24 12 1	Legacy of the late Miss C. Reid, for Bellary Orphan School	19 19 0
Miss Struthers, for School at Cuddapah	10 0 0	Anon., Young Women's Bible Class	0 11 0
Do., for Boy, W. S. Struthers	4 0 0	Calcedonian Road	9 5 0
W. S. Gard, Esq.	10 10 0	Camden Town, Park Ch.	140 9 3
Huntington Stone, Esq.	5 0 0	Christ Church, Westminster Road	18 0 0
E. R. C., for Rev. J. Lees, China	5 0 0	City Road	12 0 0
Earl Dacre	5 0 0	Clapham, Park Crescent Ch.	7 17 4
M. L. G. A Thankoffering	5 0 0	Clapham Park, I. S., Wife and Family	1 10 0
A Senior Class Teacher	5 0 0	Croydon, Trinity Ch., for Female Missions	6 10 2
Thos. Reid, Esq., 3 yrs.	3 8 0	Fetter Lane	7 12 9
J. Ferrie, Esq.	2 14 6	Forest Hill, Trinity Ch. ..	1 1 0
N. P. Roberts, Esq.	2 2 0	Hammer Smith, Albion Road Senior Bible Class, for Boy in India	1 0 0
G. Crichton, Esq.	1 1 0	Hers Court Ch. Collected by Misses Hendeabourch, for Female Missions	5 5 0
Mr. J. Bloomer	1 1 0	Highgate	86 6 7
T. L. Devitt, Esq.	1 1 0	Hounslow	7 14 3
J. Moore, Esq.	1 1 0		
J. Alexander, Esq.	1 1 0		
Miss Allen Hankey	1 1 0		
A. P., Farnesville, for South Seas	0 10 6		
Do., for Deficiency	0 10 6		
		Kensington, Auxiliary	7 2 0
		Kingston-on-Thames	16 4 5
		Lancaster Road, Mrs. Russell, for Female Missions	0 10 0
		Leyton, Rev. J. D. Davies, for Lantern	1 1 0
		Maberly Ch. Thomas Hull, Esq.	2 2 0
		Norwood, Lower—H. Donkin, Esq.	1 0 0
		Paddington Ch.	18 16 6
		Streatham Hill, Ladies' Working Society, for Mrs. Siterama	10 0 0
		COUNTRY.	
		Alnwick, Blon Ch.	17 0 0
		Ashton-in-Mackerfield	6 0 3
		Asminster	6 16 0
		Barnstable, Auxiliary	71 5 7
		Bedworth, Old Meeting	7 9 5
		Billerica	1 0 0
		Birmingham, Auxiliary	72 0 3
		Bossey Chalks, Mr. and Miss Burrough	1 5 0
		Bradford, Auxiliary	89 0 10
		Bradford-on-Avon, Per Rev. T. Mann	11 18 6
		Brampton, For Widows' Fund	1 2 4
		Brasted	0 15 0
		Brentwood	38 1 0





Yours respectfully
Robert Rains

Engraved by J Cochran, from a Photograph

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1881.

The Gospel of the Glory of Christ.

We are very far from associating "glory" with Jesus Christ as we should. His Name is to us the synonym for humiliation, service, and suffering, for reproach and ignominy; and these form so thick a veil, or our glance at Him in them is so partial, hasty, and superficial that we are seldom thrilled to anything like amazement and rapture at the "glory" which peers through them and streams down on us. The outward, the conventional, so tyrannize over our conceptions and our tastes that it startles us to stand face to face with such simple and bold statements as that of John—"We beheld His glory."

All spiritual speech—that is, all words that have to do with spiritual realities—is elevated, expanded, and deepened by Jesus Christ. The coins may have been in circulation before, but they have been re-minted by Him; and their face is far brighter and their superscriptions and images are far clearer. "Life" is more vital; "Truth" is more real; "Light" is more brilliant; "Love" is more tender; "Grace" is more compassionate; "Righteousness" is more equal; "Holiness" is more pure; "Glory" is more sublime. He, in His being, His acts, His service, His death, His resurrection, His ascension, has put into all these terms and others cognate with them a force, fulness, and beauty never before dreamt of, never since exceeded; and St. John, with a tutored eye and heart, under the blessed discipline and illumination of the Holy Spirit, saw this, felt it, and rejoiced. Hence the keynote of his Gospel. Mine, he says, is a tale of "glory." I shall with trembling hands, taught of God, unveil a statue, or rather record a life that combines in itself all that can charm, and charm the

more as the gaze of angel or man is prolonged. "We beheld His glory."

Manifestly it is the glory of Christ as the Word made flesh, and so dwelling or tabernacling with us. The glory of the Only-begotten of the Father, full of grace and truth; and so in contrast with and in superiority to Moses, by whom came only the law. True, the Word now Incarnate was the Eternal Word that was with God, and was God, and as such possessed glory and majesty, when no creature existed to behold that glory. True, the Word had made all things, and without Him was not anything made that was made, but it was not the glory of creating might in all its splendours and fulnesses of which the Evangelist wrote. True, the Word who made all things was in the world, light, truth, and holiness, but the world comprehended Him not; nor was it with the unappreciated glories of earlier Divine dispensations, in the government of men and nations, in the direction and endowment of individuals or families of minds that John was absorbed: he did not live in them, he did not behold their glory. No; it was the glory of the Word in His Incarnate conditions and in His inestimable functions as "full of grace and truth," and as "declaring" God unto men, that John and his compeers and companions beheld.

The Fourth Gospel stands before the Church as distinctively the Gospel of the glory of Christ. That glory is its exalted theme throughout. Search all literature and you will light on no "introduction" to any work so sublime as the Prologue to the Gospel of John: but the writer betrays no embarrassment in any part of the sequel, as though he were recording that which is incongruous or irreconcilable with the introduction. He announces his subject as the glory of the Only-begotten of the Father, and he lays down his pen with these words, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The tokens of that glory continually recur in the narrative with impressive significance. It will be well to trace them in a general way.

John makes frequent mention of miracles which he does not narrate. He selects but five or six for description; but these are so presented in their nature, their spirit, and in the scenes connected with them or flowing from them, as to give all prominence to "His

glory." They were all and each wonderful as instances of Divine power, but who can be insensible to the worth and beauty of their other features as well? The alliance of these with that power it is that enstamps the glory of which John writes. How sweet the geniality of Christ's presence at the marriage in Cana; how authoritative the sanction He thereby gave to that prime social ordinance from whose pure source spring all the joys of family and home; how marked the assumption of His independence, "Woman, what have I to do with thee?" and how prompt His aid at the moment when need actually pressed! It ought hardly to surprise any that the story is thus dismissed, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."

The scene at the pool of Bethesda is no less rich. Spontaneous, unsolicited compassion for one who had long lain there and suffered many disappointments, superiority of His direct will to any ordinary instrumentalities, assertion of lordship over the Sabbath day, are its characteristics; and the challenge of His action draws from Him the sublime avowal, "My Father worketh hitherto, and I work;" and the sublime claim, "That all men should honour the Son, even as they honour the Father." "His glory" was conspicuous there.

The miracle of feeding the five thousand sprang from His pity for the weary, the faint and hungry; and it was consummated in that marvellous discourse in which He announced Himself as "the bread of life" for a famishing world: "If any man eat of this bread he shall live for ever," "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." There, too, is "glory" of no inferior order.

The healing of the man who was born blind was prefaced with these instructions, "Neither hath this man sinned nor his parents; but that the works of God might be made manifest in him. I must work the works of Him that sent Me;" "As long as I am in the world I am the light of the world." And the healed man was challenged, "Dost thou believe on the Son of God?" while the wrangling authorities did but the more fully elicit His declarations of oneness with the Father, of His doing the works of the Father, and of the Father's being in Him and of His being in the Father.

As concerns the raising of Lazarus, Jesus seems to have permitted His friend to die "for the glory of God, and that the Son of God might

be glorified thereby." Nor, again, are we suffered to expend our admiration on this incident as simply a manifestation of power; the tender sympathy with those sisters, the groaning as He heard their complaints and saw their grief, the tears at the grave, are very pearls of beauty in which He sets with ineffable majesty this grand pretension, "I am the Resurrection and the Life."

These miracles, then, are the indelible signs of the glory which John beheld—a glory of which moral and spiritual affections and purposes were the holy constituents.

An analysis of the discourses that distinguish the Fourth Gospel would yield the like sense that it is the Gospel of the glory of Jesus Christ, full of grace and truth. Those immortal conversations with Nicodemus by night, with the woman at Jacob's well, with the disciples in the guest-chamber, are matchless as exhibiting the fidelity, the patience, the tenderness with which men need to be treated to win them to the truth and to confirm them in it, and they are no less so for the sublimity of their prominent themes—themes which no subsequent thought has ever exhausted: the new birth, the spirituality of God, and the consequent necessary spirituality of all true worship, the blessedness of heaven as the place of His own happy Presence and gathering of His servants, the functions of the Holy Spirit in the conviction of the world and the instruction of the Church. These are themes on which our minds might ever dwell, and the further we pursue them the more admiringly shall we justify the description, "We beheld His glory."

The pretensions of Jesus as they incidentally arise, all radiate this glory on the page of John. Is not His body the temple of God, and when destroyed did not He raise it again in three days? Was He not lifted up as Moses lifted up the serpent in the wilderness, that whosoever believeth in Him should have everlasting life? Was He not the water of life, and if any man thirst and come unto Him and drink, do not rivers of water rise up within him? Is He not the Good Shepherd that giveth His life for the sheep, and doth not He lay it down and take it again, according to the commandment of the Father? Pretensions like these, so calmly asserted, so benignantly urged, so wonderfully maintained, do they not lift us into ecstatic sympathy with John as he says, "We beheld His glory"?

Not a few of the scenes and pictures of His humiliation serve but as a foil to set off this very glory. He washes the disciples' feet, but

how careful is John to depict the very play of His lofty consciousness as He girded Himself with the towel and took the basin in hand, when he says: "Jesus knowing that the Father had given all things into His hands, and that He came from God and went to God." He is agitated by the presence of the traitor, and hurries him on to the execution of his awful purpose: "That thou doest do quickly;" but when he is gone out Jesus exclaims, "Now is the Son of Man glorified, and God is glorified in Him: if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." The holy curiosity of the Greeks to see Him transports Him, "The hour is come that the Son of Man shall be glorified:" and if He compares Himself to the corn of wheat that falls into the ground and dies, the vision of the harvest exhilarates Him as He exclaims: "It bringeth forth much fruit." The soldiers come to take Him, according to a plan preconcerted with Judas; but it is no surprise to Him: "Knowing all things that should come upon Him, He went forth," and this with such dignity, such flashes of glory escaping Him, that those hardy, irreverent, unbashful men went back and fell to the ground. If He said to His enemies, "This is your hour and the power of darkness," He also said, "Now is the judgment of this world, now is the prince of this world cast out; and I, if I be lifted up, will draw all men unto Me." If, according to Matthew, Mark, and Luke, He prayed in Gethsemane, wrestling and agonising till His sweat was as it were great drops of blood, according to John, too, He prayed, and there He spake of the glory He had *had* and the glory to which He was going; there He spake of His finished work, which was none other than the manifestation of the Father, the gathering a band of witnesses whose testimony should one day be effectual. If He submitted to Pilate, He rebuked his parade of power, "Thou couldst have no power at all against Me except it were given thee from above;" and He reminded the heedless and worldly judge that He Himself was a King, and the Ruler of a kingdom of truth into which every one that is of the truth will enrol himself. Yes, through all the cloud of His humiliation the beams of His glory were ever forcing themselves; and in beautiful harmony with this, is the fact that no stories of the resurrection appearances and the resurrection-converse surpass the sublimity, the pathos, and authority that mark the selections of John. "We beheld His glory" still continues, and it consummates His witness.

This sketch is indeed far from exhaustive: but it may prove sufficient to quicken our appreciative discrimination of the Fourth Gospel as that of the glory of Jesus Christ. We may further aid our discrimination by the summary intimation of what that glory is.

It is glory of the highest kind. It lies in the realm of moral and spiritual being. There are many glories: one glory of the sky, another glory of the earth, another glory of the sea. But the truth that sways mind, the love that touches hearts, the authority that bends wills, the sacrifice and example that inspire lives—these constitute a glory as far beyond all others as spirit is above matter. And the glory of Jesus Christ was exactly this in its display of the nature of God, in its exhibition of the moral and spiritual nature of man untainted by sin, and its appeal therein and throughout to the holiest sensibilities and affections we have. Oh! the vulgarities with which we have degraded the term "glory," in our pride of wealth, in our boast of power and rank, in our puerile delights, in sensuous luxury and show, in our intoxication with the applause and honour with which we flatter one another. Let us pass away from this for ever, and train ourselves to the due value of the imperishable glory which John records.

This glory of Jesus Christ is the grandest specimen of the highest kind of glory. God is nowhere so great as in Christ. He hath declared Him. He hath shown us the Father. All the power and wealth of nature are subordinated in this manifestation; all the features of providential care and government shine forth in it, all the glories of previous spiritual revelations are surpassed in it; here shadows find their substance, promises their fulfilment, preparations their end. To-day, as for the last two thousand years, Christ stands forth the transcendently highest ideal as well as the profoundest reality of all history, whether our quest is after the perfect God or the perfect man.

Let it be added with fervid praise and thanks, that this unrivalled glory possesses most special features of tenderness and attraction for us men; it is "full of grace and truth." It is not a glory that dazzles and terrifies; not a glory of condemnation and destruction, but a glory of salvation. "Truth" is an essential part of it, for God can never act or show Himself without truth, and man can never be satisfied in depth and permanence without truth; and "grace" is part, too, in

sweetest force, in most winning pitifulness, in condescension and patience that defy all measurement by human thought, in service and sacrifice that no mere creature excellence could ever give. While at Sinai the people in terror entreated that the overwhelming sights and sounds of present Deity might cease; at Bethlehem, in Jerusalem, in Galilee, in Gethsemane, at Calvary, at Olivet we would ever "hear again of this matter." That glory is indeed a vision which the eye is never satisfied with seeing.

"We beheld His glory," says John. Time was when it was there before him and his fellow-disciples, but they ill-understood it. Some of its purest and deepest rays were more than they could suffer. The colours did not blend: they even did not see the comeliness and beauty of their Master. Their knowledge and appreciation were attained through severe discipline. Frequently do we catch them in something like consternation as that glory passes before them. They crave and hanker for material splendours that are alien to those Christ is pouring forth. Explanations of troubling mysteries had to be postponed, "Ye cannot bear them now." Another Teacher was to come; and then when all the drama had been acted out, He would show the meaning and the relation of every part, and so disclose the unutterable beauty of the whole. "He shall glorify Me, for He shall receive of Mine, and shall show it unto you," "He shall guide you into all the truth," "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." That great Teacher came at Pentecost, and He came to "abide with them." Their eyes were opened, and they wrote and "spake of His glory," that we also might have fellowship with them, in their fellowship with the Father and with His Son Jesus Christ.

Be it ours to seek the same illumination, and we, too, shall "behold His glory" as it shone in His Incarnate life, and shall hereafter participate in that glory, so far as our capacities can appropriate what He will then reveal and bestow.

Torquay.

G. B. JOHNSON.

CHRIST has been once smitten, and woe to those who smite Him again, seeing they crucify to themselves the Son of God afresh. Smite Him not again, lest He swear unto you in His wrath, as unto Moses, that ye shall not enter into His rest.—*Christmas Evans.*

The Apostles of Ethiopia.

MISSIONARY zeal is of the very essence of Christianity. The desire to propagate the Gospel of Christ has always accompanied every vivid realization of its truth. Whosoever a flash of heavenly light has pierced the darkness or disturbed the routine of ordinary religious experience, and even whenever a half-truth has taken strong hold of some section of the Church and a new so-called heresy acquired life and momentum, or whenever the Christian conscience has protested against the formalism or the errors of the Church, men have been found ready to sacrifice self in the passionate desire to diffuse their own new and strong convictions.

The explanation of this is to be found in the sublime fact that the stupendous events of the Gospel history have an immediate and practical bearing on every member of the human family. The incarnation and sacrifice of the Son of God addresses the whole human race, and more than all other influences combined, has served to create the very idea of "humanity." One of the most essential "notes" of a due apprehension of the central truths and facts of Christianity is the cry, "Woe is me if I preach not the Gospel."

The earliest records of the Church show that the disciples went everywhere preaching the Word. The missionary enterprise of the apostle Paul is only one specimen of apostolic labour. Tradition, often valueless and destitute of historic verification, is nevertheless true to the primal instincts of Christian faith, and has assigned severally to the twelve apostles, and to the apostolic men who were associated with them, some sphere of missionary activity. So it comes to pass, that ecclesiastical writers ascribed ETHIOPIA as the field of evangelic enterprise to more than one of the incomparable twelve. Jerome* tells us that St. Andrew was the first apostle to Ethiopia, while Rufinus† and Socrates‡ give St. Matthew this honour. On the other hand, Chrysostom§ declares St. Thomas to have been the first preacher of the Gospel to the Ethiopians, and Eusebius|| does not hesitate to assign the same dignity to the Ethiopian chamberlain of Queen Candace, and preserves the name of this early Gentile convert, calling him *Indich*.

* "Cat. Scrip.," i. 262. † "Hist. Eccl.," x. 9. ‡ "Hist. Eccl.," i. 19.
§ "Hom.," 31. || "Hist. Eccl.," ii.

These very conflicting statements probably indicate the considerable laxity with which the geographical expression "Ethiopia" was used by ancient writers. It seems tolerably evident that it was frequently confused with India, another term scarcely less vague in its signification. Some ancient writers mean by Ethiopia the whole of North Africa; some apply it to a kingdom south of Nubia, which acquired great splendour for centuries, in what was called the island of *Meroë*. Many references obviously include under the term Ethiopia the countries on both sides of the Red Sea, and when the centre of the Ethiopian sovereignty had migrated from *Meroë* to *Axum* (the modern *Axum*), the conquerors acquired and held in subjection vast regions on the Arabian continent. The alliance of language between the Homerites of South-west Arabia and the Abyssinians incline learned men to the conclusion that the art, speech, literature, and civilization of Ethiopia Proper, has closer relation with those of the Arabian peninsula than with those of the valley of the Nile. I wish especially to speak concerning the Christianization of the African country north of the Great Lakes, south of Nubia, and bordering on the Red Sea.

Even to the present day a strange and hybrid form of Christianity prevails there, in which there is still discernible a strong leaven of Jewish ceremonial and of barbarous practices, of deeply-rooted prejudices and venerable traditions. Ecclesiastical history and Ethiopic annals written without any mutual dependence do, in the main, confirm one another.

When our road takes us along the borders of a dense forest, we continually see in its depths little circles of beauty, patches of surprising loveliness and interest, where mysteries of shadow and colour are alive with bird and insect, with flower and lichen, and all "the eye music of slow waving boughs." This revelation of the heart of the forest is due to a few beams of sunlight which have pierced the upper foliage. Every square rood of the forest might give us equal pleasure, if the light could fall upon it with similar convenience for our passing gaze. In like manner a few beams of light break through the deep darkness of the 1800 years which have passed over the Ethiopian Church, and permit us to recognise the human interest and living beauty of the process by which the truth of the Gospel first reached the heart of Africa.

There may have been some very early connection between this Indo-African people and the Jewish nation. Their own annals go back to the days of Solomon and the Queen of Sheba. Her son by Solomon is one of the early mythic sovereigns of Abyssinia. From very ancient times, they practised circumcision, avoided certain unclean meats, observed the Sabbath and the Levirate law, and cherished the belief that the ark of the Covenant made by Solomon was by some mysterious process transferred to their keeping.

The Acts of the Apostles assure us, that one great personage at least of the kingdom of Candace was a Jewish proselyte, and could read the prophet Isaiah, most probably from the Greek translation of the LXX. Who shall say that he was the only proselyte who prepared the way of Christ? Whether Andrew, Matthew, or Thomas ever found their way thither is doubtful; still it can scarcely be denied that when the first definite information reaches us, at the commencement of the fourth century, believers in Christ, and even readers of our sacred books, were not unknown in the seaports, highlands, and great cities of what is now called Abyssinia.

Unusual explicitness, strength of evidence, and definiteness of form characterise the intelligence which has been preserved of the historic origin of the Ethiopian Church. Rufinus, a well-known ecclesiastical writer of the fourth century, professes to give us the details from the lips of one of the chief actors in this great enterprise, and his account is translated and confirmed by the well-known historians Socrates and Sozomen, as well as by the Ethiopian annalists themselves. Just, however, as Eusebius speaks of the Ethiopian chamberlain as the first instrument of diffusing the Gospel among the *Indians*, so Rufinus describes the events which here follow as taking place in India. The sequel will show that India was the name given to the southern regions on both sides of the Red Sea and of the Indian Ocean, and that no serious doubt can be held that the extension of the Gospel to which he refers had its centre in Auxume, which was at that time the centre of the Ethiopian monarchy. A certain philosopher (or merchant) of Tyre, named Meropius, admiring the enterprise of successful travellers in *India ulterior*, attempted to follow their example, and to penetrate the land of marvels in pursuit of knowledge and wealth. This journey of his can be fixed to the beginning of the fourth century. He took with him two Christian youths, probably his relatives, with the

view of perfecting their education, and giving them the opportunity to acquire a larger knowledge of men and things. Their culture and their gentle manners, their bravery and Christian patience, their skill and their piety, perhaps their white skin and their utter helplessness, wrought a strange marvel, and secured a perilous immunity for the two youths under very trying circumstances. For the story that one of them did undoubtedly tell in after years to Rufinus was this. The captain of the vessel in which Meropius and the lads were sailing down the coast, touched at a port to obtain food and water. Now the barbarians had just repudiated all alliance with the Roman power, and were eager to avenge themselves on all who claimed any affinity with it. So it fell out, that the entire company of the ship were put to the sword, and the philosopher Meropius shared their fate, just as many an innocent traveller or devout missionary in these last days has had to pay the penalty of barbarian revenge for some cruel indignity inflicted upon unoffending islanders by buccaneering predecessors. When, however, the ship's crew and passengers were slaughtered, the two youths, FRUMENTIUS and *ÆDESIVS* by name, were found together under a tree, absorbed in prayer, meditation, and reading. The bloody scene had driven them to their Saviour, and they were comforting one another with His holy words. It would be easy to imagine the Scriptures which consoled them, and the prayers, which vanquished the animosity of their barbarian conquerors. At all events, they were saved from death, and carried into the interior as a kind of present or royal gift to the king of the barbarians, where they rapidly won the respect and confidence of the monarch.

The Ethiopian annals confirm this story, and help us to identify the king as the father of *Abreha* and *Atzbeha*, the earliest Christian Princes of Abyssinia. The ecclesiastical historian tells us that *Ædesius* was eventually made the king's cup-bearer, and Frumentius the keeper of his records and the treasurer and comptroller of his finances. Not long after, on the king's approaching death, he declared his Queen, Regent of his dominions, leaving the Tyrian youths free to choose their own course. The widowed Regent, however, besought them to remain at her court and assist in the education of her infant son (? sons) till he should become of age. Frumentius especially was entreated to furnish his counsel in the management of the weightiest affairs. He consented to remain, and he was (we are told) moved

by a mighty and Divine impulse to make inquiry whether there were any Christians among the foreign residents in the country, and to give them authority and advice to erect houses of prayer. That Christian congregations should be found there, and Christian people in sufficient numbers to erect houses of prayer, casts a jet of light upon the freedom of the earliest propagation of the Christian faith, and upon the indestructible vitality of the Christian truth. When the heir to the throne attained man's estate, the Queen besought her young friends to remain, but they determined to return to their native land. *Ædesius* reverted to Tyre, and became a Presbyter of the Church in that city, and it was from his lips that *Rufinus* says he received this circumstantial narrative. *Frumentius* preferred to visit Alexandria, and there lay the whole history before *Athanasius*, who had recently been appointed to the Archbishopric. His earnest request was that *Athanasius* would send a Bishop to preside over the numerous churches that had been founded among the barbarians. *Athanasius*, after giving grave attention to the recital of *Frumentius*, said in a council of Presbyters—"What other man shall we find such as thou art, in whom is the Spirit of God, as He is in thee, who will be able to discharge these duties?" He was at once ordained, and returned to "India" as a Bishop. "Apostolic signs accompanied his ministry, and an infinite number of barbarians were converted to the faith." *Frumentius*, the *Fremonatos* of the Ethiopian annals, received the title of *Abbuna* or *Abba Salama*, the father of peace. The honorific distinction was preserved by his successors, who have even to the present day derived their orders from the head of the Coptic Church.

A few additional memorials are furnished by the Ethiopian annalists, who tell us that the two kings, *Abreha* and *Atzbeha*, during whose reign *Fremonatos* and *Sidracus* (*Ædesius*) introduced the Gospel, were celebrated "for their brotherly love, for receiving the law of Moses and the Gospel of Christ, and for building a house to His praise." In the "Ethiopic liturgy," we read the following ecomium on these kings, "We hail them with joyful voice; they extolled and exalted *Salama*,—the door of pity and mercy,—who caused the glory of Christ to shine in Ethiopia, where before all was dark murky night."

Another interesting gleam of light on the work of *Frumentius*, or *Fremonatos*, occurs. During the banishment of *Athanasius*, when

George was the Arian Patriarch of Alexandria, CONSTANTIUS wrote a letter to the Ethiopian Prince, enjoining him to displace Frumentius and to substitute for him one Theophilus, who was in communion with George. This letter is preserved in the "Apology of Athanasius addressed to the Emperor Constantius." The missive contained threats and accusations against Athanasius, and the fear that the illustrious exile should find his own way to Auxume and corrupt the faith of the Church with his impious doctrines! Now Constantius did not come to the supreme power until the year 337 A.D., consequently Frumentius some years before that date, probably about 326 A.D., paid his visit to Alexandria.

We gather further that he had done his work so thoroughly that the king and his court were proof against the threats and blandishments of the great Arian Emperor.

The curtain of darkness falls over the Ethiopian Church for more than a hundred years, when we find the country visited by great saints and monks, whose names and mighty deeds have been recorded, and to them is traced the origin of an extraordinary order of ascetics, the chief or general of which exercised a power which rivalled that of the Abbuna.

I will not here review the part which the Ethiopian Church took against the Council of Chalcedon, nor how it sided with the Jacobite Coptic Church and opposed the appointment to its Abbunate of any man whose orders issued from the "Melchite," or so-called Catholic Church, and it has remained distinct to the present day. For many centuries it was cut off by the Mahometan invasion from the rest of the African Church, and it is remarkable with what tenacity—notwithstanding its insulation—it has preserved some of its oldest features and a large amount of Christian truth; and with what determination it has held its own, notwithstanding the efforts of the Jesuits to impose on it the yoke of Rome. Its canon of Scripture and its calendar of saints, its ecclesiastical canons and curious customs, I have discussed elsewhere.* The fact of supreme interest is, that the labours of one man fifteen hundred years ago, by the blessing of God, produced an ineffaceable impression upon what was then a great empire, and gave to it a wonderful vitality. A strong Jewish element was allowed to remain

* Article "Ethiopian Church," "Dict. of Christian Biography," vol. ii.

as a pungent and perilous leaven in the meal. Excessive ritualism and eager dogmatism contended with most untoward materials.

Bitter party-spirit, Mahometan invasions, Roman intolerance, and surrounding barbarism have battled with each other to destroy it, and yet it is not without solemn meaning, that it still professes belief in the chief facts and principles of the Christian faith. H. R. R.

Bible Glimpses of the Life to Come.

(Continued from p. 77.)

It is acknowledged on all hands, that science, which concerns itself with the forms, changes, and laws of matter, cannot advance one hair's-breadth beyond the dividing line of death, except it be to tell us how the poor body, no longer warmed with the breath of life, becomes the prey of chemical agencies, and is either decomposed into gases or calcined into dust. But can philosophy, which concerns itself with the phenomena and laws of mind, assist our researches into the character or the reality of another state of being? Alas! philosophy can travel no farther than science in this direction. It also must stop abruptly short at the margin of the grave, and confess itself utterly unable to pursue the soul, or discuss the phenomena of the thinking principle in man, beyond the limit of its connection with, and manifestation through, our material organism. But to assert these things is not to affirm that either science or philosophy has been able to disprove the doctrine of another life. On the contrary, both scientists and philosophers admit, that in pursuing their biological researches, they come at last to problems that are absolutely insoluble by any of the processes which they can employ. After accounting for all the phenomena they can, there is still an important residuum left, consisting of phenomena wholly inexplicable; and yet it is just in these phases of our mysterious nature and history, left unexplained by both those vaunted lights of Reason, that the most thrilling and momentous of all questions have their origin and reference. Shall we then believe that the great Author of our being has dealt with us as the fabled gods of old treated Tantalus? Has He deliberately stimulated and led forward our inquiries to just their most critical and agonizing point, there and then to break them off by the interposition of impassable barriers, as if in scorn and mockery of both our impotence

and our aspirations? Surely to accept such a conclusion as this were to perpetrate a blasphemy against His adorable Name. We therefore conclude, that in proportion as reason pushes forward her boundaries to enlarge her sphere of knowledge, in that exact degree does it become certain—for I will not say probable—that God will meet her advances and vouchsafe to us revelations beyond her power. Is it conceivable that we should be left for ever crying out like children in the night, beating the wings of the Psyche within us against the dark walls of Mortality's prison-house, without one gleam of light or word of instruction reaching us, through however small a crevice, from the regions beyond?

The latest inquiry into these subjects does not shut us up to these most dreary agnostic conclusions; but, on the contrary, Professor Calderwood, in a book published in 1879, entitled "The Relations of Mind and Brain," has come distinctly to this conclusion, that "the results of psychological inquiry imply the possession (on man's part) of a nature higher than the physical." In other words, the old-fashioned theological distinction between body and soul is scientifically proven to be a sound and reasonable one. It is not the figment of either poetry or priestcraft. To profess a belief in it is not at once to declare ourselves the unhappy victims of either prejudice, ignorance, or superstition; but our men of science, our anatomists, chemists, and physiologists are compelled to join with the humblest preacher of the Gospel of Christ in declaring that man is something more than an animal; that he has, in close connection with his bodily organism, another nature, as much more glorious in its prerogatives and powers as it is inscrutable in its wonderful essence and entity.

It is at this point that the disclosures of Revelation come in to our assistance, in so delightful and welcome a manner. Here we see distinctly that those who fall asleep in "the death of the righteous" do, most literally and assuredly, go on living in another sphere and under other conditions. They are identically the same that they were on earth; and it is no figurative form of speech, but simple straightforward truth, to say that Moses and Elijah appeared to Jesus and to three of His disciples on the Mount of Transfiguration, in their own proper and personal identity, as strictly and truly so, as when the one stood before Pharaoh in Egypt, or the other before Ahab in Jezreel. And when these men were seen by the apostles, and also

heard by them as they conversed with Jesus, the inference is irresistible, that they possessed both of them, and not Elijah alone, some kind of bodily environment, adapted to their ethereal condition, and yet capable of both circumscribing their position in space, and also serving as an instrument or medium of communication with objects and persons around. There can be no reason for supposing that these spiritual bodies were simply assumed for that occasion ; nor does it appear that Milton is correct when he says that

"Spirits, when they please,
Can either sex assume, or both : so soft
And uncompounded is their essence pure ;
Not tied or manacled with joint or limb,
Not founded on the brittle strength of bones,
Like cumbrous flesh ; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aery purposes,
And works of love or enmity fulfil."

This is just one of those unwarrantable flights of imagination of which we have complained. There is not the slightest ground in the Word of God for these assertions. There we find a perfect uniformity, or consistency, in the supermundane appearances described, whether of an angelic or a human character. The sylphs and genii of Arabian or Rosicrucian romance may be invested with the strange Protean properties described by Milton ; and sometimes may appear as giants, at other times as pigmies ; or may now be imprisoned in a phial, and next moment be expanded into clouds : but nothing of this kind occurs in the accounts of either Old or New Testament narrative. The Angel that appeared to Abraham was, so far as we can gather from the sacred page, exactly the same, both in person and in appearance, as the Angel that showed Himself to Jacob, to Moses, to Joshua, and to Manoaah. So "the man Gabriel," who came to Daniel at "the time of the evening oblation," was exactly the same being, both in seeming and in reality, that stood before Zacharias when he went in to burn incense in the temple at Jerusalem nearly 550 years afterwards—at least, we have no reason to suppose otherwise. In like manner we conclude, that when the two prophets appeared on the Mount where Jesus was transfigured, they stood there in their usual form of appearance and person. *They* were not transfigured, but only Jesus. They were in their customary condition of glorious environment and life. The

bodies they then wore they had known and used during many preceding centuries; and as certainly if we were to see them now, we should behold them just as the disciples saw them then.

Moses undoubtedly received his spiritual body immediately after the death-scene described in Deut. xxxiv.; and Elijah found the body with which he was translated to the skies speedily or slowly transformed into a corresponding envelopment adapted to his new and heavenly life. In such bodies all departed saints must be understood to be living; and it is in the possession of such organs of activity and sensation, and not as they will be hereafter, when the Final Resurrection takes place, that they are said to be "like the angels." (See Matt. xxii. 30.) Here, as in a few other places, the word "anastasis" is evidently used of the state of the pious dead, immediately after they have departed this life. Christ is speaking of the patriarchs as then existing; and the state in which they all live before God is a state in which they live like angels. In such bodies appetite and sex disappear; there is neither need for nourishment nor exposure to disease and decay. In those bodies they know no weariness, and require no rest. To them there is no night; and, like God Himself, they neither slumber nor sleep. In those bodies they never grow old; and while it is evident they are each distinguishable by their own individual form and feature, it is also reasonable to surmise that in these respects they bear a recognisable resemblance to what they were when upon earth. As to whether they are dilated in size or not, we have no hint given; but probably if at all, it is not much so. Another feature of their condition discloses itself, viz., a marvellous facility of locomotion. We know not how they move from place to place, and have no right to imagine them possessed of wings, like birds; but that they can flit with incredible celerity from place to place, is manifest from many passages. The probability is, that a powerful effort of will is sufficient to transport their whole body anywhere they choose: exactly in the same way as we now, by such exertions, can move whatever limb we like, as a finger or a foot. This is by no means inconceivable. A greater difficulty relates to their invisibility in relation to our present organs of sight. That this is not a necessary quality, is plain from the fact that Elijah and Moses were seen by Peter, James, and John. That they can always see each other may be taken for granted; and if we on earth do not see them, it may be simply because they are not here to

be seen. No intimation is afforded us, that the two prophets, on the occasion of their appearing on Tabor, or Hermon, or elsewhere, put forth some extraordinary effort, or assumed any unusual disguise, to render themselves apparent to mortal eyes. The only inference that is necessary is, that they had come there, on that special occasion, from some other locality where they habitually dwelt. Otherwise we may imagine that it would be always possible to see them, if they were near enough and in the straight line of vision. But another supposition is quite conceivable, which is, that their luminosity within the range of things earthly and temporal is not a constant feature of their condition. It may be a possibility, or potentiality, with which they are endowed, only to be used on special occasions, and by an express Divine permission. This peculiarity of the supermundane state may be remotely figured to our comprehension, in the well-known phenomena of light-emitting insects. There are creatures whose lot it is to grovel on the ground, or fly but a little height in the air, that have the power, on a dusky evening, of making themselves luminous or opaque, visible or invisible at will. And perhaps the angels and spirits of just men made perfect have a corresponding faculty. The light by which they shine may be essentially of a different nature from that which is the subject of earthly optics, and it may be in their power to bring its beams into the same line of vision as the common rays of light take; or else to refrain from doing so, and in this case it is possible that they may exist, and live and move all around us, without our being able to see them, though they have all the time the power to see us. There are several passages of Scripture which render this far from improbable. (See especially 2 Kings vi. 16, 17; and Rev. iv. 1, etc.)

We are thus led to a consideration of the question as to WHERE the departed saints are now passing their lives. Two conjectures are admissible. One is, that heaven is locally *remote* from the earth with its surrounding atmosphere. It may be in the stars, or even beyond them, as we sometimes say in poetry. But let us try to realise what this means. The nearest fixed star is nineteen millions of millions of miles from us, and the most remote of those distinctly visible in our hemisphere are probably twice that distance; nor is there any reason to doubt that there are stars still more distant, such as even the most powerful telescopes we possess have not yet been able to reveal to us.

It is estimated that the light from some of the stars known to astronomers must have taken three thousand years to reach our eyes. Is it then credible that Heaven is situate in some region far away beyond all these? To avoid this difficulty, it has been thought by some that there may be many solar systems like our own, and that the sun in the centre of each is the appointed place of final felicity for all the faithful souls that have finished their probation happily upon each of the planetary worlds which belong to such systems severally. If so, there are as many heavens as there are suns, or stars, in the universe. But, without discussing the question of the possibility of such a solar orb as our own being inhabited by a host of happy, glorified creatures, it is enough for our present argument to say that the Word of God contains not a single passage which can fairly be urged to support this hypothesis. Others have thought that, as all suns, or stars, are supposed to be revolving round some central world never yet ascertained by astronomers, that grand metropolitan orb of the sidereal heavens may be the destined eternal home of all happy and holy spirits, the seat of Jehovah's court and throne, the centre of His moral as well as His vast material empire. But it may be urged against this theory also, that it is not taught us in the Bible; beside which, it is by no means certain, on scientific grounds, that such a central orb anywhere exists. We feel bound, accordingly, to dismiss from our minds altogether the idea of any distant visible world being the seat and place of the believer's heaven.

What, then, remains but the other conjecture already referred to? This, on close inquiry, is found to quadrate with the teaching of Scripture so accurately as almost, if not quite, to warrant the assertion that it is far more than a surmise, even a revealed fact. It is, that Heaven is, most literally and truly, though invisibly, *above and around us every day*. Our present earth and atmosphere constitute its real seat and sphere, although, until the time of the second Advent, its manifestations under the ordinary conditions of material perception are withheld. I say, until the second Advent, because in connection with that great event it would seem that a new and very different era will be inaugurated. Then the unseen will be rendered visible; the earth itself will undergo a purifying process; and the revealed Lord will descend with all His saints literally to occupy and possess this reclaimed, restored, and glorified world. Meanwhile, we must

contend for it as quite possible that two very distinct systems of things can exist together within the same spatial limits. They may co-exist for an appointed season, each subject to its own laws and conditions, and without interfering with one another. Let us, then, imagine that within the same field that is occupied by this visible and ponderable universe, there is also another system of things, or element of vital being, comprising other species of existences than those we are now familiar with, and governed by its own appropriate laws. The inhabitants of that sphere may, like ourselves, possess a corporeal nature, but it may be one not ordinarily or naturally subject to our cognizance. They may be very near to us, above and around us at all times, and yet we can neither see nor hear them. We have only five senses whereby to correspond with surrounding objects, and these may be quite insufficient to bring us into contact with every form of existence otherwise within our reach, or existing in close proximity to us. Analogous facts to all we are supposing are well known to scientific investigators. There prevails throughout the whole system of nature a pervading of the denser elements by those that are less dense. The most solid bodies are thus penetrated through and through by humidity, by elastic gases, or by such imponderable elements as heat, light, electricity, and magnetism. Fluids and gases, of almost all kinds, are permeable by other fluids or gases, with which, nevertheless, they refuse to combine; and thus one element may be pervaded by another, or exist with it in the same definable space, such as each apart would be said to fill, and yet neither of them may produce on the other any mark or sign of its co-existence or passage through. It is affirmed by scientific men that the matter of which comets are composed is so attenuated, and yet governed by the most strict laws of cohesion and motion, that the filmy glory which now extends over hundreds of thousands of miles alike in length, breadth, and thickness, might conceivably be compressed into the palm of a hand, and would not then weigh more than a few ounces. In fact, it is impossible to say when we reach the ultimate limits of subtilty and refinement of which matter is capable; but that, at the same time, it may be absolutely incapable of corruption or decay is evident from the instance of fire and the diamond. It is, therefore, quite consistent with scientific facts to believe, that within the very space

encircled by our earth's atmosphere, or, if you choose, the entire solar or even sidereal system, there exists and moves a second universe, another and distinct realm of being, having its own conditions and its own denizens, all of them as real, and among themselves as palpable and visible as we are upon this solid earth. That interior universe we call spiritual, as contradistinguished from the natural; but it is so, rather in a relative, than an absolute sense. It may be amenable to some of the laws to which grosser bodies are subject, and yet our planets may not perforate its walls, nor our suns scorch its plains, nor our winds disturb its serenity. These two spheres exist within each other; they are collocated together, though not connected. In one of them we now live and move and have our being; but at death we simply pass into the other, and no interval of distance, and scarcely one of time, is traversed in the transition. Only the spirit puts off that which is gross and corruptible, to be at once clothed upon with that which is ethereal and immortal. The change is exactly analogous to that of the moth, which bursts from its chrysalis imprisonment into the immediate freedom of its new and winged life; or it may be compared to the lifting up of a concealing bushel, under which a lamp has been placed. In an instant its quickened beams mingle with all the light of the chamber, in which other lamps may have been burning. How far these views coincide with the teachings of Scripture, and what their bearing is upon the possible connection of departed saints with the world they have just left behind and their knowledge of its proceedings, are questions which we must reserve for future discussion.

Bradford.

T. G. HORTON.

(To be continued.)

THE wind may rend the mighty oak
 Upon the mountain-side,
 Yet not too rudely touch the flowers
 That in the forest hide.
 While God doth bow the stubborn heart
 With threatenings from above,
 "The meek and lowly" only feel
 The breathings of His love.—*Adelaide Stout.*

Rest from Sorrow; or, The Ministry of Suffering.

II.

HISTORY, whether its pages have been written by inspired or uninspired pens, or deciphered by illustrious students of science in the records of far distant and immeasurable ages, has one continually repeated testimony—creatures of the lowest and highest orders have, in the wisdom of the Creator, been evolved by suffering, or have failed under it. In the case of the irrational animals, suffering has been a method and impulse of development, and also a course of preparation for the earth's far-off future. Meanwhile, nature's stages and processes of advance, in the successive orders of unintelligent creatures, have been all but infinite in duration.

In a similar manner, suffering in the experience of man has had a two-fold intention: it has been remedial and anticipative; "Without the belief," says Pascal, "that man is depraved, moral and religious philosophy must toil over the problem of humanity in vain." A universe where intelligent spirits, having been at first principled in freedom, have become hostile in sympathy and action with the righteous will of the Creator, must be one of disorder. No lesson, therefore, has a higher significance and import than that which Jesus taught when He gave this prayer to God as the pattern after which aspiration should be framed—"Thy will be done in earth, as it is in heaven." Of the holy angels it is said, "They hearken to the voice of His word." In them the law of God, which is the law of love, and not of self, rules supremely. In man's case, when the high demands of piety have required the surrender of the will, there has surely been meant the surrender of all that has been false in self-love, and untrue to rectitude in the will. This is the alluring blessedness set before us in inspired pages, that we may "prove what is that good, and acceptable, and perfect will of God."

Here it is that suffering has its mission. Much has been said of the apparent irreconcilability of conditions of sorrow with the Divine goodness. We are, however, unable to conceive how the will of God can ever become the law of life except through the crossing of the self-will. Men who have universally fallen into self-hood, and what the Scriptures most suggestively term "the condemnation of the devil," become restored to the primal law of creation by means of

sufferings, and thus come to understand that profound word of St. Peter, "He that hath suffered in the flesh hath ceased from sin." On behalf of those to whom he wrote the same apostle prays, "The God of all grace, who hath called us unto eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Marvellous and comprehensive sentence! The saving designs of God towards His tempted and forlorn children had their origin in the unfathomed depths of His graciousness: the destination whither by the incarnation and work of Christ He would conduct them, is His own eternal glory: but it is on the way of suffering that they must travel unto that perfection.

We are thus taught that suffering in the experience of man does not merely look on to the future of the mortal life, but to an eternal future. Man is at once the crown and the beginning of creation. The ages of an eternity that is past were the preparation for his existence; the eternal ages of the future are his glorious destiny. It is for that destiny that suffering is educating him. Immortality is the ascendant thought of Christ's teaching. "He hath brought life and immortality to light through the Gospel." The continuity of the life that precedes and that which follows death is the uniform lesson of Revelation. It is not dying that decides our condition in the great hereafter, but living. The sufferings of this present time are therefore spoken of as a preparation for "the glory to be revealed in us." The affliction of this transient life "worketh for us a far more exceeding and eternal weight of glory."

It is on this point that the ideas of large numbers of Christian people are deplorably unscriptural. They image to themselves the material splendours of heaven, and overlook the Scripture declarations respecting those who will reach that high blessedness. Those who will afterwards "reign with Christ" are those who first "suffered with Him." They are the faithful who "endured hardness." The future life of heaven, according to Scripture, is the reign of truth. The pathway to it is "overcoming." The "light of life" is for those who in utter loyalty to Christ have *followed* Him. The election to the citizenship of the "everlasting kingdom of our Lord and Saviour" is made "sure" by the growth and development in harmonious order of the circle of Christian graces.

There is need also to advert to another fundamental error that

sways modern thought. A new-fashioned Christianity has come to regard the present world as made solely for man's pleasure and earthly advantage. There are few more fruitful mistakes than this. It would be as correct to say that the schools of Eton and Rugby existed solely to promote the pleasures of boys. No one dreams of saying that happiness is the chief end of these institutions. By myriad methods in creation the happiness of man is consulted; but if we hide from ourselves the fact that the world is a school of improvement through trial; if we so hold the doctrine of Christ's redemption as to leave no place for the regeneration of the Spirit, and regard the cross of atonement as dispensing with personal righteousness and holiness; if we frame our lives on a theory that the world is to be used for our ambitions, profits, and pleasures, we shall make the life of probation one grand and fatal mistake, and when suffering comes, as come it will, we shall cry out in despair over what we term "the mystery" of God's providence.

How different must have been the theory of the world held by apostles who had been in daily intercourse, or in prolonged retirement with the Son of God. They took "pleasure in reproaches, in necessities, in distresses for Christ's sake." They bade Christians count it all joy when they fell into divers trials, because by the trial of faith there was worked out a patient endurance of self-renunciation in the following of Christ. They did not, nevertheless, make the mistake of despising human life and its interests. They knew that the Lord Jesus was the Saviour of humanity, and therefore they "rejoiced to be counted worthy" to suffer shame for His name.

Christians of all the subsequent ages held the same view of the world as a sphere where suffering was at once a test, and inevitable. This is not said of those who divorced religion from secular life, but of "those who won the Roman Empire for Christ; those who, out of the raw material of savage Lombards, Goths, Saxons, and Northmen laid the foundations of European Christianity; those Reformers and Puritans to whom we owe the freedom, purity, and power of modern life." They knew well that in this world there was a perpetual war between flesh and spirit, truth and lying, righteousness and selfishness, God and Satan, and that suffering was the mark of the faithful. They also knew that the world-power was multitudinous, and that it could summon every subtilty and tremendousness of

influence to tempt, and afflict righteousness. They looked on the present life, therefore, as a scene for the exercise of that dependence which has been termed the essence of religion, for the proving of that fidelity in following Christ which attests its genuineness, and for the growth of that purity which is the perfection of the holy heaven for which they were candidates.

Manifestly this is not a good world for unalloyed happiness. It is, however, an excellent world for the testing of character. If we forget this, and try to make the present world a scene for self-indulgence merely, or self-aggrandizement, we shall inevitably come in the end into the crushing despair of our ruinous misconception. On the other hand, if we make, not happiness, but character the object of life, we shall acquiesce in the manifold conditions of suffering as well as of joy in which we are placed. We shall find the good that is wrapped up in evil, and learn that suffering is a part of a system whereby we are revealed and purified. Our aim will not be to make the sweetest music now, but in the great hereafter. Our life, to use the image of another, will not attempt to make for itself "a platform for Thalberg pianoforte playing, but a place of piano manufacture, where there are boards, saws, files, dust, shavings, rasps, and sand papers." Enough if the instrument is fitted for the infinite ages of eternity, and prepared for those single notes of rapture, and full harmonies of praise, which shall swell with the "voice of harpers harping with their harps" in the anthems and oratorios of immortality.

At this point I may be permitted to suggest whether the conception of the Divine Being which in former times was held by godly men, did not more readily harmonize with the terrible strain of man's trials than a more modern one. It behoves us indeed here to take not a step except as Scripture holds us by the hand. But that the perfect and inflexible law of His own righteousness is the rule to which, through His own sacrifice of His "beloved Son," and the sufferings of His lapsed creatures, God is conforming all things, is obviously the teaching of revelation. We are also constrained to regard Him at the head of vast and irresistible forces which are slowly but crushingly subduing evil, and working for righteousness. In the midst of these unbounded and omnipotent tides of moral power, man has his lot. In contrariety to God, these great forces will work in the way of man's rebuking and punishment, and only as he aims at right and

trusting relations Godward will they work together for his good. Even then they will work for him not by lifting him out of the whirl and conflict of human antagonisms, but by defending and developing him in them.

At the same time, the solid rest of the creature amidst these mysteries of evil is ever this, that Love is the foundation of the Divine nature. But when we silently muse on the love of God in the uplifted Cross of vicarious suffering, we hear a voice of pleading pathos against sin that pierces through the eternities of creation, and that teaches us on what inexorable lines of righteousness the Divine love moves. Love in wondrous conjunction with holiness seeks us that it may at once forgive and sanctify.

Suffering, then, to a believing servant of Christ does not come in punishment, but in love. True love *must* seek the perfection of those on whom it is fixed. The instructor who allows the pupil to please himself does not love. The wise physician would spare the knife if gentler methods would suffice. Gladly would the fond mother exempt her child from pain if self-will could otherwise be cured. It is love that restrains, love that crosses the desire, love that sternly rebukes. Chastisement is love's hardest work. When sin has sent its twisting roots of propensity through a child's nature, the love that corrects suffers more than does the child. There is no more remarkable or more consolatory sentence than that which is, in substance, found both in the Old and New Testament Scriptures—"As many as I *love* I rebuke and chasten." Read Hebrews xii. 1-12, for its matchless teaching that it is from love seeking to make us partakers of a Divine holiness that our chastisement proceeds. Sufferings which are transient and which merely ruffle the surface of the nature, may leave no hidden seed of blessedness; but those which pierce to the centre of the soul, and are prolonged, they often leave the nature richer in all that constitutes the blessedness of the creature. The deepest and most penetrating wounds have turned the thoughts from all earthly sources of relief, and have brought the spirit into such an enfolding of infinite love as to lead the grateful lip to exclaim—

"Oh, then, my soul, repeat the truth that never tires,
No God is like the God my soul desires:
He at whose voice heaven trembles, even He,
Great as He is, knows how to stoop to me."

You who have passed under this long wintry sky of sorrow and adversity, and through all have sought to set your hope in God, you will come to learn that with no other effort on your part than the cry unto the Lord, the alloy has fallen off from your nature, sensibilities to the tender and divine have been awakened within you of which you had no previous experience, the sensitive restlessness of personal motive has been cast out, the torturing cravings of ambition have ceased, the great peace of lowliness has been found, and the heart has been opened to receive the inspiration and hallowed consecration of a sacrificial love. Until you entered this school of sorrow, Divine mercy sought in vain to bring you into the rest and greatness of a soul to whom God is "All in All." You walked in other regions; inferior influences swayed you; your ear was dulled to heavenly voices; your heart was not attuned, your susceptibilities were not opened to those voiceless drawings of Divine love that hung over you. But now God's place is no longer usurped, and there has come into your life the might and peace of a meekness which gives you possession of yourself and possession of God, and which is alike the glory and necessity of that sphere of loyalty and holy service on which you must shortly enter.

Connected with this line of thought it must be observed that we cannot exclude the *evil* wrought by others from the sanctifying discipline of God. In all its vast, fearful, and portentous omnipresence evil overshadows the world. One of its conspicuous expressions has been hostility to the righteous. The self-will of the creature, and above all, the boundless, fathomless malignity, and the subtle workings of the supreme power of evil have made the earth a very Golgotha of suffering to the faithful. To say that God, because of His deep, fixed, and everlasting resentment against wrong-doers does not put to use evil for the trial and purification of His servants, and with a view to the ultimate "manifestation of the sons of God," would be to deny both revelation and the indubitable records of human history. Ill-usage, hardship, the wrongs of injustice, the deceivings of fraud, the cruelties of ambition, the pride of revenge, the invectives of disappointed envy, the misconceptions of loved ones, the hereditary pains, the workings of false motive and misjudgment, the "averted faces and sarcastic words which show that the lie has proved too strong and the love of friends too weak"—all these

ministers of evil may become, by an almighty controlling, ministers to promote patience, purity, endurance, and fortitude. The spiritual education of man is carried on not by taking him out of the world, but by calling him to fidelity in it, and the "mystery of evil" will not close, nor Satan be "bound" until the church of the first-born is prepared to meet her Lord. After the revelation to Daniel of the world-action of earthly potentates he was taught that "many" would stand in their "lot" of blessedness at "the end of the days," because they had learnt wisdom and understanding through the purification of these troubles, and had been made "white" by trial (Daniel xii. 10).

* * * *

(To be continued.)

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THESE four volumes reveal the profound and imperishable interest which the lofty and unique theme of each of the authors inspires in the mind and heart of this generation. Often as our attention may be called to trace the steps of Jesus, or, if possible, with bated breath and overwhelming awe to penetrate the phenomena of the life of the Christ, and to study there the motives which disclose themselves, the blending of all the elements of greatness—such a blending of such ordinarily disparate elements that we are irresistibly led to bow before Him, and cry with one who found it hard to believe, "My Lord and my God"—we receive the impression of the unfathomable fulness of the life, and realize afresh some of the awe and fascination of a first introduction to the unique glory of the perfect Life. By confession of friend and foe, the life, word, and deed of the man Christ Jesus furnish to the highest minds of our race, in this nineteenth century, the loftiest ideal of humanity, the highest

* (1) "Studies in the Life of Christ." By the Rev. A. M. Fairbairn, D.D., Principal of Airedale College. Hodder and Stoughton. (2) "Jesus Christ's Mode of Presenting Himself to the World a Proof of His Divine Mission and Supernatural Work: an Original Demonstration of the Truth of Christianity." By Rev. John Cooper. Hodder and Stoughton. (3) "The Incarnate Saviour: a Life of Jesus Christ." By the Rev. W. R. Nicoll, M.A., Kelso. T. and T. Clark. (4) "The Christ." Seven Lectures. By Ernest Naville. Translated from the French, by the Rev. T. J. Desprès. T. and T. Clark.

standard of excellence, and the most practical touchstone of the purest morality. If there be a revelation of the mind of God, even the world admits that it can be found there. If there be any way to the Father's heart, or rather if the Infinite One has a heart at all which answers to our instinctive and unutterable craving for such a reality at the centre of all things, then such a heart is revealed there. If one ray of light has ever penetrated the mysterious future which hangs so oppressively over our every moment of existence, as we anticipate our conflict with that inevitable, but to us infinite, reality called death, that light beams from the person of the Son of God. If any solution is to be found for the mystery of evil or pain, we shall find it in His cross. If the roused conscience is ever to blend with its self-humiliation a hope of deliverance, and if the worried soul of man is ever to know the secret of peace, such hope and its justification will be found in what He was and said and did. If we are ever to obtain a motive strong enough to resist the power of the flesh, and to go forth into the world with an adequate solvent for its woes or any hope for its future, we shall find these in His teaching, in the strong peculiarities of the peerless life, and in the sublime realities of His death and resurrection.

The volumes before us all help us to realize these facts, and, without assuming a controversial aspect or a theological form, they one and all leave the impression of the unutterable, immeasurable, inexhaustible fulness of the Christ of God. The writers of them have not here assumed the position of critical or scientific inquirers. They are almost silent concerning the battle-fields of controversy. They discuss neither date, nor document, nor the possibility of miracle, nor the puzzle of the union of the Divine and human in the Person of the Lord. Geographical and historical frameworks have not here been discussed. The rabbis are left to slumber in the Talmudical writings from which of late years they have been so often summoned, either to confirm, dispute, or illustrate the supremacy of the great Teacher. Comparative religion, which has done so much service and disservice in modern apologetics, does not trouble these pages, and we are left face to face not with gilded frame, but with the sublime painting, not with discussions of the nature of the colours, or the ability of the artist to limn the wondrous outline, but with some very worthy attempts to see the *Life of Life*. These volumes are of

unequal merit in respect of literary finish and mental grasp, but they are all welcome.

Mr. Nicoll's "Life" is singularly readable and admirably planned. Its twenty-three chapters embrace a vast range of subjects, which are tersely, eloquently, and comprehensively treated. No straining after new arguments or originality of form, no splendid guess, no special consciousness on the author's part of a hitherto undelivered message to his brethren, burdens the discussion. But we have a reverent, evangelical, intelligent discussion of the leading features of the wondrous life, character, and methods of Christ.

Mr. Cooper's work is more ambitious, and professes to propound an original argument for the truth of Christianity. This, as well as other works of Mr. Cooper, are somewhat spoiled for us by being split up into paragraphs, of one or two pages in length, each of which is headed by a kind of dogmatic title, rather than a running analysis, and often provokes the inquiry, "Have you established the point which you assert in your title?" If we understand his contribution to Christology, it might be summed up thus:—Though self-sacrifice is the highest kind of life, yet human nature is slow to discover it, and by its own forces, corrupted as they are, is unable or unwilling to practise it. That Christ should have given the most complete and exhaustive manifestation of entire self-devotion to the will of God and the good of men is the most conspicuous proof of the superhuman nature, which was inextricably blended with His human nature. The main argument is not particularly original, save in the stress which is laid upon it; and we cannot but think that the writer has ignored the fact of self-sacrifice, even in fallen humanity. Take, *e.g.*, the story of Buddha's self-devotion, which has undoubtedly conferred upon the faith of Buddhism its extraordinary hold on the majority of the human race, even to the present day. There was an enormous difference between the motive of the self-abnegation in each case, but the fact remains that self-surrender to the good of others is the reputed virtue of the Buddha in his last life, as well as in numberless previous births into this world of selfishness and sin.

Mr. Ernest Naville's work, which has been well translated, travels more into the region of controversy, and brings the great facts of Christ's life, and the leading principles of the Christianity built upon

it, in direct aggressive form before the unbelief of this generation. In a very striking way, by marshalling facts and generalizing the effects of the Gospel upon the world, he endeavours to show that Christ is the Teacher, Redeemer, Comforter, and Lord of the human race.

Dr. Fairbairn's volume, entitled "*Studies in the Life of Christ*," which are reprinted from *The Expositor*, appears to us to have distinctly added to our mental wealth. He has made, in every chapter, some special point, either by way of exposition, deduction, penetrating suggestion, or theological datum. The earlier chapters reveal great freedom, and even audacity, of exposition, yet withal in profound harmony with the deepest spiritual truth. We often wonder that he does not press his own suggestions to dogmatic generalization or historic result; but these were not his present aims. As he draws on towards the closing scenes, hints are made of extraordinary force and originality. The attempt to explain the agony in the garden, and the cry upon the cross, "My God, why hast Thou forsaken Me?" deserves deep consideration. It shows how much must have been involved in death to the God-man, apart even from its sacrificial consequences to the human race; how in itself His humanity—from the intensity of its remembrances and the approaching close of these human experiences, in the interval of darkness between the two worlds, and before the new and redeeming consciousness had commenced—might have had this awful cry wrung from His dying lips. This may throw some light upon the mystery; but if it does, it also reveals what the death penalty really was, apart from enduring which, God could not have taken upon Himself the curse which the law of His nature had by an eternal necessity, imposed on our sinful nature; and having done this, "He is able to save to the uttermost all who come unto God by Him."

The chapter on the Resurrection is one of the most admirable and convincing exhibitions of the fact that happened, that we remember to have read, and it is at the same time a quiet but trenchant repudiation of the numerous attempts to obliterate its supernatural and unique character. Here we put down the book as we did "*Ecce Homo*," longing for more, and eager for the conclusions and the direct lessons that the author will address to our faith and hope.

H. R. R.

His Coming.

"At even, or at midnight, or at the cock-crowing, or in the morning."

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me ;
While you hear the village children
Rushing along the street,
Among the thronging footsteps
May come the sound of My feet :
Therefore I tell you, Watch !
By the light of the evening star,
When the room is growing dusky
As the clouds afar ;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves are lying dumbly
Along the sand ;
When the moonless night draws close,
And the lights are out in the house ;
When the fire burns low and red,
And the watch is ticking loudly
Beside the bed ;
Though on sleep, tired out on your couch,
Still your heart must wake and watch
In the dark room ;
For it may be that at midnight
I may come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting the dawn of the golden sun
Which draweth nigh ;
When the mists are on the valley, shading
The river's chill,
And the morning star is fading, fading
Over the hill ;
Then, I say unto you, Watch !
Let the door be on the latch
In your home ;
In the full before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn ;
When the waves are laughing loudly
Along the shore,
And the birds are singing sweetly
About the door ;
With the long day's work before you,
You rise up with the sun,
And the neighbours come to talk a while
Of all that must be done ;—
But remember I may be the next
To come in at the door,
To call you from all your busy work
For evermore.
As you work, your heart must watch,
For the door is on the latch
In your room ;
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road
Where the birch and laburnum-tree
Lean over and arch the way ;
There I saw Him a moment stay,
And turn once more to me,
As I wept at the cottage door,
And lift up His hands in blessing ;—
Then I saw His face no more :
And I stood still in the doorway,
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them and let them fall ;
Only looking down the pathway,
And looking toward the sea,
And wondering and wondering
When He would come back for me ;
Till I was aware of the angel
Who was passing swiftly by,
With the gladness of one who goeth
In the light of God Most High.
He passed the end of the cottage
Towards the garden gate ;
I suppose he had come thither,
By the setting of the sun,
To comfort some one in the village
Whose dwelling was desolate,
And he passed before the door
Beside my gate ;
And the brightness of a smile
Beamed on his face :
“ Weep not,” he said, “ for unto you is given
To watch for the coming of His feet
Who is the glory of our blessed heaven ;
The work and watching will be very sweet
Even in an earthly home ;
And ‘ in such an hour as ye think not
He will come.’ ”

So I am watching quietly
Every day ;
Whenever the sun shines brightly,
I rise and say :
" Surely it is the shining of His face ! "
And I look up to the gates of His high place
Beyond the sea ;
For I know He is coming shortly
To summon me ;
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come !
And the angel answers sweetly
In my home :
" Only a few more shadows,
And He *will* come."

A Summer Holiday in East Anglia.

GIVEN a fortnight or three weeks for a summer holiday, where shall it be spent ? Is the questioner *paterfamilias*, who has his four or five lads and lassies still away at school, or who, though he has them at home, is himself absent from it for eight or nine hours every day but Sunday ? To such my reply would be : Let your holiday be taking them with you to some sea-side, with solid and spacious sands for " spade husbandry," and plenty of bathing, and rowing, and sailing, and fishing. Make up for the little intercourse of your home-life by having them with you as constant companions, and getting into relations of confiding and sympathizing friendship with them. You will be glad of all this when the inevitable day of separation arrives. Or is it the man whose work is with the sweat of his brain that asks the question ? Let him go off to a hillside in Cumberland or Scotland, or, better still, Switzerland, with his wife or eldest daughter, and amid novel scenes and changed habits, turn himself as fast and as fully as he can into a sleepy cabbage, or a rose that does not sweeten the desert air. But

if neither wife nor daughter can accompany him, don't let him run away so far from home, but getting out the map of England, and Murray's "Handbook of England and Wales," and the "A B C Railway Guide," let him find a corner of his own country which he has never traversed, and determine to walk leisurely, and search carefully from spot to spot, living in the village inns, speaking with everybody he meets, and following up every inviting path till bidden to hold and withdraw. It is marvellous how such an out-door life, spent in systematic and persistent inquiry, scrutiny, and pilgrimage, will reward him by its delicious landscapes, interesting acquaintances, new experiences, and old associations, with fresh and glad thoughts both in the present and for the future. Dover is a good centre for such a trip, and others will be found in Hastings, Lewes, Plymouth, Penzance, Tenby, and specially the writer would name his last excursion, though it is not at first sight one of promise—the string of villages on the Norfolk coast from Walsingham to King's Lynn. Let him on no account settle down to lounge and listen to what the *tame* waves are saying, but determine on a vagabond life of mild adventure and moderate effort, and do whatever he does heartily and thoroughly, so as to engrave the scenes and incidents in his memory, and make them joys for ever.

The first thing to be done is to get an ordnance map of the district, and then read up Murray or Black before he starts, taking with him only the map and handbook already named, which is a digest of Murray's county handbooks, giving him the chief topics and data of each. As it is not limited to one county, it will direct him to pleasant scenes in adjacent counties, or, it may be, will suggest a way of escape if the excursion prove a disappointment.

Let me supply a specimen of this kind of holiday by some particulars of my last trip. I call it a pedestrian excursion, but by no means because it was in any sense a feat, but simply an easy and leisurely walk. I had never been to Hunstanton and its surroundings, and thought of making that my basis of operations. But, looking at my map and studying my handbook, I resolved on going beyond it to the little hamlet of Holkham. I saw that this was about half a mile from the sea, and just at the gates of the Earl of Leicester's celebrated park. Never did I make a better hit. Is the reader plotting an excursion, not of the usual prosaic order, with a long regnant wife, but with a newly-gotten bride, whose blushing honours shun

public gaze and distracting noise, and affect the deep shadows of dense woods, and peaceful walks by lake or sea, where the softest whispers of attendant angels may be heard? I would say, Go straight to Holkham, and take rooms at the Victoria Inn, or in one of the few clean and bright little cottages, where the charges will surprise by their moderation. I spent two days in the park and by the sea, and they are among the red-letter days of my life. There cannot be a more beautiful park: it is about 3,500 acres in extent, bounded by a wall some nine or ten miles in circumference, and enclosing glorious woods, a fine sheet of water peopled by a multitude of wild-fowl, a grand avenue, having in line with it an obelisk, the palatial hall, and the lofty column famous as the "Leicester monument," erected in memory of "Coke of Norfolk." Moreover, the visitor may enter it any day he likes, and wander at his own sweet will up to the very gates of the hall and its pleasure-grounds, enjoying not only the delights of sylvan scenery, but finding amusement in the gambols of rabbits and hares, and, if not too nervous, in the threatening looks of the black cattle and the defiant attitude of the regiments of antlered bucks. On no account should he fail to see the church, which is in the park—but high above it, with its costly wood-carving (£7,000 was the outlay), and the recumbent monumental statue of the late Countess, so full of sacred tenderness—nor to note that the Earl sits not apart in secluded dignity, but with the children of his second wife (many of whom are younger than his grandchildren), amongst the families of the congregation. I was told that if I should happen to meet his lordship in my rambles, I should find no one more ready to answer any question I might ask, and that probably he would invite me to enter the mansion to see its famous marbles and pictures. A pleasant walk it is, too, from the village by the sea-shore to the ancient town of "Wells-next-the-Sea"—which is sadly wanting the restoration of its parish-church (destroyed by lightning) to give it some respectability—and thence back to the village. If the reader wants "a quiet sea-side place," with hard sands and delicious bathing (without machines), and with grand breezes right from the Arctic Sea, Holkham Bay is the spot for him.

But there is another trip the wanderer must take. Let him get to Wells, and on by train to New Walsingham (*Parva*), and walk back through Old Walsingham (*Magna*, though really *Parva*) to Holkham. This is an easy day's work, and will give his memory pleasant employ-

ment for many a long year. The air is full of the past. Look where he will, he sees high gables, tiled roofs, ancient gateways, and ecclesiastical ruins. He can easily imagine the narrow streets thronged by pilgrims from all parts of England and Europe, walking with bare feet to the shrine of "Our Lady of Walsingham." It is said that more resorted to her image than went to the tomb of the celebrated martyr of Canterbury. It is certain that crowned heads and scarlet-robed dignitaries of the Church were among the visitors, and that the road from Barsham (where the pilgrims left their shoes), and even beyond, was known as the "Walsingham Way," and that the stars of "the Milky Way" were similarly distinguished as directing travellers to the site.

The last of the royal pilgrims was Henry VIII., who, it is affirmed, at the commencement of his reign, walked barefoot the whole of the two miles, but who, soon after his quarrel with the Pope, removed the far-famed image, and carried it to be publicly burnt at Chelsea. The ruins of the Priory to which the shrine was attached still give evidence of former grandeur, and near them are two "wishing-wells," which sprang up at the Virgin's command when her image was removed, that her blessing might yet abide in her chosen home.

The ancient gateway opening to the principal street is specially notable. It is of Early Perpendicular style, and in its niches are busts of merry monks, while from a central window in the gable a monk leans out, and, looking down on the street, seems to be grinning and making fun with the passers-by. Close by, in the centre of a little square, is the ancient stone cross and conduit, declared to supply the purest and sweetest water in the world. Not far from the Priory ruins, but in the opposite direction, is the restored parish-church, with its queer wooden spire and its two side-chapels in the chancel, remarkable for their two arches, one broad and the other narrow, while near to the altar is a mural tablet representing in marble a coloured curtained bed, as symbolizing the sleep of death. But the glory of the place is its famous font, of stupendous size and reached by several steps, and richly decorated with representations in its panels of the Crucifixion and the "Seven Sacraments": it has been figured in many books, and a restored model of it may be seen at the Crystal Palace. In remarkable contrast with the condition of this church, is that of Walsingham *Magna*. Were it correctly restored, or even

decently repaired and preserved, it would probably be quite as noble a building. But, as has been lately stated in *The Builder*, its condition is simply disgraceful. The flowing tracery of the windows is falling to pieces, the richly-carved pewing is rotting, the rickety Communion-table is placed not at the east end, but by the southern wall; while in the graveyard thistles and rank grass are running wild, and the boundary-wall has long gaps covered by lean-to hurdles. Verily, it is enough to rouse, out of their dishonoured graves, the saintly men who built the really magnificent edifice!

We may, perhaps, continue the account of our pilgrimage in a subsequent number.

PEDOMETER.

Literary Notices.

The Pulpit Commentary. Edited by Rev. Canon H. M. SPENCE, M.A., and by the Rev. JOSEPH EXELL. *Genesis.* Introductions by the Rev. Canon Farrar, D.D., Right Rev. H. Cotterill, D.D., Rev. T. Whitelaw, M.A. Exposition and Homiletics by Rev. Thomas Whitelaw, M.A. Homilies by Very Rev. J. F. Montgomery, D.D., Rev. W. Roberts, M.A., Rev. Prof. Redford, M.A., and Rev. F. Hastings. (C. Kegan Paul and Co.)

This commentary bids fair to take a conspicuous place among the ever-multiplying aids to the study of Holy Scripture. It will rival the great work of Lange, and will far exceed the "Speaker's Commentary" in the bulk and fulness of its material. The peculiarity of the "Pulpit Commentary" is that it offers special assistance to the preacher: first, by giving him a critical and exegetical exposition of the text of Scripture, which is abreast of modern scientific research, and then providing him with succinct and helpful directions as to the preachable aspects of the chapter or paragraph already explained. These are in every case followed by original sermon-sketches. The volume before us, extending to 500 admirably-printed pages, is entirely occupied with the Book of Genesis. The introductory dissertations are remarkable. Canon Farrar, with his characteristic fervour and eloquence, indicates in broad and brilliant outline the principles which ought to guide the Christian preacher in the use to which he puts the Old Testament. He classifies the sacred literature, and with vivid

touch indicates the kind of truth which each great group of sacred writings may be honestly expected to yield to the modern homilist. He guards against the twofold danger of reading into the Old Testament the most explicit teachings and Divine spirituality of Gospel truth or morality, and also of undervaluing the close and intimate relations between the Old Covenant and the New. Bishop Cotterill's discussion on "The Leading Principles of the Divine Law as revealed in the Pentateuch," is learned, acute, and comprehensive. Mr. Whitelaw's review of the assault on the Mosaic authorship of the Books is candid and competent, while his positive argument in its favour is learned and convincing. The special introduction to the Book of Genesis as well as the exposition are cognizant of modern criticism, and though conservative and pervaded by a reverential faith in the historic reality of the record as it stands, are highly intelligent, painstaking, and suggestive. In such a voluminous work it would be misleading to refer to particular comments with which we either agree or disagree. Mr. Whitelaw is perfectly alive to the whole literature of the subject, and the authors generally, reveal good sense and good taste in not forcing themselves to homilise or spiritualise over themes which are neither convenient nor edifying for public instruction.

A Popular Commentary on the Gospel of St. John and on the Acts of the Apostles. With Illustrations and Maps. *The Gospel of St. John*, by Prof. W. MILLIGAN, D.D., and Prof. W. MOULTON, D.D. *The Acts of the Apostles*, by Dean HOWSON, D.D., and the Rev. Canon SPENCE. (Edinburgh: T. and T. Clark.)

The second volume of a really admirable work, written by English and American scholars, and edited by the Rev. Philip Schaff, D.D. Dr. Schaff has hardly completed his gigantic undertaking in editing Lange's "Bible Commentary" in twenty volumes imperial octavo, when he has projected this popular treatment of the New Testament books in four quarto volumes, richly illustrated by engravings from photographs, and by maps of considerable excellence. We have already commented on the first volume of this excellent work. The "Introductions" are essentially popular. The text of the Authorised Version is given, and the principal alterations of translation or of text are printed in footnotes, without giving authorities or justification. The

comments are expository, rather than practical or homiletic. The volume will be esteemed by the ordinary reader rather than the scholar, by the Sunday-school teacher rather than the student or preacher. We have been much pleased by the very sensible treatment of numerous passages. The reader is not perplexed with controversial exegesis, but he will find throughout a well-considered exposition of great value and importance. The names of the writers are a pledge for accurate scholarship, well-considered translations, and ample acquaintance with the entire surroundings of the narrative which they here illustrate.

The Truth of Scripture, in Connection with Revelation, Inspiration, and the Canon. By JOHN JAMES GIVEN, Ph.D. (T. and T. Clark.)

This is a somewhat peculiar title for a work which endeavours to establish the Revelation, Inspiration, and Canon of Holy Scripture. The author very clearly discriminates these three departments of his subject, and endeavours to establish plenary inspiration of the *ipsissima verba* of every book in the canon, and to show that this theory is compatible with the idiosyncrasy of the several authors. The mode of replying to objections is far more satisfactory than the positive proof for the dogma, which is nothing more than has often been said. With singular felicity, Dr. Given shows that a very large number of supposed inaccuracies which would be fatal to the theory vanish on close inspection, further inquiry, and modern discovery. He is rather arbitrary in his selection of proof points for discussion, and while leaving the whole Pentateuch question (with the exception of Deuteronomy) untouched, and saying nothing of the interminable controversies on the books of Chronicles, the imprecatory Psalms, the Song of Solomon, and Isaiah, etc., etc., he selects the book of Ecclesiastes for special examination, and defends the Solomonic authorship. We find the same arbitrary selections and omissions in dealing with the New Testament. The whole question of "Canonicity" is made to turn on the claim by the sacred writers to Divine direction, and the evidence internally furnished of Divine help, as well as the confession by their contemporaries of their inspired character. The facts adduced are remarkably impressive and are well marshalled, and they abundantly establish the extraordinary and unrivalled dignity and

importance of these inestimably precious documents. We cannot think that the facts, as the author puts them, justify all the conclusions that he derives from them. This modern theory of inspiration is, after all, at the mercy of a proved inaccuracy, and is not strong enough to meet the strain of modern criticism.

The Atonement, and other Discourses. By THOMAS COOPER. (Hodder and Stoughton.)

These "discourses" consist of free-and-easy "pulpit-talk" on the most vital and transcendent themes, by a man who knows what he is talking about; on the current objections of half-informed persons, and the rough-and-ready method of dealing with them. There is a good deal of the "knock-you-down argument," the sharp and prompt repartee to a fancied opponent, and the assumption that to the speaker all is as clear as the multiplication table. The first lecture professes to be an answer to the question, "Why was an atonement necessary?" "In what does it consist?" "For whom was it made?" The lecturer makes, however, clever digressions, full of pith and point, on a number of related questions, personal references, and smart hits, and holds to, and vigorously maintains, his position on the need, nature, and universality of the Atonement. Throughout the volume there is much of the oratorical force and real fire with which the author of the "Purgatory of Suicides" and "Paradise of Martyrs" made us familiar.

Prayer and Praise in Bible Words: arranged for Morning and Evening Use during Four Weeks; designed for Family Worship, and as a Manual for Private Devotion. (James Nisbet and Co.) This manual of devotion embodies a principle of real value. Our praise should strive to keep tune with that of the greatest saints. We cannot err if we declare before our Father, that we think about His great glory and endeavour to approach Him in the same way that holy men of old did, who were moved by the Holy Ghost. We shall be saved from sentimentalism and exaggeration of feeling if we think of ourselves and our weaknesses, of our follies and sins, along the lines of the men whose broken hearts and mighty aspirations were so taught of God, that they have become the very mouthpiece of humanity. If

we follow the guidance of this manual, in the family or in private devotion, we shall become alive to the vast variety and abundance of the prayers which Holy Scripture has thus consecrated for us. The effort on the part of the compiler to augment this variety, by avoiding all repetition, has, we think, given a certain stiffness and constraint to some of these exercises, which would have been spared by a little more elasticity. The printing of the connecting words and phrases in italics tends to distract attention from the act of prayer by directing it to the ingenuity of the arrangement. The volume, however, is a remarkable testimony to the multiformity of the prayers of Scripture, and the facility with which the meditations and even instructions of the sacred writers can be transformed into terms of direct communion with God. More venerable than the oldest liturgy, its phraseology carries with it all the associations in which the words have been enshrined. It is so prepared as to be serviceable in a great variety of circumstances.—*Men Worth Remembering: Philip Doddridge, D.D.* By Charles Stanford, D.D. (Hodder and Stoughton.) The story of the life and life-work of Doddridge is told by Dr. Stanford with felicitous grace, and extraordinary animation. The romance and the conflict of the life, the delicate culture and high breeding of the man, and the various results of his sanctified intelligence and consecrated sense are delineated with subtle tact and fine feeling. It is well "worth remembering" how much all Christians and Churches owe to the man who gave a new impetus to psalmody and to preaching, to Biblical exposition, to Christian union, to collegiate education, and evangelistic revival.—*The Age of the Great Patriarchs from Adam to Jacob.* By Robert Tuck, B.A. Vol. II. From the Renewal of the Covenant at Moriah to the Last Days of Jacob. (Sunday School Union.) Mr. Tuck has carried forward his treatment of the age of the Patriarchs to the close of the Book of Genesis. These notes provide neither continuous commentaries nor materials for sermons, but convey shrewd suggestions for the better understanding of a period of time and a group of characters of transcendent importance.—*The Church Services for the Solemnization of Marriage and the Burial of the Dead, as well as for the Administration of Baptism and the Lord's Supper. Arranged from the Offices of the Established Church for Nonconforming Congregations.* Second edition. (Samuel Bagster and Sons.) These services are clothed in very familiar

phrases and forms, and are nevertheless delivered from several elements which have made the sacramental services of the Established Church unacceptable to devout Nonconformists. Ministers who are repeatedly called upon to extemporize prayer and address at these solemn and interesting seasons, will be thankful for the well-considered help here put within their reach.—*Vignettes of the Great Revival of the Eighteenth Century*. By Edwin Paxton Hood. (Religious Tract Society.) The author gives us here a graphic and comprehensive sketch of this stirring period, and portrays with vivid colours and sympathetic touch the life and work of some of the most distinguished actors in this marvellous religious awakening. Mr. Hood is evidently familiar with the times and incidents of which he writes, and communicates much that is full of interest respecting, not only the great leaders of the movement, but also the local preachers and less prominent helpers in the work, concerning some of whom he gives various details of self-denying labour, quaint humour, and marvellous success in saving souls from death. The story of Silas Told and his successful work among condemned criminals is wonderfully interesting.—*Heroes in the Strife; or, The Temperance Testimonies of some Eminent Men*. By Frederick Sherlock. (Hodder and Stoughton.) A collection of brief but well-written memoirs of seventeen eminent men, each of whom was distinguished in his line; all of whom were unflinching advocates of temperance; and most of whom recommended, by precept and example, as at least expedient, the practice of total abstinence from alcohol in all its forms. We cite from among these names, as specimens of variety and contrast, John Bright and John Wesley, Abraham Lincoln and Charles Haddon Spurgeon, Sir Charles Napier and Dean Hook.—*The Prophet Jonah*. By the Rev. Samuel Clift Burn. (Hodder and Stoughton.) "The Prophet Jonah" is a volume of sermons which, if we may judge from the style, appear to have found their way into print in precisely the same form in which they were delivered from the pulpit of "South Parade Chapel, Tenby." The style is homely, and sometimes, perhaps, effective; but we think the merits of the book insufficient to justify publication.—*Sunday Readings for a Year; or, Two Hundred and Eighty Scripture Titles and Symbols of Christ*. (Hodder and Stoughton.) Contains much that the ordinary reader will find helpful and stimulating, and perhaps may not be without use to the young preacher who is in search of homiletic material.

—*Life Through the Living One*. By James H. Brookes, D.D., St. Louis, U.S.A. This Calvinistic testimony to the source of spiritual life, together with the corrections of mistakes concerning it, will be a seasonable guide for some perplexed seekers after "Truth," the source and "the Life." A fuller and more discriminating treatment of the subject of repentance would have added to its value.—*The Gentle Heart*. By Alexander Macleod, D.D. This is a delightful book for the young. The illustrations of Christian excellence are so varied, apt, and beautiful, that they are likely to be read again and again with interest and profit.—*Sermons of the late Rev. Clement Bailhache*. Edited by the Rev. J. P. Barnett. (London: Elliot Stock.) Mr. Bailhache was summoned from the midst of his earnest labours to the enjoyment of heavenly rest. These memorials of his testimony to truth and righteousness will revive, deepen, and extend his influence for good. Altogether free from anything to meet the unhealthy craving for novelty and sensationalism, these sermons, by their Scriptural teaching and devout tone, are calculated to quicken the life of fellowship with the Lord Jesus Christ.—*My Bible Study for the Sundays of the Year*. By F. R. Havergal. This is a selection of notes for Bible study sent on post-cards by the late Miss Havergal to some of her friends. They show her deep love to the Word of God, and her desire that others might know and experience its truth. The facsimile of the written notes gives a certain interest to the volume, but it is a question whether it will increase its usefulness.—*Young England: Kind Words for Boys and Girls*. (London: Young England Office.) This is the first volume of another illustrated magazine, that deserves popularity among the young on account of the interesting and useful reading which it contains. It is well adapted for a present.—*Sermons for Boys and Girls*. (London: R. D. Dickinson.) Boys and girls are not likely to be attracted by this title, but if they look at some of these sermons we think they will read on. The first twenty-five, selected from Sermons preached by the Editor, are simple, pointed, full of life and happy illustration. The second division of twenty-five sermons, selected from those of two Transatlantic preachers, are more formal and dignified in style and less likely to attract young listeners. The remaining fifteen ten-minute sermons for children are in a happy vein.

The late Rev. W. Knibb Lea.

WILLIAM KNIBB LEA was born at Kettering, on December 17th, 1829. His mother was the twin-sister of the well-remembered Baptist missionary William Knibb, of Jamaica; and it was her influence which chiefly moulded the religious character of her son, and led to his early consecration to God.

When he was about twelve years of age, his uncle visited Kettering, and solemnly urged him to give his heart to God, and to consecrate his life to missionary labour in the West Indies. This charge made a deep impression on his mind, and to it may be ascribed the devotion of himself, his brother, and sister to this heaven-ordained vocation: the first in China, the second in the West Indies, and the last in India. His desire, however, was discouraged by his parents, and, in spite of his strongly-expressed wishes, he was put to business; and after serving his apprenticeship, remained some time, honourably to discharge pecuniary obligations which had been contracted in his behalf, but contrary to his wishes.

No sooner did he feel himself free than he offered his services to the London Missionary Society, and was sent to Bedford to prepare for future service. His tutors perceiving the gifts that were in him, recommended that he should be sent to China; whither he sailed in July, 1855. Amoy was the station to which he was appointed; and a rapid acquisition of the colloquial language of the people enabled him to give efficient aid to his veteran colleagues, the brothers Stronach. As soon, however, as he felt qualified for the work, he matured and zealously carried out a plan of action, suggested, probably, by his study of the life of St. Paul. Making Amoy his centre, he preached in numerous towns and villages in various directions, until the awakened interest in different places justified their selection as centres of Christian effort; while as converts were gathered they were formed into small churches. Soon realizing the need of well-qualified evangelists such as could not be found in the Amoy churches, he sought and obtained from the Directors of the Missionary Society the privilege of selecting a number of young converts, who, under his roof as a home, and in his company on missionary journeys, received special training for the work which to this day some of them continue to prosecute with honour and usefulness.

In 1863 the utter failure of Mrs. Lea's health, and the partial weakening of his own, compelled them to leave China for England. It was his ardent desire to return to Amoy, but in this he was disappointed, and after three years' deputation work he accepted a pastorate at Norwood, as the successor of the recently-deceased Benjamin Kent. Here he remained twelve years. For more than a third of this period he was abundant in labours as a preacher, pastor, and minister, ready for every good work. Gradually, however, paralysis crippled his physical powers, though he nobly strove to fulfil his duties in spite of increasing infirmity. In 1872 the muscular weakness which eventually reduced him to utter helplessness first showed itself, and gradually spread upward, until he had to be assisted into the pulpit. In August, 1877, he went to a hydropathic establishment at Matlock, where he remained for a whole year; his loving and attached congregation bearing all the additional expense arising from his absence, and refusing to listen to any word of farewell so long as the least hope of recovery remained. This, however, with mutual reluctance had to be spoken, and in June, 1878, he resigned his pastorate, and shortly after removed to Brighton, where he peacefully entered into rest on the evening of January 3rd of the present year.

It was my privilege to see him often during these last months, and with deepening respect and affection. He was a superior man intellectually, morally, and spiritually. Nothing mean entered into his nature; all its purposes and habits were elevated. To cease from labours when most men are in their prime was to him intensely disappointing; but he bore his cross with exemplary meekness, and submitted not as to an inexorable destiny, but to the wise will of a God of love. His intellect was undimmed to the last hour of his life; and the slow but inevitable progress of his disease invited him to contemplate the end. Nor, much as he habitually dreaded the physical process of dying, was he averse to the thought of death. I have never met with any one whose conversation more frequently, yet with equal resignation and awe, reverted to the end and its solemn issues. His state of mind cannot be better described than in a letter he sent only six weeks before his death to his brother in the West Indies. After alluding to his state of health, he says:—
"All this tells me that the end towards which this illness has been leading me through these many years is now drawing within

sight. The burden of the flesh presses often for deliverance, and the everlasting felicity waits to be enjoyed. *Mors janua vite*, and though there is much to leave on this side, the Infinite is beyond. I am thankful the mind has kept its light burning in the midst of the physical wreck, and the spirit has not lost its faith in Christ, its rest in the love of God, and its rich compensations in the comfort of the Holy Ghost. Short and sharp may be the struggle, or prolonged for weeks or months. God knows, and His will be done! But I have been looking in the face of death for two years past, and very likely the actual experience will be far less than the anticipation. It is the one way home—a narrow door for me, through which I must needs pass from weakness to power; from sin, clinging still, to perfect sanctity; from enforced inactivity to unwearied service; from wonderings and surmisings as to what the Redeemer's glory will be, to actual sight of the beatific vision. Others have fought and conquered; will the blood of the Lamb avail less to one of the weakest and unworthiest of all?"

The last few hours of his life were—as are the last hours, and even months, of many of God's faithful ones—unconsciously prophetic, though there was nothing in his state of health to suggest that the end was near. Toward evening, at his request, a favourite hymn was read—"We would see Jesus, for the shadows lengthen." The last volume of Dr. Raleigh's sermons had been lent to him, and he requested his younger daughter to read over the titles. He then said, "Read me the 'One Family in Heaven and Earth,' that is most suitable for me now." After it was read, his wife entered the room; he said to her, "You must read that sermon;" and shortly after added, "I shall soon be home, dear; then no more weakness and weariness." After a little while he was wheeled to his bed, and in a few minutes his spirit passed away, happily without any such struggle as he had often anticipated and dreaded.

Brighton.

EDWARD STORROW.

THE MANAGERS of THE EVANGELICAL MAGAZINE acknowledge, with thanks, the following Sacramental Collections in aid of the "Widows' Fund":—Southampton, Above Bar, by Mr. R. S. Smith, £5; Hackney, Old Gravel Pit, by the Rev. J. D. Williams, £4 4s.; Liverpool, by Mr. I. Court, £4 1s. 6d. .

THE CHRONICLE

OF THE

London Missionary Society.

I.—Decennial Review of Missions.

ONE of the regulations of the Society is "that at intervals of ten years the annual reports, whether of committees or of individual missionaries, should contain a GENERAL REVIEW of the progress made in the Society's missions during the ten years preceding." Such a period has just terminated, and as the result a number of most interesting and valuable documents have been coming in to the Mission House for some months past. The largest and most elaborate is from MADAGASCAR. It consists of a printed volume of 319 pages, and is as creditable to the ability of the editor as it is interesting and instructive on account of the information it contains respecting the progress of Christianity in the "Great African Island." Others of these reviews are not so bulky, because, for the most part, they deal with individual missions. And many of them bear internal evidence that they have not been prepared for publication. Yet the facts they contain, the history of faithful labour, the story of difficulty, opposition, trial, and success, are worthy of study by all who take an interest in the progress of our Lord's Kingdom on the earth. It is proposed to print some of the most characteristic or important in the pages of the CHRONICLE, in the hope that they will meet the needs of many anxious friends who express the desire to have comprehensive statements from time to time. And their perusal will deepen the conviction that the work of God's grace is going on very effectually, though often silently and unperceived, and that the time must come soon when the churches of Christian lands will have to awaken in earnest to the call to reap a great harvest field.

TEN YEARS' REVIEW OF THE ALMORA MISSION (1870—1879)

BY THE REV. J. H. BYDDEN.

The accompanying schedule of statistics shows the chief external facts connected with the history of the mission during the prescribed period. The details have been extracted from the different annual reports, some of which, however, have been found defective. The schedule shows some marked fluctuations, but on the whole there has been gradual increase. During the entire period the ordinary routine of mission work has been maintained with but few interruptions. Apart from this, some special circumstances may be noted in each successive year which may throw some light on the fluctuations referred to.

During the year 1870 the new school building was approaching completion, and unavoidably occupied a good deal of thought and attention. The special subscriptions toward its erection, supplied by the native residents of Almora, and which amounted to 5,000 rupees, were a gratifying proof of their friendly feeling, and will explain the larger amount of local subscriptions for that and the next year than those recorded for other years. In like manner, in 1879, the amount was swelled by large native subscriptions to the Leper Asylum.

Toward the close of 1871 the new school building was completed, and opened by the Lieutenant-Governor, North-Western Provinces, the Hon. Sir W. Muir, who most kindly made a point of being present every year when the annual rewards were distributed. On this occasion he announced the appointment of an old pupil and teacher of the school to the educational inspectorship of the province, being the first occasion of a native being appointed to that office. These facts are mentioned as throwing light on the larger attendance of scholars, and amount of fees collected from them, as recorded in the schedule for that and the following year, while Sir W. Muir was Lieutenant-Governor, than in the years following his retirement from the government of the North-Western Provinces. This falling off has been more or less apparent in all educational institutions, and is probably in part a natural reaction after a somewhat artificial stimulus; but it has not affected the substantial prosperity of the school. In the same year district schools were opened at Pithoragash, Gangotri, Hath, and Champawat, in Eastern Kumaon. On the ascertained inability of the Society to send a missionary to that part of the province, and with the consent of the Directors, these schools were subsequently transferred to the American Methodist Episcopal Mission, which is now carrying on the work efficiently in that part of the province by means of Dr. Gray, a medic

missionary. In that year, also, a united general committee of all the missions of both societies in the province was formed, and a separate district committee of the London Missionary Society was constituted. Tara Datt Pant, also a former pupil of the mission school, was baptized at Benares by the Rev. W. Smith, of the Church Missionary Society, and joined this mission in the course of the following year.

Tara Datt, on joining the mission, was appointed to teach Scripture in the school, and also to act as a catechist, chiefly in the way of private conversation with the native residents of Almora. As a Brahmin of the highest caste, and of a family in good position, he has always been greatly respected for sincerity in becoming a Christian. But not being endowed with natural gifts as a speaker, and having some other deficiencies, he has been less useful and efficient in that line than was hoped; but in various ways he has rendered valuable assistance in our work. During that year (1872) two fresh modes of operation were commenced, which have been continued to the present time. One, a meeting of the native brethren with myself every Saturday afternoon for the purpose of conversation on mission topics, on the Scripture and its interpretation, and on personal subjects. This meeting has been very useful in bringing all the male members of this mission into closer union and in promoting the spiritual progress of all—an object which all experience shows to be one of the very highest importance toward the prosperity and success of our more outward efforts. The other new effort was the commencement in the mission-school building of a night-school for artisans, which has been carried on by one of the native brethren with great assiduity and faithfulness. The considerable falling off in recent years in the attendance in this school, shown in the schedule, has been chiefly caused by extensive Government works constructed by this class of workmen in other parts of the province, as large barracks at Rani Khet, a new Government house at Naini Tal, &c., &c., in consequence of which many of their families have been moved from Almora; but they will probably return when these works are completed. There are indications of a movement among this class of people, chiefly as a result of this effort, of which it is hoped that some advantage may be taken this year (1880) with a view to a more permanent and regular system of work in a building obtained for the purpose in their midst. During part of this year valuable help was rendered in the educational work by Mr. H. O. Budden.

In consequence of the help derived from this source, a Sunday-school was commenced in 1873 in the large hall of the mission-school, which for some time gave promise of becoming an interesting and important branch

of our work. But in the course of this year, when the departure of Mr. H. O. Budden was speedily followed by the resignation of the Christian head-master of the school, it was found impossible, with the existing mission staff and other Sunday engagements, to continue it, and it was reluctantly abandoned. This, however, was only temporary; and, since the arrival of the Rev. H. Coley, the school has been recommenced with most encouraging results, and with the assistance of the ladies of the mission in singing and teaching. During this year was begun the daily meeting for prayer of all the members of the mission in the afternoon, in the Cheam Khan bungalow, which has been maintained until the present time, and continues to prove one of the most effectual means of uniting the whole mission as one family, bringing before it in regular succession different parts of Scripture for instruction, and exercising the gifts of the younger members of the mission in extempore prayer. There is good evidence that this meeting has proved a means of grace to, and is much appreciated by, all. The second public meeting of the United General Committee was held this year at Naini Tal, and a report of it subsequently printed. Considerable time was also spent in the preparation or revision of three separate vernacular works of about two hundred pages each, which were printed and published in the following year by the North India Tract Society.

Besides the adult baptisms in the asylum, of which those recorded in the schedule chiefly consist, the year 1874 witnessed the reception by the rite into the church of two other adult natives, both still living as useful and consistent members of our little community. One of them was a young Goura Brahman, who is now a teacher in the school, and has also charge of the Christian and Hindoo boys' boarding-houses. The other was the wife of a poor European employed in the mission, who has since died. She is now employed in teaching the children in the bazaar girls' school, and in various other ways giving help in the female department of the mission. It was during this year that the bazaar girls' school suffered injury in consequence of a Government order that the class of people from whom the girls were collected should make proper arrangements for their marriage in due course, in order to prevent their being sold for prostitution. This led to all the elder girls being removed at once; and as the order is strictly enforced, only the younger ones can be collected at all. To counterbalance this discouragement, access was gained in this year to one or two zenanas, and the number has subsequently increased. But even the admission to the females of the higher classes is obstinately refused. It was in this year that the district schools in Eastern Kumaon were transferred

Dr. Gray of the American Methodist Episcopal Mission. About the same time the subject of habitual indebtedness among native Christians was brought prominently forward in connection with the United General Committee of the Kumaon Missions; it was in consequence, partly of the strenuous enforcement of the rules agreed upon on this subject, and their application to some incorrigible members of the mission, that their numbers were reduced in this and the following year. But in this way the principle has been established among them that habitual indebtedness is a disqualification for Christian fellowship.

In addition to the cause just mentioned, as tending to reduce the numbers of adherents in this mission, two measures were during 1875 introduced and carried out with more or less stringency in the asylum, as it was thought they would be conducive to the welfare of the inmates, though they were not altogether acceptable to them, and had at first the effect of reducing their numbers also. The lepers were divided into two classes, viz., those able to do work in cultivating the ground, &c., and those totally unable. To the latter a medium allowance of daily food was assigned. The other class was again divided into two, of those willing and those unwilling to work. To the workers a small increase of the medium standard of food was allowed daily, while those who were able, but unwilling, to work were reduced to an allowance below the medium. At the same time arrangements were made for all the inmates of the asylum to carry out a systematic application of the gargan oil, which was alleged to be a specific remedy for the disease. This involved a great deal of trouble and inconvenience to them all; and eventually it was found to be no specific whatever, and the application of it was made optional. In consequence of these measures, some left the asylum, and their report of the cause probably deterred others from entering it.

The causes mentioned above as operating to reduce the attendance in the bazaar girls' school and the night school for artisans reached their climax in 1876, when cholera visited the station and the province, and it became necessary to close the two schools for a time. But they were reopened after an interval, and have been continued with no other interruption than the usual one of holidays. It was during this trying period that the mission generally was at its lowest ebb. Such seasons are always painful while they last, but they undoubtedly have their uses, and, if rightly improved, issue in more pleasing results than might have appeared without them. And it is worthy of remark that an entirely new undertaking was commenced in January of this year, viz., the editing and publishing of an English-Hindee monthly paper, *The Aryan*, printed and pub-

lished at the Mirzapore press, with the valuable help of the co-editorship of Mr. Hewlett. While meeting a felt want in regard to our work in Almora and the province of Kumaon generally, which more than justified the part taken in the conduct of it by this mission, it has also met with unexpected success over a much wider field of mission work, and is circulated, to the extent of more than 1,000 copies monthly, over the immense tract of India in which the Hindee language is known. This experiment has at least shown what a promising opening there is now in these provinces for this particular kind of missionary effort; and the vigorous manner in which the press is being employed by the upholders and defenders of the systems opposed to the Gospel constitutes a loud call to the Church of Christ to put forth strenuous efforts to meet them full and effectually in the field of conflict which they have themselves chosen.

The circumstance outside the usual routine of mission work most worthy of notice in the record of the year 1877 was the visit of our native brother, Babu Rám Chundr Bose, to Almora, to deliver lectures on religious subjects in the large hall of the mission-school. These have been repeated in the two subsequent years, and have on each occasion been productive of effects highly conducive to our great object. It has seemed to be precisely the agency needed to meet the existing exigencies of our work—to bring to light the progress already made, and to give it increased impetus. As a stranger, though a fellow-countryman, naturally gifted and thoroughly educated, speaking fluently both vernacular and English, and a warm-hearted, consistent, and courteous Christian, he could not but excite the interest and command the respect of the native community. His journey to America has rendered a visit this year impossible, but it is hoped that on his return he may again be seen and heard among us. It is impossible to point out in this report all the important bearings of this novel mode of operation upon our work generally, or the great superiority of it to other modes, which have hitherto been considered by many as exclusively legitimate. Nor at this early stage of its development would it be wise to attempt this. Time, however, will undoubtedly show that, while the ordinary methods of education, conversation, house-to-house visiting, &c., &c., should be prosecuted with undiminished and increasing energy, and the press worked with all possible vigour, this method of occasional special lecturing on specified subjects at stated times, and with limited opportunity given for inquiry and discussion, is the method “preaching the Gospel to the Gentiles” best of all adapted to the circumstances and feelings of the people, and giving most promise of success.

The most prominent event to be noticed in the review of 1878 is the long-desired arrival of a colleague from England. Mr. Coley came to Almora in January, and, though he was necessarily occupied throughout the year chiefly in the study of the languages, he rendered valuable assistance to the work of the mission by taking chief charge of the Sunday-evening English service, and also rendering occasional assistance in the school and other matters. Among these was the commencement of a weekly meeting with the school teachers and former and elder pupils who understand English, for the purpose of conversation and discussion on prescribed subjects, and also of a mission-school lending library. Subsequently Mr. Coley has been gradually introduced into entire charge of the mission-school, as well as of the book-shop and all the accounts connected therewith, besides alternating weekly with myself the daily evening meeting for prayer in the vernacular, and occasionally undertaking the vernacular Sunday service also and the entire management of the Sunday-school. Another fact of some importance should be mentioned as marking this year, viz., a movement among the party of orthodox Hindoos to counteract the effects of mission and other teaching upon the prevailing opinions and practices of the rising generation. This has shown itself in the establishment of a Sanskrit school; and, although all rivalry and opposition to the mission-school are emphatically disavowed, there is good reason to believe that its great object is to avert further innovations on established ideas and customs which it is the avowed object of the mission-school to encourage and promote. This movement is, to say the least, an admission that, from whatever cause, important changes are taking place which the promoters of it feel it necessary to do all in their power to check.

The closing year of the period under review (1879) was more encouraging than any of its predecessors. The first incident of this character to be noticed was the baptism of one of the elder girls of the bazaar school. Unlike others, she had continued at the school beyond the time at which usually marriage arrangements are completed. The reason of this was her reluctance to contract marriage with a heathen. She had previously spoken to her teacher of her desire to receive baptism, but on account of her youth it was thought better to dissuade her from any overtact for the present. On hearing, however, that her friends were arranging to get her married without delay, she wrote to her teacher, and of her own accord made her escape to the mission-house. As no doubt was felt, from previous examination and converse with her, regarding the reality and sincerity of her faith, she was at once baptized; and all subsequent events have shown that this

was the right course to take. Shortly after this, two senior students of the mission-school, of excellent abilities and good family, expressed the desire to receive baptism. In their case the matter was somewhat complicated by the fact that they had in a measure been entrusted to the care of the mission by their uncle, Pundit Nain Singh, C.I.E., who was at the time absent from Almora. In spite of the urgent entreaty of the young men not to postpone the ceremony, it was thought necessary as a matter of good faith, to await the return of their uncle. This involved their exposure to rough treatment from their other relatives in Almora, which served to test their faith. They bore it, however, without flinching, and also a still more severe trial, when their uncle returned and used all possible means to get them into his power with a view to prevent their baptism. But all was of no avail; and on the 26th of June I had the pleasure of baptizing them both, in the presence of a large concourse of spectators, in the mission chapel. Their subsequent conduct has been entirely satisfactory.

On the occasion of the visit this year of our brother, R. Chundr, for lecture and discussions, the opportunity given, as on former occasions, to those who wished to speak in defence of their own religion was taken advantage of by two leading Brahmans to deliver lectures, one in defence of Hindooism, and the other an attack upon the divinity of our Lord. The latter produced a considerable impression at the time, and was subsequently published in a native vernacular periodical, and afterwards in a pamphlet form in Almora. This has given the opportunity long desired of considering at length the objections raised against the Gospel, and this, too, has been taken advantage of in the form of a comment upon the pundit's lecture, which has been prepared, and both lecture and comment have been printed in both Hindi and English, and circulated in portions to the subscribers to *The Arya Samaj* and since in a pamphlet form at the Mirzapore press. The discussion has attracted some attention in Almora, but it is hardly likely to lead to any further outward results. As far as can be ascertained, the friends of the pundit regret his having raised the discussion in this public manner, and have generally agreed that their wisest policy is to maintain an attitude of indifference as long as possible. Events, however, seem to be proving too strong for them, as appears from the unsettlement caused in all circles by the efforts of Keshub Chundr Sen and the Brahma Sumaj on the one hand, and of Pundit Dayanand Smuswati and his friends of the Arya Samaj on the other. The Brahma Sumaj works chiefly through the medium of the English language. But the Arya Samaj and Dayanand are using the

press very largely in the vernacular ; editing, publishing, and expounding the veds in the current Hindee language ; issuing a monthly magazine in Hindee and Urdu ; and inaugurating a reform of the Aryan religion by renouncing idolatry and caste, and claiming that all modern ideas of morality, religion, and science are implicitly contained in the veds. The movement is receiving enormous impetus and encouragement from the more intelligent and wealthy Hindoos ; and, in order to meet it effectually, it is necessary that some other methods, besides those now employed by missionaries, should be adopted, and worked with vigour and energy. It is very important to show plainly to all, in some permanent form, that the veds are not what they are represented to be, and that the new teaching of Dayanand has been stolen from Christianity and modern science. All these movements are telling upon the people in Almora, as well as elsewhere, and are, I earnestly hope and believe, the heralds of great impending changes which it is our imperative duty, as it will be our highest honour, to guide in the right direction. But this can only be done by efforts and sacrifices greatly in advance of those that are being made at present.

Another encouraging fact to be included in the record for the year under review was the wonderful providential supply unexpectedly furnished to meet the pressing needs of the Leper Asylum. The support and the progress of that institution have always been a bright feature in the history of the mission, and the spiritual results granted to the efforts put forth for the instruction of the inmates have largely exceeded any that could have been expected. During the years 1877-79, the number of inmates was increased by thirty-six, without reckoning those who filled places vacated by death or removal, and the present year has shown a further increase of fifteen. Concurrently with this large increase of numbers, there have been scarcity and high prices, and a diminution of most of the ordinary sources of revenue. It was in this emergency that the necessary funds were supplied from an entirely new, unexpected, and, until then, unknown source. "The Mission to Lepers in India," a society established in Ireland, having heard through their agent in India, Wellenley C. Bailey, Esq., of the Scotch Kirk Mission, of the existence and the necessities of the asylum, have made a most liberal grant of 200 rupees per month for the twelve months ending October 31st, 1880. As yet no definite arrangement has been announced by that society for any future supply. But He who led its supporters to send the needful help exactly at the right time will assuredly, as He has always hitherto done, furnish all the necessary means for carrying on His own work everywhere in the

world. Reference has already been made to the help furnished by the native residents of Almora during 1879 to meet the pressing needs of the asylum. This help was obtained through the medium of two leading natives of Almora, who have also become members of the Executive Committee for arranging advantageous rates in the purchase of grain, &c., for the inmates. It was one of these native gentlemen who gave the lecture in defence of Hindooism in the school hall, and is also the chief promoter and supporter of the Sanskrit school. Nevertheless, he joins with apparent heartiness with us in what he regards as a work of charity, and thus shows that opposite views on religious questions do not in his case, interfere with friendly co-operation in other things. And there are some Christian people who might learn this lesson with advantage.

The above statement has referred simply to those incidents which have occurred during the ten years under review in connection with the missionary work that has been carried on chiefly in Almora during that period. I have given no account of what has been done in Rani Khet by our own mission, or in other stations in the province by the American Methodist Episcopal Society. Nor have I expressed at any length my own opinions as to the general progress of the work and the advancement of the Kingdom of Christ in this province, or its probable prospects in the future. Lengthened experience of the frequently deceptive character of appearances, repeated disappointment of the most confident expectations, the inscrutable mysteries of native character, opinion, and society, induce the conviction that in forming judgments on these subjects nothing is of any real value but actually accomplished facts; and that there is no other solid ground for confidence than the unchangeableness of the Divine character and purposes, and the certainty of the Divine promises and word. Still it may interest the Directors to know that, so far as I am able to judge, the general progress of the work throughout the province during this period has been satisfactory. The methods of work adopted in the various missions of the two societies vary somewhat in their character. The stations occupied by our American brethren are generally more rural, and the population surrounding them is less sophisticated and more impressionable than that in Almora; and the Methodists generally are less particular in receiving applicants for baptism than other branches of the Church. For these reasons their visible progress appears to be more rapid and extensive than ours. In Almora especially, great discrimination and caution are required, both in regard to the methods employed to draw men to Christ, and to the reception of them into the church when they express a desire

for admission. It is wonderful to what an extent favourable dispositions may be expressed and advances made toward the final step, which are found, after all, to be inspired by nothing but a secret desire to attain some purely worldly advantage. This has been carried so far by some of the young men educated in our school, and now occupying responsible positions in Government service, that I have felt it my duty recently to speak to some of them with the greatest fidelity and plainness regarding the lamentable inconsistency between their verbal professions and their habitual practice. As I expected, the result has been that some of them have withdrawn to a greater distance than ever from us, and have indeed taken part with those who have been organising means to counteract our efforts. Though this is to be regretted, it is still far better than keeping up false appearances, and is the most likely method, if not, indeed, the only one, of bringing the truth, which they know full well, close home to their consciences. The thing now needed is the converting grace of God; and if this only were granted in abundance, large numbers would soon be gathered into the fold of Christ. May the whole Church constantly and earnestly pray for this glorious consummation!

**SCHEDULE OF STATISTICS OF THE ALMORA MISSION FOR TEN YEARS,
1870-1879.**

PARTICULARS.	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879
Christian agents—Male, foreign ...	1	1	1	1	1	1	1	1	2	2
ditto do. native ...	5	6	7	8	7	7	7	8	5	5
ditto Female, foreign ...	3	3	3	3	3	3	1	1	2	2
ditto do. native ...	3	2	2	2	2	3	2	3	4	7
Total of baptized natives...	121	127	132	139	118	115	108	132	131	140
Foreign and native communicants	48	47	46	63	55	60	53	52	50	65
Total inmates, Asylum ...	96	107	109	102	89	85	83	88	103	119
Of these—baptized ...	...	...	...	63	68	67	58	71	70	78
ditto communicants ...	...	...	...	...	32	31	30	29	26	32
Boys' School—total ...	206	205	312	305	278	266	268	237	268	274
Christian boys ...	4	4	4	5	7	7	6	12	12	12
ditto girls ...	14	15	15	15	18	16	18	14	17	21
ditto scholars ...	...	...	...	...	25	24	27	23	23	19
Sunday-School—boys ...	...	...	...	...	...	...	...	...	...	37
ditto girls, &c. ...	...	...	...	...	...	...	...	...	...	40
Beur' Chris' School ...	43	36	30	40	1	18	...	20	16	15
Boys' School—total ...	Rs 981	1006	1426	1303	1108	1008	936	955	861	904
Local subscriptions ...	Rs 6298	6527	5338	5156	5313	4941	3654	4708	2856	6472
Sales ...	Rs 7809	815	1270	480	1	3113	988	1646	1490	1604
Adult baptisms ...	27	19	...	15	2	15	...	17	...	21
Infant baptisms ...	5	3	5	6	7	2	...	8	...	2
Asylum School ...	...	...	55	30	20	20	27	25	18	16
Eastern Khasia ...	...	...	...	...	...	...	...	...	...	...
Pithua Boys' School ...	...	...	115	110	}	0	...	...	...	...
Changpaw Boys' School ...	...	...	75	70						
Changpaw Khaz ...	...	...	100	80						
Book sales ...	Rs 403	519	725	507	1	1068	519	544	419	653

* Transferred to the A. M. E. Mission.

II.—New Guinea.—The Kabati District.

IN the MISSIONARY CHRONICLE for April, 1880, a report was presented of a portion of country lying behind the southern coast-line of New Guinea. The opinion expressed by the Rev. JAMES CHALMERS, as the result of personal inquiry, that those high lands would form a healthy and promising sphere of missionary labour, has been confirmed by a visit subsequently paid by our brother, accompanied by the Rev. T. BESWICK and the native teacher PIRI, to a neighbouring district, at the repeated invitation of its people. KABATI is situated behind REDSCAR BAY. The villages of which the district is composed are twelve in number, and lie on the banks of the AROA river. NAARA, a smaller district, whose inhabitants are similar in race and dialect to those of Kabati, lies to the westward. On Saturday, the 31st of July, the missionary party left Port Moresby for Boera, intending to start on the Monday morning for Redscar Bay. When seated in the boat, and about to cross the reef outside Boera, intelligence arrived of an attack having been made on a Chinese junk AROMA, resulting in the murder of seven Chinamen. Our brethren had once resolved to change their plans, in order that they might proceed to the scene of the outrage and visit the teachers located in that neighbourhood, whom they were greatly relieved to find safe and well. Retracing their course, they reached Boera on the 10th of August, and commenced on the following morning the Redscar Bay trip.

"We spent that night," writes Mr. Chalmers, "at Manumanu, in the midst of mosquitoes and noisome smells. There are about three hundred inhabitants at Manumanu, all belonging to the Motu tribe, and, although the place is at the mouths of two large rivers and surrounded by extensive mangrove swamp, the people look strong and healthy, altogether superior to their neighbours at Boera and Port Moresby. The children are numerous; and blither, noisier children need not be wished. About forty years ago a great disturbance took place at Hanuabada (Port Moresby), and a large number migrated, some settling at Boliapata and the others here. Their houses are high and strong, and, being so near to timber, vastly superior to any of their neighbours. The women are great makers of earthenware. This is the first visit that has been paid to this place since the teachers left it in 1873. The chief, Naimi, wanted to know what he had done that he was so left out in the cold. Was he not the first to receive teachers? Was it not through him that the teachers became so well known along the coast? Had he killed any one of them? Shortly after they landed, and when some, fearing sickness, wished to kill the others, did he not interfere and save them? I replied, 'All is true, but your place is so surrounded with swamp that foreigners cannot live here, and during the short time they were here a number died.' He thinks he can meet that: 'Listen Tama, that was a year of great sickness; we were all sick, young and old; the foreigners came, and they too became sick; some died; but have they not died in other places?'"

too. This is not so bad a place as you think.' I hope he will soon have a teacher, one of his own tribe. The old chief accompanied us to Kabati, and during the days he spent with us this was his one complaint. He would often say: 'I am left uncovered, I who opened the door; others are happy.'"

Three rivers flow into Manumann Harbour; on its western side is Morabi, a fine planting country; and opposite are the Kekeni or Skittle rocks, respecting which the following legend was related by the chief as the boat was sailing by:—

"The Kekeni came down the river from far inland, and when at the mouth they halted and would go no farther, though often implored and hard pressed by the imprisoned fish who were anxious to get to sea. At last a number of big fish determined to open a passage and began eating at the foundation, but before they got through a great flood came down and swept the Kekeni away, carrying them out to where they now are."

Beyond these rocks is the opening into the River AROA, called Toutou. The river is large, and fresh water can be had some distance out. About a mile and a-half from its mouth is the village of Pinnu, upon which a savage attack was made in April last by a party of Gulf natives.

"About ten miles from the mouth, the Akevailui falls into the Aroa. Above the junction the Aroa shallows very much, but we had no difficulty in getting along. Near the mouth are extensive mangrove and sago-palm swamps; but a few miles up we passed, on both sides, some very fine country, and above the junction came to beautifully kept plantations on both banks, continuing so until we arrived at the villages. The district is known as Kabati, and comprises twelve villages with fine flat country about.

"We camped at Ukaukana with an old chief named Naimieru; but the largest village is Keveo, where the chief, Naimiarua, resides. This is their head chief; he has power over all the villages. He is a fine, kind-hearted, fatherly fellow. He has got a fine large council-house, strongly built and beautifully finished.

"The villages are swept every morning, and all the houses are kept in good order. From the large number of cocoa-nut and betel-nut trees about, the villages are cool and pleasant in the hottest day. The houses of the principal people have large covered verandahs in front, different from anything I have hitherto seen. I have visited a good many districts in this great island, but nowhere have I experienced so much kindness from natives as here.

"On going up the river the people crowded out to see the first boat and foreigners ever seen there, and on our landing Naimieru met us. He is about fifty-five years of age, a fine, intelligent-looking man, with an expression indicating that it would be better to have him as a friend than an enemy; as the latter he could be disagreeable; to us he was the former, and he treated us in a right friendly manner. He gave us his council-house to camp in, and permitted our cooking arrangements to be carried on close by his own, superintended by his wife, who, as we can testify, can make various savoury dishes, and one in particular, a pudding fit for any table. She is a clean, tidy body, with a terrible temper.

"The people brought us cooked food daily, and, although our party was large, we could not consume it all. We were entertained in the council-house to a

sumptuous repast, all sitting round the house in groups of six and eight, with dishes in the centre of each group, from which all partook. After dinner betelnuts were handed round with peppers and lime calabashes, and then all chewed and talked. My travelling bag astonished them much, and its contents were examined with great interest, they never having seen pins, needles, thread, scissors, &c. before; but the most astonishing thing was the small case explained by a Port Moresby native to those around as containing things that told roads, heights, and weather. I opened it and showed them my barometer, thermometer, and compass, and tried to explain to them their uses. 'Shut it, shut it, put it away, now put it away, we shall be all sick.' I put it away, assuring them it would cause no sickness."

Visitors from the NAARA district, who had been attracted by the presence of white men, were also hospitably entertained. Mr. Chalmer was compelled to decline the request of their chief that he would accompany him to his home; he hopes, however, ere long to pay him and his people a visit. The following details respecting the inhabitants of Kabati, towards whom the missionary feels a strong attraction, will be read with interest:—

"The men have their persons covered, and the women are very neatly dressed with petticoats made from the young leaf of the sago-palm, dyed red, yellow, brown, and black.

"The women do not shave the head, as is done along the coast, but allow the hair to grow long, tying it altogether on the top of the head. The young women dress very profusely with shells of various kinds, and the young men as profusely as the Gulf natives mentioned in my report of January last. Daughters of chiefs, when they are about twelve or thirteen years of age, are kept indoors for two or three years, never allowed, under any pretence, to descend from the house, and the house so shaded that the sun cannot shine on them. When the time arrives that one kept in is to be introduced into society a great feast is prepared, and all the young swells in the neighbourhood are invited. The food is brought up in front of the house, where, when the young lady descends, it is divided. When dinner ended dancing begins, and the prisoner of the last few years mixes with the crowd and selects her beau, presenting him with a betel nut. She is now, like other girls of the place, allowed to go about as she desires.

"How I wish we could place teachers here. I have got a very good piece of land for building purposes, and would begin at once if only I had a teacher."

Opportunities for preaching the Gospel were not infrequent, and, on Sundays, public services were held, at which the attendance was good. On the 19th of August the missionaries started on an inland journey, accompanied by the chief Naimiern as guide.

"We passed," they write, "through very fine level country, studded with plantations of bananas and yams, into a belt of thick low scrub, with swamp close to the hills. We camped at Kokoubadina, a place with a few tumble-down sheds used by natives when making sago. The place is entirely surrounded by swamp, with numerous sago palms. The next day we had a long tramp through this

scrub and long deep bogs. We crossed the Akevailui on a native suspension bridge made of cane, the same as the Dyak bridges of Borneo. The river is deep, and contains a large body of water : it rises in the Owen Stanley range and flows west, falling into the Aroa a few miles below Kabati. Some miles beyond the Akevailui we crossed the Maikona, which falls into the former. About six miles beyond the Maikona we crossed the Mabina, a small stream that also runs into the Akevailui. Before crossing, we saw on the opposite bank two girls, who, knowing our guide, remained, and helped to carry our goods down and up the steep banks. This was certainly a suspicious looking place for alligators, and I felt right glad when all were safely over. Lest we should frighten the people, the girls and one of our carriers went on ahead ; but, on entering the miserable tumble-down village of Revareva, we found all had gone on to another village some miles farther west.

"We crossed the Enona about two miles beyond Revareva. It runs swiftly over slippery shingle, is broad and tolerably deep. Again, through swamp into a splendid forest of very high trees on to higher ground, sixty feet above sea-level, at some miles, and then descended to cross the Varemeneana, a broad stream, apparently from the Yule Range, at the back of Hall Sound. All had a bathe and then a smoke, and away through forest and swamp to Iduna. Several of the men at Iduna had shell ornaments that I knew could not be got anywhere on this coast, and, on inquiring, found they came from the other side. This is the first time I have met trade from the other coast ; and, from information I have, I hope to have a walk there on a path not far from here."

On returning to the coast, our friends again passed through Kabati. Here a deputation of natives awaited them to seek their support against the Gulf people. Occasion was taken to explain the missionary's object as a messenger of peace, and a strong desire was evidently felt by the inhabitants for the settlement of a native teacher among them. A brief detention at Boera afforded to Mr. Chalmers the opportunity of obtaining from an Orokoloon the following details with reference to the legendary history of his native place :—

"The spirit Kanitu made two men and two women, who came out of the earth. The name of the elder brother was Lelevea, and the younger, Vovoa ; and from them have sprung all mankind. They believe in one spirit, who lives in spirit land on the mountains, and when he visits them he rests on the ridge of the temple. He is represented in the temple in wicker work ; there he is consulted, and there presents are made to him.

"Iko, a brave man, went to the land of spirits, and there saw the inhabitants engaged in feasting and dancing. There was a splendid temple, and he, wishing to rest, was told he might lie on the floor, the spirit meanwhile resting on the ridge pole. Iko returned and told what he had seen. Some time after he was murdered, and the murderers, returning to their village, saw him sitting on a large stone. They approached him, saying, 'We killed you ; how comes it that you are now alive ?' He said, 'I am not killed ; I am alive.' They got a cocoanut cup and went to where they had murdered him, got some of his blood, and returned to him, saying, 'Here is some of your blood ; what can you say ?' He replied, 'Enough ; I cannot live with you and you cannot live with me ; but you, too, will die and

leave that life, never to return to it again; you will come to me, to the land of plenty and joy, land of continual feasting and dancing, and the only worth calling life. Did you but know what this life is, you would ever be wise for it. That life you live is bad, and ends; this only is good, and never-ending.

"Once this earth was 'drowned,' only the tops of very high mountains. Lohero and his younger brother were angry with the people about them, and put a human bone into a small stream. Soon the great waters came forth, forming a sea, covering all the low land, forcing the people back to the mountains; increasing, the natives ascended until they had to take refuge on the tops of the very highest, and there they lived until the sea receded. Some returned to the low lands; the others, remaining on the ridges, built houses and formed plantations.

"I asked the old man if he thought his people would receive me kindly if I went to visit Orokolo. He put his finger in his mouth, threw his head round, and said, 'Receive you? yes, and with great rejoicing, and they will nurse you as their own child. Come, Tamate, take me home, and you will see the kind of reception you will get.'

III.—*Loyalty Islands—Memoir of a Native Chief*

BY THE REV. JOHN JONES, OF MARÉ.

OUR old chief, HNAISILINE is dead. He died June 17th, very happily, after a very severe and painful illness of eight weeks. I attended him the greater part of the time, endeavouring to do all I could for his restoration, and was witness not only to his great sufferings, but to his great patience under them, and to his firm and simple faith in Christ, his Saviour. He continually exhorted his people, as they came around his dying bed, to cleave to the Word of God, and to help in every way they could both their missionary and their native pastors.

Some papists from other districts came to see him. He told them to read the Bible, that they might be enlightened, and break away from their bondage, and throw off the iron fetters of falsehood. He said, "When I was in prison by the French Government for truth's sake, I prayed to God, in whom I trusted without a single doubt, that He would establish my innocence before the French authorities. Now they see it. My father was a heathen, but I thank God that I have found the true foundation. In the earlier stages of his illness, when asked if he thought he should recover, he said, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." Bula, the chief of Lifu, came to visit him. He called him and his son together, being two young men, and said, "Don't let the world deceive you, neither set your hearts upon wealth. Cleave to the Word of God: that alone can establish you in your chiefship." As he lay upon his bed, he was seen to be continually engaged in prayer. When he took his medicine or food, he offered prayer for God.

blessing upon it. I had been suddenly called from his bedside to attend a case of severe illness in Mrs. Jones's school. During my absence he was taken suddenly worse. He said to those around him, "I shall die at cockcrow. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. He will understand; he is a servant of God." He suffered great and incessant pain. He said, "You cannot conceive how much I suffer; but the Lord helps me to bear it." When prayer was being offered for him that he might recover, he said, "Why do you, the Lord's people, try to draw me back to earth? The Lord is drawing me up to Himself, and you are holding me back with your prayers, just like a rope drawn at both ends. Oh, let me go, that I may be at rest." He said to his son, "I am going to leave you to fill my place; the Lord Jesus has come to call me." During the whole of his illness he exhibited no signs whatever of delirium, but possessed the perfect use of his mental faculties to the last moment.

AS A CHRISTIAN.

He was very constant in his attendance on the means of grace. He exhorted the young to attend school, telling them how he would have been delighted to have enjoyed such opportunities when he was a boy. Before his death he commanded his son and heir to send his younger children all to the missionary to be educated. He continually exhorted his people also to subscribe liberally to the cause of God, and to be diligent in their attendance on the means of grace. Though he possessed all these admirable traits, it is right to say that he on certain occasions gave the missionary and pastors considerable anxiety, not in any way affecting his moral character, but in his believing that it was his duty to exercise authority in the church as well as out; and his firmness, almost amounting to obstinacy, made the case more difficult. He could not divest himself of the autocratic ideas of his early training; besides, he had often bad counsellors around him. He, however, entertained no such ideas on his death-bed. Before his illness, which commenced early in April, he had prepared all the subscriptions of his household to the London Missionary Society, to be ready for the forthcoming May meetings, both for himself, his wife, and each of his children. Those meetings were postponed till July on account of his sickness and death. The reading out of those subscriptions prepared while in health and given after his death created a deep impression upon the assembly. He was very zealous in the earlier days of the mission in carrying the Gospel to his heathen countrymen, and his life was frequently in great danger; some of his escapes from the Maré savages were marvellous; but he was a brave man.

AS A MAN AND A CHIEF.

Hnaisiline, son of Jewene, was chief of the west side of Maré, a death supposed to be about sixty-five years of age. He was a man of undaunted courage, of immense muscular strength, generous almost to a fault to his enemies, firm as a rock, very truthful, just to all, a friend to strangers (especially the white man), and very fond of children. Up to thirty years of age he was a savage and a cannibal, and knew no better. During that time he practised polygamy. One son only survives of the offspring of that period, who now succeeds him in the chieftainship. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his old father Jewene, but he helped them as he could. When his father died he publicly cast away his heathen practices and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. He married twice during his Christian career, and two sons and one daughter. The last wife survive him. During his father's rule many ships were taken, and their crews killed and eaten. Hnaisiline, as a young man, did his utmost to prevent those cruel deeds, and succeeded in saving the lives of some of the white men. When he became chief he was known everywhere as the friend of the white man, and of missionaries and teachers. Of late years he has been much in collision with the French Government. They forcibly took possession of this island. He did not resist it, but became a loyal subject of the French Government from the first. Through untruthful reports got up by the papist priests of the island he was regarded with great suspicion and cruelly treated by the French authorities, being both imprisoned and exiled unjustly by them at different times. This they must have done in ignorance of his true character. It was only necessary to know him to at once respect and honour him. The reproach which so long rested on his character is now removed. A proper inquiry having been made independent of the priests, and his memory is held in the greatest esteem both by the Governor of New Caledonia and all the French officials. During his illness a steamer was sent specially from New Caledonia by orders of the Governor, M. de la Roche, with a physician, to render assistance, but he was then beyond human aid. At his funeral the Resident and his interpreter followed as mourners. His coffin was covered with the French flag. Jewene, his son, reigns in his stead, and has willingly submitted to the French authority, as his father did before him.

IV.—Notes of the Month and Extracts.

1. DEPARTURES.

The Rev. F. WILKINSON, returning to India, embarked for COLOMBO, *en route* for TRAVANCORE, per steamer *Bancoora*, January 25th.

The Rev. JOHN HEWLETT, M.A., returning to India, embarked for BOMBAY, *en route* for BENARES, per steamer *India*, February 5th.

2. ARRIVAL IN ENGLAND.

Mr. WILLIAM POOL from MADAGASCAR, per French Packet, February 5th.

3. THE JOHN WILLIAMS.

The Rev. J. P. SUNDERLAND thus announces the return to SYDNEY of the missionary vessel on the completion of her twelfth series of voyages in the South Pacific:—"The *John Williams* arrived on Sunday, December 19th. She has accomplished the work marked out for her, and was only a day in advance of her time-table. The captain reports that he has had variable weather, having encountered some heavy gales. The ship is in good condition, with the exception of her copper, which will have to be replaced before she leaves for her next voyage."

4. SOUTH AFRICA—BECHUANALAND.

We extract the following from a letter addressed to the Directors by the Rev. JOHN MACKENZIE, under date KURUMAN, January 15th, 1881:—"I am writing after the breaking up of our New Year's gathering for special prayer—the largest, I am told, which has assembled at Kuruman for many years. People were present from more than one village on the distant Molopo River, as well as from the borders of the Kalahari desert, Morokweng, Konke, &c. And they not only came in large numbers, but few left until the week's meetings were over and the services of the second Sunday had also been enjoyed. I believe the people were cheered and strengthened by the succession of spiritual engagements, and have gone to their various homes thanking God for the past and resolving to trust to Him for the future. For my own part I have been much encouraged by the spirit shown by the people, as well as by the numbers who felt called to join in these special services."

V.—New Year's Sacramental Offering to Widows' Fund.

To 15th February, 1881.

LONDON.		Edmonton and Tottenham, for 1879	
W. C. Gellibrand, Esq.	7 0 0	Enfield, Christ Church	11 0 10
Aberley	8 4 8	Forest Gate	2 0 0
Barnsbury Ch.	3 3 4	Hare Court Ch.	18 1 1
Bealy Heath	3 11 2	Highbury Quadrant	5 5 0
Brixton	10 17 6	Holloway, Junction Road	3 12 4
East Ash	10 0 0	Islington, Union Ch.	42 6 6
G. Brown, Esq.	2 0 0	United Communion	8 8 10
Cambridge Heath	15 0 0	Kensington	25 0 0
Chelsea, Markham Square	6 0 0	England	10 0 0
Chesham, Crossbrook Street	3 4 4	Lewisham High Road	24 8 9
Clapton, Lower	10 10 0	Mile End New Town	6 0 0
Do., Upper	39 0 0	New College	12 14 6
Croydon—		Norwood, Lower	5 13 6
George Street	10 12 6	St. Mary Gray, The Temple	4 6 0
Belhurst Road	2 13 5	Stamford Hill	18 10 6
South	4 12 6	Stepney Meeting	5 0 0
West	4 14 8	Stratford	5 3 7
Leythorpe	4 0 0	Sutton	5 0 0
Basing	10 0 0	Thornton Heath	1 14 9

D. Betteridge, Esq.	1	0	0
Tollington Park, New Court Ch.	10	8	0
Totteridge	2	17	0
Trevor Ch.	6	6	0
Walford Road, Trinity Ch.	2	3	6
Walthamstow, Trinity Ch.	6	8	7
Westminster Ch.	10	0	0
Wimbledon	3	19	0
Winchmore Hill	4	11	0
Woolwich, Rectory Place	5	3	6

COUNTRY.

Alfreton	0	15	0
Alton	2	10	0
Annen	3	11	6
Ash-by-Sandwich	2	0	0
Ashby-de-la-Zouch	0	13	9
Ashford	2	7	7
Ashton-under-Lyne Auxiliary—			
Albion Ch.	21	3	2
Droyliden Ch.	2	3	0
Dukinfield, Crescent Ch.	1	1	0
Mossley Ch.	1	19	4
Atherstone	0	10	11
Baguley	0	13	4
Bassingbourn	2	2	30
Billericay	1	0	0
Birkenhead and Wirral Auxiliary—			
Oxton Road	3	17	6
Liscard	5	16	0
Rock Ferry	6	11	6
Birmingham, Small Heath Ch.	2	2	0
Booker	6	0	0
Boston, Red Lion Street	1	5	3
Bradford Auxiliary—			
College Ch.	5	0	0
Horion Lane	10	0	0
Salem Ch.	5	0	0
Ilkley	5	6	0
Rawdon, Benton Ch.	4	7	0
Saltaire	5	0	0
Udley	1	0	0
Wilsons	1	7	0
Bradford-on-Avon, Morgan's Hill Ch.	1	16	0
Brighton Auxiliary—			
Cliftonville Ch.	4	0	0
Lewes Road	1	14	3
Queen's Square	10	10	6
Brill	0	10	0
Bristol Auxiliary—			
Arley Ch.	5	6	6
Redland Park Ch.	11	6	7
Clevedon	5	10	0
Broom-grove	1	0	0
Bristol	0	10	0
Burgess Hill	2	16	10
Burnley Auxiliary—			
Salem Ch.	3	0	0
Nelson, Hope Ch.	1	4	11
Burslem	1	4	2
Bury, New Road	1	15	1
Bury St. Edmunds, Northgate street	2	0	0
Byfield	0	5	0
Caines and Goatsacre	4	19	2
Cambridge, Emmanuel Ch.	6	18	9
Cannington	0	14	0
Carlisle, Charlotte Street	2	2	0
Chelmsford, Baddow Road	1	11	6
London Road	9	0	0
Chesterfield	5	7	1
Coventry, Vicar Lane	3	10	0
Crewe	1	10	0
Creedall	1	0	1
Cuckfield	1	12	9
Darwen, Independent Meeting House	3	3	0
Deal	3	0	0
Derby, Victoria Street	8	10	0
Devonport, Princess Street	3	10	0
Do., Mrs Bourne	0	10	0
Dewsbury, Ebenezer Ch.	5	3	0
Douglas, Finch Hill Ch.	3	3	9
Dover, Russell Street	5	0	0
Dudley, King Street	2	2	0

Dundee Auxiliary—

Fannure Street	13	3	
Newport Cong. Ch.	3		
Edinburgh, Mrs. E. Baxter	10		
Falmouth	1		
Fareham	2		
Faringdon	1		
Farnworth, Market Street	5		
Folkestone	5		
Frome, Rook Lane	2		
Great Harwood	1		
Great Yarmouth	1		
Grimsby	3		
Guildford	7		
Hadleigh	5		
Halifax Auxiliary—			
Booth	2		
Sowerby Bridge	2		
Harrogate	4		
Harrold	2		
Hartlepool	3		
Hastings, Robertson Street	13		
Hatherlow	2		
Haverhill, Market Hill Ch.	0		
Hertford	2		
Highworth, Zion Ch.	1		
Holy Moor Side	0		
Hong Kong, Union Ch.	4		
Horbury, Westfield Ch.	1		
Huddersfield Auxiliary—			
Highfield Ch.	20		
Hillhouse Ch.	1		
Paddock	1		
Hull, Hope Street	1		
Wycliffe Ch.	10		
Ipwich, St. Clement's Ch.	1		
Tackett Street	5		
Kettering	2		
Knaresborough	2		
Lancaster, Catenary Ch.	16		
High Street	1		
Laver Breton	1		
Leamington, Holly Walk Ch.	1		
Leeds Auxiliary—			
Marshall Street	1		
Salem Ch.	3		
Heddingley Hill	6		
Beeston Hill	2		
Wortley, Bethel Ch.	0		
Newton, Cong. Ch.	2		
Leicester, per Rev. F. B. Meyer	1		
Lincoln, Newland Ch.	10		
Liverpool Auxiliary—			
Berkeley Street	3		
Brownlow Hill	0		
Crescent Ch.	2		
Edge Hill Ch.	20		
G. George Street	20		
Wavertree Ch.	12		
Ludlow, Old Street	1		
Luton, Union Ch.	1		
Lylington	3		
Manchester Auxiliary—			
Bowdon Cong. Ch.	34		
Levenshulme	1		
Knot Mill	10		
Eccles	10		
Chorlton Road	27		
Ridgmond	7		
Park Ch., Chesham	2		
Tipping Street	1		
Zion Ch.	3		
Manningtree	0		
Margate Cong. Ch.	4		
Market Harborough	5		
Masbrey	6		
Maulden and Amptill	0		
Melkham (part collection)	0		
Middlewich	2		
Milvorton	0		
Montrose	6		
New Brompton	1		
New Mills	1		
Newcastle-under-Lyme	2		

Newmarket	2	0	0	Stamford	2	16	0
Newport (Essex)	1	10	0	Stand	1	1	0
Newton Abbot	3	15	7	Stanstead (Essex)	1	5	9
Northwich	2	10	0	Stockport, Wydliffe Ch.	3	5	0
Oakhill	13	5	0	Stroud, Bedford Street	5	0	0
Oldham, Hope Ch.	5	5	0	Sudbury, Friars Street	2	6	0
Ongar	3	0	0	Sunderland, Bethel Ch.	3	18	0
Oxford, Cowley Road	1	0	0	Tadley	0	19	0
Pembury	1	5	6	Taignton, Zion Ch.	2	1	0
Pensance	2	10	0	The Quints	2	0	0
Portsea, King Street	1	6	0	Tintwistle	2	6	0
Poyls	2	2	0	Tiptree	0	18	0
Preston—				Trowbridge Tabernacle	10	0	0
Canon Street	5	10	3	Tunbridge Wells, Albion Road	1	1	0
Grimshaw Street	1	6	6	Wareham	2	0	0
Lancaster Road	4	11	9	Warminster	3	0	0
Reading, Broad Street	2	9	9	Warwick, Brook Street	1	14	0
Redhill	4	19	9	Emmote	0	5	0
Retford	1	6	0	Waterhead, Oldham	3	0	0
Rochdale, Bamford Ch.	2	15	0	Watford, Clarendon Road	3	0	0
Rochester, Vinet Ch.	3	0	0	Wellington (Somerset)	3	5	0
St. Helens	5	12	0	Wells (Worfolk)	0	10	6
Seadon	1	6	1	West Melton	0	15	9
Saxmundham	1	0	0	Wigan, Hope Ch.	3	7	6
Sevenshoaks	3	0	0	Wilmslow, Independent Ch.	5	2	9
Sheerness, Alma Road	2	0	0	Windsor	2	10	0
Sheffield—				Winbech	2	2	0
Cemetery Road	5	0	0	Wolverhampton, Snow Hill Ch.	2	2	0
Nether Ch.	10	7	0	Worthing	3	5	5
Shrewsbury—				Wrexham, Chester Street	3	0	0
Castlegate Ch.	1	0	0	Wyoombie, Grandon Street	2	2	0
Swan Hill Ch.	3	7	6	Wymondham	0	7	0
Sligo	1	1	9	Yardley Hastings	1	1	6
Southport, Upper Portland Street	5	0	0				

VI.—Contributions.

From 17th January to 15th February, 1881.

LONDON.			Kensington. Aux.			Bradford. Auxiliary		
S. Figgis, Esq.	100	0 0	Lewisham High Road	43	3 3	Bridport	5	13 2
G. F. White, Esq.	50	0 0	Poplar. Trinity Ch.	5	4 10	Bristol. Auxiliary	59	2 2
Miss M. Edmonds, for Mrs. Thomson, Noyce, for T. and B. Bible	3	0 0	Stamford Hill	45	13 8	Burslem. Auxiliary	7	16 3
E. M. Weston, Esq.	2	2 0	Streatham Hill. Rev. J. F. Gladstone, for Lantern	1	1 0	Burton-on-Trent. Aux.	12	11 4
A. Tibbey, Esq.	1	1 0	Sutton. Mrs. Bergin (3 yrs.)	1	0 0	Canterbury. Watling Street	14	5 6
T. Vivian, Esq.	1	1 0	Wandsworth Cong. Ch.	3	13 4	Cheshamford. Legacy of the late Miss Mary Johns	10	0 0
T. H. Gill, Esq.	1	1 0	Woodford—			Chippenhams. Auxiliary	11	19 8
Mr. A. King	1	0 0	Mrs. Dykes	25	0 0	Chester—		
Mr. J. Taskins	0	10 0	Miss Buxton	25	0 0	Auxiliary. R. S. Hudson, Esq.	200	0 0
Mr. G. Hardy	0	10 0	Young Men's Missionary Association at Messrs. J. & R. Morley's, Wood Street	8	0 0	Do., for Female Missions	50	0 0
Lady Helen Bennett	0	10 0				Clockhaston. Auxiliary	50	0 0
Miss Bennett, Canonbury, for Female Missions	0	5 0	COUNTRY.			Crookall	11	8 4
Askerly Ch.	5	13 8	Alnwick. Miss Smith, for Mary Alnwick, Bangalore	2	10 0	Derby. Miss Helen Challinor	10	0 0
Bachman Road	7	9 9	Alton	34	9 1	Douglas (Isle of Man)	29	10 8
Borough Road	5	3 0	Ashbourne. Slon Ch.	3	6 10	Exeter. A. Friend, for Female Missions	0	5 0
Burnt Ash. G. Brown, Esq.	2	0 0	Ashford	9	12 2	Esmouth. Ebenezer Ch.	1	5 4
Christ Church, Westminster Road	36	9 3	Ashton-under-Lyne. District Auxiliary	250	0 0	Foleshill. Auxiliary	5	11 0
Clayton Park	129	12 8	Atherstone	19	19 9	Gatley, nr. Chadda	3	13 0
Croydon, Selhurst Road	2	1 6	Barnsley—			Goiborne	6	17 11
" West. May Coll.	2	13 10	Mr. A. Paterson	0	2 6	Gomersal. Collected by Miss Burnley	5	16 4
Hare Court Ch.	27	1 9	Ladies of Regent Street Church, for Female Missions	9	5 0	Guildford. Auxiliary	30	1 6
Higgin, Aux.	23	16 6	Beaconsfield	6	6 2	Mrs. Lewis for Deficiency	1	1 0
Idsworth	5	0 0	Bideford	9	12 4	Halesworth	17	0 1
			Birmingham. Auxiliary	46	2 3			

<i>Harleston.</i> Young Men's Bible Class, Reydon House, for Central Africa	1 10 0	<i>Norbury Common</i>	8 14 11	<i>Wrentham</i>	5 10
<i>Harrogate.</i> W. A. (box)....	0 10 0	<i>Norwich.</i> Mr. Fryer	0 5 0	<i>Wycombe.</i> Crendon Street..	15 15
<i>Hastings.</i> Robertson Street	89 18 3	<i>Nottinghamshire.</i> Aux.....	100' 0 0	<i>Yardley Hastings</i>	2 14
<i>Haverhill—</i>		<i>Nuneaton</i>	2 1 9	WALES.	
Market Hill Ch.....	3 10 11	<i>Oldbury.</i> Cong. Ch.	4 7 0	<i>Hay</i>	2 13
Old Chapel	23 7 10	<i>Onestry.</i> Christchurch.....	7 11 2	<i>Llanelli.</i> Park Ch.	3 4
<i>High Barnet.</i> Mr. J. T. Beighton	5 0 0	<i>Oundle.</i> Sale of Work, for Native Teacher, Pareychaley	6 6 0	<i>Milford Haven.</i> Tabernacle	9 15
<i>High Easter</i>	0 8 9	<i>Portsmouth.</i> Dagaey of the late John Davenell, Esq., of Furbrook Park.....	200 0 0	<i>Pembroke—</i>	
<i>Hockliffe.</i> Auxiliary	7 0 0	<i>Rochdale.</i> Bamford Ch.....	17 19 4	Tabernacle	13 0
<i>Holy Mear Side</i>	12 1 0	<i>Rotherham and Doncaster.</i> Aux.....	128 11 2	Neyland Ch.	0 16
<i>Horbury.</i> Westfield Ch. ..	4 15 0	<i>Royston.</i> Kneaworth St... ..	7 0 2	<i>Swansea.</i> Miss Phillips	0 1
<i>Huddersfield.</i> District Aux.	110 8 2	<i>Saffron Walden.</i> Miss Starling's Bible Class, for Mrs. Emily's Girls' School, Pareychaley	1 10 0	SCOTLAND.	
<i>Ipswich—</i>		<i>Salisbury.</i> A Friend	0 10 0	<i>Aberdeen.</i>	
St. Clement's Ch.	11 7 0	<i>Scarborough.</i> South Cliff Ch.	12 5 5	For Rev. T. T. Matthews, for Madagascar.	
Tackett St. Young Ladies' Working Society, for Female Missions	15 0 0	<i>Sheerness.</i> Alma Road	7 0 0	John Knox Free Church..	3 4
<i>Jarrow-on-Tyne</i>	1 10 11	<i>Slough.</i> Aux	21 7 0	Do., a New Year's Gift ..	2 13
<i>Kentworth.</i> Mr. and Miss Webb	0 12 6	<i>Southborough.</i> A Friend ..	1 0 0	Non Accord Free U.P. Ch.	1 10
<i>Kettering.</i> Auxiliary	35 0 0	<i>Sowerby-by-Thirsk</i>	2 15 4	Do., a Gold Locket "from one who loves Christ and His missionaries."	
<i>Kimberworth</i>	4 17 3	<i>Tamworth.</i> Mrs. Dyer	1 0 0	Free East Ch. Cong. S.S..	1
<i>Kirby Moorside</i>	7 13 6	<i>Tiptree</i>	5' 0 0	<i>Dundee.</i> Auxiliary	100
<i>Lancashire.</i> West Aux.....	330 0 0	<i>Tisbury.</i> P. H. Gosse, Esq., F.R.S., for Central Africa ..	20 0 0	<i>Dumoon.</i> U.P. Ch.	3
<i>Leeds.</i> Auxiliary	50 3 6	<i>Tunbridge Wells—</i>		<i>Edinburgh—</i>	
<i>Liverpool.</i> Miss Kelly, per Mrs. Bradbury, for Female School, Berhampore	4 11 0	Aux.....	12 11 7	Auxiliary	123
<i>Lostwithiel</i>	2 8 11	<i>Albion Road</i>	9 16 4	Mrs. E. Baxter	100
<i>Lymington</i>	29 15 8	<i>Uttongaster.</i> Aux.....	16 19 3	Mrs. E. Edmond	1
<i>Manchester—</i>		<i>Vestnor.</i> Aux.....	50 0 0	<i>Elgin.</i> Collected by Miss Ann Gordon	7
Auxiliary	100 0 0	<i>Warminster.</i> Aux.....	40 2 0	<i>Glasgow.</i> W. J. G.	10
Correction.		<i>Weybridge.</i> Aux.....	22 10 3	<i>Montrose.</i> Auxiliary	114
Grosvenor St. Chapel, Thos. Hynes, Esq., for Deaconcy	100 0 0	<i>Wilmslow.</i> Independent Ch.	64 2 3	For Rev. E. A. Warham.	
Chorlton Rd. S.S. for Rev. J. Lees	25 0 0	<i>Wiltshire.</i>		Aberfeldy	2
For Rev. J. Tait Scott ..	8 0 0	Bradford-on-Avon	13 13 6	Beith	4
Broughton Park, for Ship ..	8 10	Broadchalk	1 11 0	Berwick-on-Tweed	1
(For Widows' Fund, see Special List.)		Codford	7 6 7	Bigger	6
<i>Market Drayton</i>	5 5 0	Lea, Malmesbury	1 4 0	Coldstream	0
<i>Market Harborough.</i> Aux.	35 3 1	Malmesbury	14 2 2	Dingwall	1
<i>Market Lavington</i>	3 3 9	Melksham	10 0 0	Douglas	0
<i>New Brompton</i>	8 16 0	Furton	1 1 6	Edinburgh	0
<i>Newcastle-on-Tyne—</i>		Ramsbury	4 2 6	Falkirk	3
Aux.....	4 16 0	Swindon	16 5 8	Hamilton	2
Legacy of the late Erington Ridley, Esq.	222 18 0	Tisbury	4 13 9	Heilsburg	29
<i>Newcastle-under-Lyme</i>	9 4 4	Trowbridge	10 0 0	Jedburgh	2
<i>Newport (Mon.)—</i>		Wootton Bassett	2 0 0	Maybole	3
Aux.....	38 17 2	<i>Winslow.</i> E. Parrett, Esq.	1 1 0	West Calder	4
For Female Missions	47 14 1	<i>Wollerton</i>	8 4 0	IRELAND.	
<i>Newtown-le-Willows.</i> Aux. ..	21 18 2			<i>Belfast.</i> Mrs. Hardy	2

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England and Post-office Orders made payable at the General Post Office.



Yours very truly
Alwardlaw Thompson

Engraved by J Cochran from a Photograph

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL, 1881.

Augustine of Canterbury.

AUGUSTINE himself is little more than a name and a shadow. He lives in his contemporaries, his historic associations, and his great deeds; but he himself eludes our view. When we ask when and where he was born, who were his parents, what sort of a face and form he had, and what was his name before it was hidden by his monastic cognomen, we feel ourselves to be in the region of mists that will not clear away. Information, and even dates, may be gleaned about him, interesting tales and traditions may be read concerning his life and doings, fascinating accounts are given of his missionary labours by Milman, Hook, Oakley (in the "Lives of the Saints"), Montalembert, and Stanley, to say nothing of general histories and dictionary articles; but a glance at the foot-notes of these writers will show a persistent reference to the one venerable name and authority of Bede. After we have read Bede, we still feel that Augustine lacks the flesh and blood, without which his portrait must be to modern eyes a dim outline. We confess to a lurking desire to see something more palpable than can be detected in this "Life" before making up our minds as to who and what Augustine was. Let us, however, be thankful for the fragments which we already possess.

Two dates at least seem certain. The landing of St. Augustine on the Isle of Thanet took place in 597, and his death on May 26th, 605. His life-work was compressed within eight short years.

Let us go back as far as we can into the previous history of this remarkable worker. He was a monk in St. Andrew's Monastery on

the Cœlian Hill in Rome before he received his commission to come to our island. So well have the ancient places and sites of Rome been preserved, that it is not difficult to stand to-day by St. Gregory's Church and gaze on the self-same scene as that which must often have greeted Augustine's eyes while a monk. He looked, day after day, on the most magnificent ruin of the world—then less a ruin than now—the great Coliseum. It was in face of that immense pile that he chanted his psalms, and read his books of devotion, and engaged in the varied round of duty imposed on him by the rules of the Benedictine order, of which he was a member.

The abbot of that monastery was a great man. Him we know Gregory has left letters which reveal the man. Over thirteen hundred years we still see his sunny smile, we hear his musical voice, we feel at home in his genial presence, and yet we are awed by the serious purposes which filled his heart. History calls him Gregory the Great. History is often capricious in awarding its medals; but it is noticeable that this epithet "Great" is given more than once to those who, as in the cases of Peter of Russia and Alfred of England, possessed what we usually call the virtue of humanity.

Humanity was one of Gregory's strong points. One evening, as he returned to his quiet retirement on the Cœlian Hill, Augustine may have noticed that his face was flushed with excitement and enthusiasm. Gregory was, it is said, a great hater of slavery. He had been to the Roman market-place that day—held, perhaps, in his favourite haunt, the Forum of Trajan—and had seen three Yorkshire lads exposed for sale. By what slender threads are the world's greatest events pulled forward on to the stage! That interview resulted in the propagation of Christianity in England. The details of the interview between these English youths and the abbot are too well known to need repetition. The play on the words, *Angle Deira*, and *Ella*, are characteristic of Gregory. He mingled humour with wisdom, and his love of the young, which led him to this conversation, was proverbial in Rome. This interview would doubtless be recounted among the monks on the Cœlian Hill, and if, as we may suppose, Augustine was amongst them then, he would obtain his first impressions of Gregory's purpose, and his first knowledge of the existence of the far-away island of Britain. Gregory's purpose might seem quickly born, but it had life-long tenacity about it. He obtained

leave from the pope to carry the Christian religion to our distant land, and had been three days on his journey, when the populace of Rome coerced the pope into commanding his return. He had been resting from the heat of the midday sun, and having a premonition that his journey would be interrupted, had given orders that the mules should be loaded again so that they might at least push on as far as they could, when a heated messenger from Rome arrived on the scene, and bade him return.*

This was doubtless a bitter disappointment to Gregory, but he was one of those few men who could carry out his own cherished purposes by means of those who did not share his enthusiasm. We have said that Augustine is somewhat of a shadow. There is one respect, however, in which he was sharply defined—as the instrument, namely, of Gregory. The abbot of St. Andrew's Monastery in due time became pope of Rome. The will of the man had but slumbered, and when he was elevated to supreme command, the enterprise of converting England became but a matter of ways and means. The door of opportunity again opened before Gregory, and this time he passed through by proxy.

Augustine was the man on whom his choice fell. He was his successor on the Cœlian Hill; he had a full knowledge of the earnest wishes of his spiritual master, and also of the circumstances which hitherto had thwarted his design. Augustine was more of an ecclesiastic than his master. Trained to obedience, he was ready to yield it in the proper quarter, and his eye did not wander far beyond the narrow limits of the authority and power of the Church. Gregory was a far-seeing, broad-minded man; his lot was cast in times when the political power of Rome was dropping toward its lowest point, and he therefore aimed at spreading its spiritual influence all the world over. He had ambition, not for himself, but for his church, and he saw in Augustine a fitting, because a persevering and a pliant ambassador.

While Augustine and his band are starting from Rome with the benediction of the pope, let us take a glance at the distant and barbarous land which is to be the scene of their future labours. The slow conquest of Britain by the Saxon invaders was now finished, and

* Dean Stanley's "Canterbury," quoting from Paul's "Life of Gregory," p. 10.

had yielded to another struggle. The conquerors were themselves divided, and competed together for the mastery of England. This necessary but painful progress towards English unity bore hardly upon some of the smaller kingdoms. This was notably the case with the dominion of Kent. Brave as the "men of Kent" have always been, they could not have withstood the pressure of the larger and more northern kingdoms so long as they did, unless their king had obtained external help. Ethelbert was wise enough to look beyond his own borders. He allied himself in marriage with the daughter of the king of Paris. Bertha, our first Christian queen, had been educated in a religious house, under the strict supervision of her mother. She was persuaded, however, to make her home in Kent, hoping, probably, to win Ethelbert from his heathen ways by her Christian influence. Those heathen ways have left their traces in the names which we give to our days; and thus Woden and Thor, the gods of our forefathers, are still embalmed in the English language.

The conquest of the British had been slow, but it was complete. Whatever elements of Christian truth they possessed, were driven out of England proper by these wild northern tribes. It was only the political necessity of the hour that led Ethelbert to ally himself with a Christian wife. While allowing her full liberty for the practice of the rites of her religion, he steadfastly maintained his own pagan position. She was accompanied to Kent by her Christian chaplain Luidhard; and on arriving at the royal city of Canterbury, the church of St. Martin's—once used, it is said, by the British, but afterwards turned to a heathen temple—was assigned to her use.

Here, then, in this little, but important corner of our land, there existed a promising field for the operations of the Christian missionaries. There was need of such a work, for gross darkness covered king and people. But what was more, there was also, through the influence of a Christian woman, an open door of opportunity. The rumours which reached Augustine and his companions about the wildness, the fierceness, and the cruelty of our forefathers were probably quite accurate in the main. They would, perhaps, under ordinary circumstances have had but a sorry reception if woman's softening influences had not been in their favour. Bede tells us that Augustine and his companions, "when they had gone some part of their way, were seized with a slothful fear, and began to think of returning home rather

than to proceed to a barbarous, fierce, and unbelieving nation, to whose very language they were strangers." They evidently did not realise that they had "a friend at court."

How far Augustine shared the fears of his companions we cannot tell, but we know that Gregory was not at all likely to listen to their pusillanimous entreaties. Though a man of great kindness, he was a stern disciplinarian. He who had refused the last dying offices to one of his own monks, for the crime of secreting a few gold pieces about his person in contravention of his vow of poverty, was not likely to allow these messengers of good tidings to return to Rome. There was much point and power in his letter to them—" *Let not the toil of the journey, nor the tongues of evil-speaking men deter you, but with all possible earnestness and fervour perform that which you have undertaken by God's direction.*" There was a ring of commanding authority about this brief letter which these men would not dare to disobey. They made their slow and reluctant way through France, spending many months on the journey, and gaining both information and courage as they neared our shores.

Almost as dear as Plymouth Rock to New England, ought to be to us the little bit of shore where these men landed, on what was then literally the Isle of Thanet. The landmarks and sea-line have, however, much altered in thirteen hundred years. It was somewhere at Pegwell Bay that these renowned missionaries first trod our land. Who were they? What did they bring? They were priests, preachers, monks, singers, and all of them missionaries. They had been imbued with the love of music by Gregory, and were ready, by means of their Gregorian chants, to sing the Gospel, which some of them could not preach, and which not one of them could proclaim in the English tongue. Their stock of books consisted, it is said, of eight MSS. given to them by the pope, which included a Bible, the gospels, and a commentary. They carried before them an image of our Lord painted on a board, and a silver cross.* With such slender accoutrements did these simple men come to conquer England for Christ and His Church. Unknown as most of them are, even by name, they must have possessed elements of moral power which are not far to seek. An Italian historian, Nardi, has truly said, that "Literature, science, agriculture—in a word, the entire civilisation of Europe, owe

* Bede, "Eccl. Hist.," p. 68. London, 1723.

to the Benedictine monks everlasting gratitude."* May we not add that religion owes much to this order? Protestant England may well draw a breath of surprise, when she is told that she owes much of her Christianity to a pope and a band of Benedictine monks. But she need not be ashamed; for it is difficult to conceive who could have been the propagators of the Gospel in the sixth century, if Gregory the Great had been but an idle dreamer or a narrow ecclesiastic.

The band of forty who landed in Pegwell Bay were inspired by the genius of Gregory, and impelled to an unwelcome task by an authority against which they had kicked in vain. They found the Isle of Thanet inhabited by about 600 families, which, allowing five to a family, would give a population of about 3,000 people. But they were not destined to work within these narrow limits. The king sought an interview with them, doubtless at the instance of his queen. His queen had not, however, purged him from idolatrous superstitions, for he stipulated that the conference should take place in the open air, being afraid that these strangers, if permitted to come within a building, might work on him by charms and magic. Here, of course, Augustine was the chief speaker. The explanation of his mission must have been somewhat tedious, for it had to be made through an interpreter; but it was effectual and satisfactory. The reply of the king was conservative and cautious, but, at the same time, it granted them that freedom of speech and action which was the very life-blood of their mission. "*We will not molest you, but rather give you favourable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you by preaching to gain as many as you can to your religion.*"† Modern missionaries would hardly expect or desire "sustenance" from a heathen king. It is not unlikely that Ethelbert expected a *quid pro quo*, in the shape of improved land and of schools for the young, when he spoke in these somewhat generous terms.

Whatever may have been the reason, these men were well lodged in the royal city of Canterbury, first at the Stable Gate, once an old heathen temple, until they were allowed to worship with the queen at St. Martin's Church. Here the sanctity of their lives, the bene-

* Nardi, "Elementi di Diritto Ecclesiastico," tom. ii., p. 3. Quoted in "Canterbury," by Robert C. Jenkins, M.A., p. 30.

† Bede, p. 68.

volence of their works, and the solemnities of their worship produced such an effect on the king's mind that he determined to accept the new faith. The baptism of Ethelbert on 2nd June, 597, was the turning-point of their mission.* The method of the first preachers of Christianity may be summed up in the words "Aim low." This had been reversed by the time Augustine began his work, and his motto evidently was "Aim high." The success of the latter method was more immediate and more visible, as we shall hereafter see, but it was not so lasting.

Liverpool.

S. PEARSON.

(To be concluded in our next.)

Bible Glimpses of the Life to Come.

III.

WE have shown already, in two former essays, that the soul, after death, is not an absolutely disembodied spirit. We cannot, in fact, conceive of an intellectual being, other than the Creator Himself, existing anywhere, or for a single instant, unconnected with a material form or corporeity of one kind or another. If we make the attempt, however strenuously, the result is simply to annihilate the thinking principle altogether. Out of relation to space and time, we cannot imagine either ourselves or any other finite intelligences to have any existence whatever. But to stand related to space and time, involves of necessity some kind of extended being: and extension is inseparably an attribute of matter. Therefore, if the soul lives on after death, it must still be in alliance with a material organism, however subtile and refined in texture we may suppose that to be. The Bible always speaks of angels and departed saints in a manner that accords with these observations. It never asks us to conceive of them as absolutely pure and bodiless spirits. If it speaks of angels, it is always as wearing a visible form, and being able to make themselves heard by mortal ears; and if deceased men re-appear in the narrative of Holy Writ, it is invariably under the same conditions, and with the same accompaniments. That there are spiritual bodies

* Stanley, "Memorials of Canterbury," p. 19.

as well as natural bodies, is distinctly affirmed by St. Paul in 1 Cor. xv. ; and when he compares the two together, it is not so much to contrast them as essentially different in nature, as it is to show the superiority of the one over the other in its quality and endowment. But both are veritable bodies : the one adapted to our present life, the other to the life that is to come. It is no objection to this view, that with our present organs and senses we are not able to perceive the forms of angels and departed saints—assuming them to be really often in our presence ; for we know that there not only may be, but actually are, material agencies around us on every hand which ordinarily elude detection. There is light, for example, which we can discern with the eye, but we can neither touch nor handle it. It is only to one of our senses that it makes its presence known. May there not, therefore, be substances which are even devoid of that quality ? If so, we have not a single sense left by which to appreciate them, and yet they may exist and energise on every side of us. Is not electricity a material agent ? and yet, though it exists both within ourselves and in all objects around us, we remain, as a rule, utterly unconscious of its presence. The same remark applies to magnetism, and might also, under some circumstances, apply to common air. In the higher regions of the atmosphere the air would be found so rarefied, if we could be transported thither, that we should be no more able to feel with our hands than to behold it with our eyes. In like manner the whole earth might be swept by the tail of a comet, and not a creature on its surface might be in the slightest degree sensible of the occurrence. It is expedient for us to remind ourselves of such facts as these, in order that we may cease to think of material bodies as being necessarily coarse, complex, and heavy. They may be of the simplest construction, imperishable, ethereal, superior to either the law of gravitation or the resistance of solidity, and exactly adapted to the wants and uses of an active, holy, intelligent, and immortal spirit. Such bodies, though wholly incognizable by us in our present state of existence, may, nevertheless, in themselves be able to pass freely and swiftly through all the regions of both earth and heaven. Their passage may not be hindered by either doors or walls ; and the saints who have passed into such incorruptible tenements may often see us when we see not them, and listen to our voices when we cannot hear theirs. If this be so, the state of happiness, freedom, and glory

which we commonly call heaven, may not only await the dying believer as soon as he breathes out his last breath, but it may also be a state in which he is not locally removed from the scenes amid which he had heretofore dwelt. He may remain somewhere or other in connection with the earth and its surroundings. That such departed spirits are, on special occasions, capable of manifesting themselves to mortal eyes, we have incontestable proof in the Word of God; and if they do not this habitually, or more frequently, the reason may be purely a moral and economic one, and not a physical and necessary one. The day will come when the Lord Jesus shall be revealed from heaven, with all His holy saints and angels with Him; but until that era dawns they are not permitted to show themselves, or hold intercourse with friends on earth. This is forbidden them, as the law of the kingdom which they now inherit; but the cause or ground of the restraint lies not in the circumstances of their state, but purely in the requirements and conditions of our probation upon earth, morally and religiously regarded. There are reasons why our Lord Himself is withdrawn from sight and sense; the same, or similar considerations demand that our departed and glorified friends should for the present also keep aloof, and hide themselves in the secrecy and the silence of the invisible heavenly places. But as Christ the Lord from His throne of glory may look down upon us, even so may those likewise who have gone to be with Him there.

Let us now examine certain representations or passages of Scripture which make these views as clear and certain as we might reasonably expect such revelations to be; and after that we may draw some inferences relating to their probable knowledge of things on earth, and their interest therein.

When we read in Gen. v. 24 that "Enoch was not, for God took him," we think only of his disappearance from amongst men, and not of his being transported far away. So, in 2 Kings ii. 11, 12, we read of Elijah going up "by a whirlwind into heaven," and Elisha "saw him no more"—and what is the idea conveyed to our minds? Surely not that he is carried away millions upon millions of miles, but simply that he scorns out of sight in the terrestrial welkin. 2 Kings vi. 16, 17 needs no comment: "And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the

Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha."

Compare Isaiah xiv. 9, etc., with Ezek. xxxii. 21, etc. Are not these something more than poetical creations? If so, they distinctly show that the dead are not far away. The same conviction is forced on the mind by the whole of the parable of Dives and Lazarus (Luke xvi. 19, etc., especially ver. 23, where we read of the rich man simply that when he died, "he lift up his eyes in Hades, being in torments," and that he at once saw Abraham and Lazarus).

Still more conclusive is 2 Cor. v. 1, etc., connected with ver. 18 of the preceding chapter. The things that are temporal, or which belong to this present life of ours, are contrasted with the things eternal, æonian, which belong to the next state of our existence. And what are these things? They are partly described as the entering upon a new life in a new body. This body is put off, as we put off clothing, and a new body is put on, as a man might invest himself in a new garment, or become the occupant of a new house. And that this transition is an immediate one appears from vers. 6-8, where we read that now, in this present body, we do not see Christ, but live (as we were) away from Him ; but as soon as we leave this body, we find ourselves at once with Him. That the apostle is not thinking of the great day of final resurrection is clear from a parallel expression in Phil. i. 21-24.

Heb. xii. 1, 2. I know no reason why this animated description should be resolved into a mere figure of speech, signifying no more than that we may call to remembrance the life and example of our illustrious predecessors in the race we are running. Why may it not teach us that the glorious dead are now actually surrounding our path and watching our progress with keen and sympathetic interest?

See also Rev. iv. and v.; also vi. 9-11, and xiv. 1-7. Here we see that when one is "in the spirit," the material veil may be rent asunder, and a door be "opened in heaven," and then at once both angels and saints are visible and audible as they stand before God and engage in acts of worship. When we read of Christ's appearing after His resurrection, whether before His ascension or subsequently, as to Saul going to Damascus, or John banished to Patmos, we do not think of Him as having come from some sidereally remote region, but

simply as making Himself visible in the same state or sphere which He is accustomed to occupy. It is in the same easy, simple, and (so to speak) natural way that a departed saint reveals himself to the apostle in Rev. xxii. 9, or, again, Moses and Elijah are found speaking with Jesus on the Mount of Transfiguration. Indeed, in this last scene, nothing is more striking than the perfectly natural manner in which the whole transaction is described. Jesus receives a visit from the celestial world without the least appearance of surprise or difficulty, and He converses with two of the departed as easily and tranquilly as He would talk with the three disciples themselves; and these, too, betray no other emotion at first than a sense of astonishment. In a little while, it would seem that they felt themselves almost at home, and wanted to take measures to detain Moses and Elijah in their company, as if they were old friends, for a season lost, but now found again. All that happened was, that the two prophets, who may not have travelled far, simply came out of invisibility into visibility. They might have been there without being seen; they might still remain, even when the apostles "saw no man, save Jesus only." And if so, it does not follow, that because we see not our deceased friends, they do not, or cannot see us. On the contrary, the inference from many scriptures appears irresistible that they *can* see us, if they choose; and they have also inherently the power to make themselves visible to our eyes, but are not ordinarily permitted to do so. They are moral reasons, rather than physical barriers, which keep them back from holding intercourse with us. It will only require the word of command to be given by their great King and ours, for them all to become manifest, so that every eye on earth shall see them, even as every eye shall see Him whose advent to judgment they shall attend. "When He who is our life shall appear, then shall we also appear with Him in glory." It is in a physical, as well as a moral sense, that we understand Rom. viii. 19. (Compare also 1 Thess. ii. 19, 20; and 2 Thess. i. 10, and 1 Thess. iv. 14-17.)

Do our friends, therefore, who have gone from us to glory, know what is happening on earth? And if so, how does this knowledge interest or affect them? If our reasoning so far has been correct, it will follow, that though neither omniscient nor omnipresent, they must, nevertheless, be in a position to see and know a great deal of what is transpiring here. But we must remember that they are con-

tent and happy, and very full of occupation in the sphere which they inhabit; and furthermore, that their interest in the ordinary things of this world must be exceedingly slight, even if they possess any at all. Their position, according to 1 Cor. xiii. 11, 12, resembles that of hotheaded adults when they reflect upon the childish things of their infancy. In fact, this comparison must fall very far short of the reality. The story of the Transfiguration guides us exactly to the kind of events which must arrest and interest the immortals. We are told what it was that Moses and Elijah conversed about when talking with Jesus. They might have been able, if they had thought fit, to have discussed other themes; but they did not choose to hear or speak of anything else but "the decease which He should accomplish at Jerusalem." To them alone, we may infer, interests the glorified saints, which relates to the work of Jesus, and stands connected with the salvation of souls, the extension of God's kingdom, and the gathering in of His redeemed into heaven. This transcendent theme fills their whole heart and vision, hence they are willingly ignorant of, or absolutely indifferent to, everything else which transpires amongst men.

This idea we may apply to the case of our own friends. No doubt they both can, and do, take knowledge of the things which are passing upon earth; but these things appear to them in a different light from that in which we behold them. That which appertains merely to our bodily state and social position may well fail to attract their attention; they will ask only about that which belongs to our spiritual or religious state, our possession of grace, our progress in holiness, our standing in the kingdom of the Saved. Nothing which they see in us can give them pain; for if they know us to be heirs of glory, they will well understand how God will redeem all our faults and save us from all our sins at last. And if otherwise—ah! it seems hard to say it, yet it must be true—their interest in us will cease to be what it was on earth. It is impossible for them to know any man "after the flesh," and if we continue in unbelief and impenitence, we must effectually cut ourselves off from their sympathy and affection, for they cannot continue to love those whom God rejects. It is certain that the impure partialities and carnal associations of earth must in heaven give way to the force of holy principle and Divine affection. I assume that they prophetically know what the "end of our conversation" on earth will be; and if so, they may

acquainted with our affairs, and yet remain wholly unmoved by many events which agitate us extremely. Whilst, on the other hand, if they see us earnestly and faithfully contending for glory, honour, and immortality, will not this spectacle heighten their happiness beyond description, stir up within their breasts all ardent yearning and love toward us, and possibly from time to time bring them very near to our side in actual presence, as well as affectionate sympathy? May they not even be allowed to officiate for our welfare among those assiduous servants of Christ, of whom we read that they are "sent forth to minister unto the heirs of salvation"? Ah! and if our eyes were opened, as were those of Elisha and his servant, we should doubtless see what they saw—the hills, the air, the whole hemisphere around us alive and glittering with the bright battalions of both saints and angels. Most literally are we encompassed by a great cloud of witnesses. Our eyes are holden, and they are restrained from showing themselves, but yet they are there; and when we read of a few angels, or of one or two of the departed saints now and then revealing themselves, we do not conclude that these are all that are round about us, but rather infer that they belong to "a general assembly," or an "innumerable company," who might similarly declare their presence if it were expedient for them to do so. In short, "heaven lies about us," not in "our infancy" alone, as Wordsworth says, but also in our youth, manhood, and old age, and many are the instances in which the departing Christian has evidently been permitted to see the sweet faces and hear the welcoming words of the shining ones that have come to convey his soul to bliss.

Oh! heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

Yes! heaven is near us: the mighty veil
Of mortality blinds the eye,
That we cannot see the angel bands
On the shore of eternity.

The eye that shuts in a dying hour
Will open the next in bliss;
The welcome will sound in the heavenly world
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends
To the arms of the loved and lost;

And those smiling faces will greet us there
Which on earth we have valued most.

Yet oft in the hours of holy thought,
To the thirsting soul is given
The power to pierce through the mist of sense
To the beauteous scenes of heaven.

Then seem very near its pearly gates,
And sweetly its harpings fall,
Till the soul is restless to soar away,
And longs for the angels' call.

I know, when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day.

T. G. HORTON.

A Summer Holiday in East Anglia.

(Concluded.)

SUPPOSING the tourist to be again at Holkham, he should walk to Burnham Thorpe (one of the "Seven Burnhams" of the district), just to realise that in the old rectory, now destroyed, Horatio Nelson was born, and that in the surrounding fields he took his boyish rambles. Having reached the railway-station, about a mile farther on, and travelled to Sedgford Station, he will find it a fine walk thence to Old Hunstanton by Ringstead and its downs. The downs are to the seashore at Hunstanton what Fairlight Glen is to Hastings and the Devil's Dyke to Brighton, though the excitement to be got up in them is perhaps of a milder type. At Old Hunstanton is the hall of the historic family of L'Estrange, and near it the restored church of Early Decorated English—one of the most beautiful parish churches in England—open from sunrise to sunset: here an hour may be profitably spent in inspection and thought. Thence let the pedestrian walk along the cliff to New Hunstanton by the sea-side, past the scanty ruins of St. Edmund's Chapel, where he will find abundant accommodation and, if it be one of the excursion days, crowds of "cheap trippers."

But we advise him speedily to push on to the village of Snettisham. He can do this by train as far as the village station, and thence on

foot. The scenery is picturesque; and when he reaches the church he will stand still and gaze with astonishment. Is this really the parish church for the village of less than a thousand people? What a massive tower and lofty spire, broken by gabled windows! the west front a miniature of the entrance to Peterborough Cathedral, and the window above superb, and within such grand piers and arches, and above them a deep clerestory! Passing the night in one of the village inns, the next day he must walk on through stretches of purple heather and fir plantations to Sandringham, the seat of H.R.H. the Prince of Wales. The farm and garden are open on certain days to visitors who have obtained tickets of admission; but it was enough for the writer to look at the beautiful "Norwich Gates"—consisting of iron wrought into forms of flowers and tendrils, appearing at a distance as of frail lacework, but found on close inspection to be solid and strong—and through them at the spacious but homely mansion, and thence proceed to the village church hard by. In the churchyard at the east end of the building is the grave of the infant prince who was born and died in 1871, and near it are graves of deceased members of the Prince's household. With me as I walked the remembrance was ever present of those days and nights when the entire kingdom, with the royal mother at its head, was moved as if it were one mighty heart, throbbing now in hope and now in dread, and always full of sympathy and prayer! A touching memorial of that time is seen in the beautiful churchyard, as the eye falls on the tombstone of the young groom who died of the same malady as that which had struck his master, and reads the words, "The one shall be taken, and the other left."

Passing on through Sandringham, I soon entered a country of which I had no thought when I left home, but respecting which a deep interest had been kindled in my mind by my local inquiries. I can certainly say that I was charmed, even to fascination, by what I saw and heard when I reached Castle Rising. As I left the heath and the firs, I soon looked on pleasing rural scenes, and on approaching the village came to groups of noble trees. By all means let the tourist spend the night with mine host of the "Black Horse," and hear from him the sad story of the death of the last possessor of the estate, who enjoyed it but for nine months or so, and died ere he had reached the prime of life, leaving as his heir a boy of some five or six summers.

Though bearing the name of Howard, the father was a stout Protestant, and also a deeply religious man, and a worthy successor of his worthy mother, who had been in possession for upwards of half a century. Mine host will tell also of all the improvements and kind influences belonging to her management, and how cottages for labourers, substantial, comfortable, and picturesque, have been built on the estate, and are let at about one shilling per week! Nor will he fail to talk of the very ancient times, when the tide came up to the then seaport town of Rising, and of the more recent days when it was a borough, and could boast of its mayor (who was at the assizes called before any other mayor in the county), its aldermen, its two members of Parliament, and its weekly market, and annual fair of four or five days. Nothing remains of all this grandeur but the silver mace and the corporation seal, having as its device a triple-towered castle.

An entire day should be given to walks about the hamlet, the first being to the village green, to see the cross, raised on steps, "restored" if it is true, but veritably of most ancient date; then, to the churchyard, through the handsome lych gate erected in memory of the Hon. Mrs. Howard; where, to the left, may be seen the rustic grave of her late deceased son. Turning round, the explorer will look, with wonder, on the western front of the village church. Here is one of the finest specimens of Norman architecture in England. The village church of Barfreton, in Kent, is sometimes called "the lion" of Norman village churches, and certainly it is deeply interesting, but not so much on account of its beauty as its antiquity and its grotesque sculpture; but here at Rising is a west front of exceeding beauty, deserving in itself of a journey from London. It is Norman, richly and profusely decorated, with the characteristic zigzag and dog-tooth ornamentation. The door is deeply recessed, above it is a window similarly recessed, and on each side of it there are intersecting Norman arcades showing very distinctly how the intersection *might* have supplied the original suggestion of the pointed English arch. The west entrance is closed only by a door of lace-like wire, and the whole of the interior is visible, consisting of a nave, central tower, and chancel terminating in the richly coloured eastern window. Special attention should be paid to the bold arch at the east end of the nave, and the triple pierce arcade above it, and also to the font, massive in size, bold in outline, with the grotesque heads in which the Norman builders delighted.

surrounded by niggled tracery. That font was found among the remains of a still more ancient church, which will be seen by the tourist on visiting the castle. The village church is distinguished also by its gabled tower, so uncommon in English churches, and giving to the whole a peculiar and even quaint appearance.

While examining the lych gate I accosted a passing villager, and from him first heard of the hospital for aged matrons at the east of the churchyard. The buildings were in dishabille, for by order of the Charity Commissioners they were being reconstructed, and I was told there was also hope, in consequence of new arrangements, that the bedeswomen would have their weekly allowance improved. Threading my way among the bricks and mortar, across the quadrangle, I made for what appeared to be the most important part of the cluster of dwellings, and there I found the "governess," and was by her conducted to the "chapel," where I saw a representation, in a coloured glass window, of the founder, Henry Howard, Earl of Northampton, of the times of James I. Afterwards I saw the common-room and one of the apartments, and discovered that I was in the midst of quaint memorials of the olden days. The twelve elderly ladies appear at church on all Sundays and holidays in the costume of James's reign—blue cloth dresses, with red cloaks and peaked black hats, and suspended from the neck medallion devices of the founder's arms—altogether looking, one could suppose, very like the full-length portrait of Old Mother Hubbard in the widely distributed advertisements of Davis's sewing machines. The "governess" is dressed more elaborately, and wears a coroneted hat, with a fringe of lace all round the edge of the expanded and curved brim. She reads the prayers at the morning and evening worship, and is directed in the functions of her sovereignty (for she is spoken of as "the Queen") by a manuscript volume of rules. The women must have lived six years in one of the three parishes of the Howard estate, and be "grave," "discreet," "religious," etc., etc. For each the complete livery is provided every seven years, and each almshouse is furnished with a table, a chair, and a bedstead, all of old oak, those of the "governess" being elaborately carved. Probably most people would vote the costume more amusing than picturesque, but all will join with the writer in heartily saying the old ladies, Peace be with them!

Retracing his steps to the "Black Horse," the tourist should now

cross the main road, and passing by some of the cottages already commended, begin the gentle ascent to the remains of the far-famed castle which gives name to the village. He will soon reach the broad and deep fosse (about eighty feet wide) which surrounds the castle, covered on both sides with tall brushwood, and from the depths of which rise several magnificent trees, whose tops do not reach the level of even the lower bank. Crossing a bridge beautifully dilapidated, he enters the enclosure, and though at first absorbed by the view of the massive ruined keep before him, his attention will soon revert to the enclosing mounds, which are of gigantic size, and must always have been formidable as means of defence. This is not the place for a description of the great Norman citadel, nor for a chronicle of its history. The visitor will be intelligently guided from point to point, and shown very particularly the rooms occupied by Isabella, the notorious queen of Edward II., who, notwithstanding all that may be urged in palliation of her crimes, on account of the misfortune of her marriage, must always be denounced as the false wife, the public foe, and the cruel murderer of her husband. The castle was her own, but she appears to have lived here under some restrictions, and in fact in the honest charge of no other personage than the knight who seized and delivered for execution the Earl of Mortimer. There are records which indicate visits by her to the shrine of "our Lady of Walsingham," and also of visits to the dowager queen from her ill-fated son Edward III., with his virtuous queen and their well-trained children. May we not hope, therefore, that the long years of her residence did not end without seeing her penitent and restored? It suffices to direct the attention of the visitor to the crumbling arch outside and within the ruined entrance, to the noble Norman doorway with its rich mouldings, in the "guard room" leading to the state apartments, now bricked up and used as a fireplace, and the bold arch which still spans the altar, with the broken columns and walls of the perfectly designed domestic chapel. On emerging from the castle he will walk to the north side, and look upon the cluster of half-buried walls he will there find guarded by a fence, for these are vestiges of the earliest days of Christianity in our land, the undoubted remains of an Anglo-Saxon church to which belonged the font now standing in the village church. Finally climbing to the summit of the earthen works, and looking landward, he will see green-clad undulations, a

seaward, plains of sandy marsh, and in the distance, the waters of the Northern Sea. The writer would repeat it, a day of scenes more pleasing, and associations more interesting, he never spent in any of his frequent wanderings at home or abroad.

The excursion ended with a day at King's Lynn. Nothing must be said here of the antiquarian glories, and especially those which belong to architecture, of this ancient town. St. Margaret's (with the celebrated "peacock" brass), St. Nicholas (with its numerous graves of Cruso and other local worthies), the tower of the Grey Friars, the South Gate, and the remains of the town walls, and above all the Chapel of the Red Mount in the Public Walks—it is enough to name them, and bid the reader see and judge of them for himself.

PEDOMETER.

The Dependence of Life upon Doctrine.

IN these days of cosmopolitan sympathy and travel, when studies are wide and points of contact are found between systems, faiths, and nations once thought to be wholly separated from each other, it ought not to surprise us that many persons should wish to see the common beliefs and virtues of mankind more emphatically recognised.

The discovery that good people are apt to resemble each other in character and conduct, even without previous communication, is no more than might have been expected. If we are greatly startled by the fact, it is because we have overlooked the common origin of mankind in God and the unalterable nature of His moral government of the universe.

But the importance of the discovery must not be exaggerated. Good people may no doubt be found in every land, and a few even among savage tribes. But it does not follow that all good people are equally good; that the basis of motive upon which their goodness rests is in all cases equally stable; that their moral judgments are equally enlightened, or that they enjoy prospects of moral progress equally assured. Their virtue may be, in a very large measure, the fruit of happy temperament; it may arise in part from exceptional mental constitution; it may be fostered by the traditions of a noble past—traditions

becoming fainter with every generation ; or it may be, if never voluntary and meritorious, only a solitary protest against abounding moral evil.

The important question is, not how moral excellence may arise here and there, like an island in the deep, but how it may be created on the great scale, and maintained in ordinary people throughout the ages. Exceptional and gigantic developments of human virtue are not enough. The problem is, how to change and sanctify ordinary men, possessed of no more than average chances—men who are as far from rivalling Socrates in moral elevation as they are from rivalling Shakespeare in intellect and imagination. And for these, for the mass of men, for each of us, the knowledge of God affords the only foundation of moral goodness strong enough to sustain us amid the vicissitudes of experience.

If good lives are to be produced in succession and in development, favourable conditions must be present ; and self-interest is neither the sum of these conditions, nor is it the chief one of them. Instinct is unreliable. Custom will not serve us. Temperament varies like the wind, and will no more issue in high morality without control, than the wind without control will issue in navigation. Reason, bringing light from the experienced results of moral action in the past, is an insufficient guide, and if she were, she is not armed with power, motive or authority by which to give effect to her own indications. Conscience may for years participate in the disorder of the judgments of the desires, and the will, or she may be schooled and managed until she abets the very sins which traverse her first decrees. Everything, in short, drives us to the conclusion, that goodness in man must be originated and sustained within him by the same Power which gives him existence. The Law of Right can only be given to him, in its perfection, from the same source from which his being is derived. The Power that creates, must also save and direct. The truth about duty, like the life which makes us living souls, is *in* God. As the latter becomes ours, we live ; as the former becomes ours by the effectual working of faith, we are saved. We must learn the truth “as the truth is in Jesus.”

Architectural secrets have perished with architects. Musical conceptions have been interwoven with individual genius in indissoluble identity. And as such forms and phases of truth

may stand in this relation to particular human minds, so *all* and the *highest* truth is God's secret and substance. He is Truth, as He is Love.

Such is the meaning of the Apostle's words in the argument of the Epistle to the Ephesians; not his whole meaning, but still his meaning. To go no further than one chapter. He entreats them to walk worthily, and to forbear one another in love. Why? Because, having one Lord, they are to have unity of spirit. The cultivation of character is, for them, the progressive manifestation of God in the soul and life. Character is a plant growing in God's vineyard, not set in the arid *parterre* of human culture. They are to have newness and pureness and goodness of life, because "there is one God and Father of all, who is above all, and through all, and in you all." The grace given to the Ephesian Christians is said to be given "according to the measure of the gift of Christ." The special gifts by which the recipients become severally apostles, prophets, evangelists, pastors, teachers, are gifts of God. Perfection, the state of the morally full-grown man, is called the stature of Jesus Christ. The state of children, in which men are carried about by every wind of doctrine, comes to an end only as our humanity becomes united to its Divine Head, and, sharing His spirit, builds itself up in love. In union with the Perfect One, and thus alone, do they become right or good. They are not to walk as other Gentiles walk, because they have not *so learned Christ*. Vain, unreasoning, ignorant, hard-hearted, impure, are words which convey strong reproach. But it is in words like these that St. Paul describes the moral state of men who do not know God in Christ, and who are living according to a law which they propose to themselves. The Christians of Ephesus were different, were what they were, because they had learned a different wisdom and received a higher law of life in their souls, from Christ. Being taught by Him, *as the truth is in Jesus*, they naturally put off the old man and put on the new man, "which, after God, is created in righteousness and holiness of the truth."

This is the position. The knowledge of God, and the knowledge of God as revealed in His Son, was for those Christians of early times the only sure source of a new moral life. And it is not less so for us in our day. Morality must rise out of religion before it can be of healthy and permanent growth. It must obey a law, it must imitate

an example, it must strengthen itself by service, it must be purified by love and adoration.

A doctrine of God, or theology; a doctrine of His Incarnation and Atonement, or Christianity,—so far from being an excrescence, a dry husk, a temporary scaffolding for the moral life, are the living root from which the moral life springs into form, draws sap and vigour, and flowers forth in appropriate graces and action.

There are those who would reduce Christianity to a faint flavour of benevolence, and this, while leaving Christ out of it. A new association or alliance is suggested—and not in one quarter alone—where should have self-sacrifice for its basis, and should apply the name of Christian to all its members, whether they are, or are not, believers in Christ.

Such a federation is a dream. Its basis could not become a foundation. Self-sacrifice or love does, we know, comprehend in its profound brevity all the commandments of God and all the inspirations of a pure heart. The doing of what is good may—since man is evil—be regarded as a putting away of *self*. But the abstract statement of this truth will no more redeem the world than an abstract statement of the conditions of prosperous agriculture will fill barns or feed hunger. To vary the comparison, the truth of self-sacrifice will no more carry itself out, than a rudder will turn itself and guide the ship without a hand.

Neither will the truth of self-sacrifice *discover* itself, or *develop* itself, or *complete* itself. It has to be discovered. Where? Man cannot discover it, in its perfection, within himself; for even in the act of seeking to discover it there, he is thwarted by the very evil which self-sacrifice is the defeat and the surrender. Man must receive the law in Christ—first, as a law which Christ has kept; and secondly, as a law which Christ offers to man, not singly and barely, but together with power to keep it.

Then why steal the name and nature of the law from Christ, afterwards offer it for public acceptance as a proprietary article of one's own—a moral pearl dredged from the deeps of human consciousness? I Christ has given to us the perfect law of life, as we imply by giving His Name to it, we cannot separate the law from Him. As Author and Finisher of our faith, we are bound to hold His Name in eternal reverence, and to seek communion with Him in order that

may better know and obey His law. We cannot found a community upon the truth which He taught, and then conspire together to suppress all homage to His person, all confession of faith in Himself. We, at least, prefer to find the truth of self-sacrifice where it first found us —“IN JESUS.”

We are told that a man may be a Christian and not know it, and that many such persons exist. This may be true. But when we are informed that the practice of self-denial is all that is needed in order to be a Christian, we doubt whether the persons in whose interests and for whose comfort this definition is framed will leap with joy at the concession. They are too honest of heart to claim the title of Christian on such terms, and too humble to think that the terms have been in any sufficient sense complied with. They will not borrow Christ's name for their practices while they know that they do not pray to Him or believe in Him as the source of their power to perform them.

It is easy enough to say, Life is more than Doctrine; the man is more than the creed. Our Lord said, “The life is more than the meat.” But considered in relation to the earth, the life is dependent on “the meat.” Life is more than doctrine only as fruit is more than seed, but fruit comes from the seed. I am told that if I practise self-denial I may then consider myself free from dogmatic theology. Why, it is this very theology which informs me of One who has alone perfectly observed and authoritatively commanded that very self-denial. I cannot write down this moral formula in any note-book and call it *mine*. It is Christ's, and when I have worked it out in body, soul, and spirit, it will be *Christ in me*!

I need the doctrine of Christ also, because of my own enmity and contrariety to this law of love, which law, some teachers say, is to enable us to do without Him! Self-sacrifice! My heart says, it is not in me. My reason says, it is not in me. Influenced by natural instinct or by social example alone, I avoid and dislike this law. It seems like a fetter, an abridgment of personal freedom, a needless severity of self-restraint, a foolish devotion to others. But in Jesus Christ I behold the law obeyed, in a personality so pure, gracious, and strong, that my mind is changed by the sight. The *law* of love becomes beautiful, when I see it embodied in His *life* of love. I confess, as I gaze upon Him, that what I thought was slavery, is freedom; what

I counted loss, is gain. The crucifixion of self, from which I shrink now seems to me only the resurrection of self which I know I need. The truth dawns upon me that I may profitably count all things but loss if only I may be found in Him, not having my own righteousness of the law, but that which is of God by faith. Christ's person has transfigured to a Divine beauty what seemed to be the sternest and most unpalatable truth. I begin by loving Him, and I end by loving it, for these two are One.

But we go further back than to the human career of Jesus. The same pen which writes the story of His benevolent ministries, tells us that Christ obeyed the law of self-sacrifice in a higher realm than that of earth, in ways more mystical than appear to the eyes of history. What is the marvellous argument by which one of the apostles, trained as a Jew, enforces the duty of leading an unselfish life? I read in the Epistle to the Philippians that I am to get rid of party-spirit and vain-glory; to esteem others better than myself; to look not on my own things, but also on the things of others. Why? Because this spirit is "the mind that was in Christ" and should also be in me. But how was this "mind of Christ" shown forth before the universe? St. Paul answers, "Who being in the form of God, thought it not robbery to be equal with God ('though not His being equal with God a thing to be held fast'), but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

"Herein is love." Here I stand, on an elevation far above human instinct, on the very watershed of the river of life! Here I see the law of love, which I am asked to rest upon as an abstraction, to be the law of God's eternal disposition and purpose. I see it leading my Saviour to empty Himself of His glory and fill Himself with our shame in order to atone for my sin and to rescue me from its doom.

So far, then, from this truth constituting Christianity, it is only Christianity that this truth appears in such dimensions, power, and majesty as can save the world. As this truth is in Jesus, it carries its own evidence, asserts its own authority, creates its own acceptance, makes men pass from death unto life. The Saviour gives divinity to it, and its embodiment in Him shows His divinity.

The gain to the law of love from its being given in Christ, and not in human speculation, is infinite. This law contracts our own uncertainty so long as we try to legislate concerning it, or to find its origin and sanctions in our own feelings. In us, it is partial, impoverished in motive, paralysed by contrary example, wrecked on the breakers of self-interest. In Him, it has the fulness of God. In Him, it is not a precept, but fact, fulfilment, history, suffering, life, death, "the light which lighteth every man that cometh into the world." Separate our duties to one another from our love to God, and they soon subside to the rank of mere opinions, sentiment, experiment. But as we see the truth in Jesus, we discern a reason and ground for the law. We perceive that the law actuates God, and that it must actuate us also, or we shall be rebellious and lost souls. We discover that the duty of "putting off the old man" is not a duty by itself, but that, in another aspect, it is the duty of putting on Jesus Christ.

Let us then come to Him who is the Truth, as well as the Life and the Way. We shall find not only the truth of love, but all truth in Him—mercy, righteousness, holiness, love. "The Word was made flesh and dwelt among us—and we beheld His glory, the glory as of the only begotten of the Father—full of grace and truth. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

J. HIRST HOLLOWELL.

*A Little Child's Monument.**

By the kindness of the author, we were allowed to publish, in advance, one of the most beautiful poems in this remarkable volume. Some of our readers will remember the exquisite grace and mystic beauty of the lines, "Lead me where the Lily blows." If they will read this volume they will find many others almost equal to it in lustre and sweetness, and we are persuaded that "A Little Child's Monument" will become almost as precious to them as Tennyson's "In Memoriam." The exclamation wrung from a suffering and bereaved heart—

* "A Little Child's Monument." By the Hon. Roden Noel. (C. Kegan Paul and Co.)

"O my own baby boy ! my child !
 Thou art the father of my soul !
 In thee the Lord, the undefiled,
 Came on earth to make me whole."

and the obvious fact that the direful stroke which broke down a earthly joy opened a door into the very heaven of the Lord Christ's own love, will induce numbers to welcome this tender, most pathetic series of poems, in which a father has transformed his own heart's blood and bitter agony into drops of liquid light to irradiate the very sides of the pit. The reader will find some wails of utter despair. The poet at times raves and curses in the darkness. So did many a patriarch, and prophet, and poet before him ; but he breaks out of the darkness, in poem after poem, which, like the steps of the ladder that Jacob saw in his vision, "slope through darkness up to God."

We can hardly convey an idea of the book better than by quoting at length "Only a Little Child," and a portion of the very fine poem on "Azrael" :—

ONLY A LITTLE CHILD.

A Voice.

Only a little child !
 Stone-cold upon a bed !
 Is it for him you wail so wild,
 As though the very world were dead ?
 Arise, arise !
 Threaten not the tranquil skies !

Do not all things die ?
 'Tis but a faded flower !
 Dear lives exhale perpetually
 With every fleeting hour.
 Rachel for ever weeps her little ones ;
 For ever Rispah mourneth her slain sons.
 Arise, arise !
 Threaten not the tranquil skies !

Only a little child !
 Long generations pass ;
 Behold them flash a moment wild
 With stormlight, a pale headlong mass
 Of foam, into unfathomable gloom !
 Worlds and shed leaves have all one doom.
 Arise, arise !
 Threaten not the tranquil skies !

Should Earth's tremendous Shade
 Spare only you and yours ?
 Who regardeth empires fade
 Untroubled, who impassive pours
 Human joy, a mere spilt water,
 Revels red with human slaughter !
 Arise, arise !
 Threaten not the tranquil skies !

Another Voice.

. . . Only a little child !
 He was the world to me.
 Pierced to the heart, insane, defiled,
 All holiest hope ! foul mockery,
 Childhood's innocent mirth and rest ;
 Man's brief life a brutal jest.
 There is no God ;
 Earth is love's sepulchral sod.

Another Voice.

Only a little child !
 Ah ! then, who brought him here
 Who made him loving, fair, and mild,
 And to your soul so dear ?
 His lowly spirit seemed divine,
 Burning in a heavenly shrine.
 Arise, arise !
 With pardon for the tranquil skies.

Only a little child
 Who sleeps upon God's heart
 Jesus blessed our undefiled,
 Whom no power avails to part
 From the life of Him who died
 And liveth, whatsoe'er betide !
 Whose are eyes
 Tranquiller than starlight skies.

Only a little child !
 For whom all things are :
 Spring and summer, winter wild,
 Sea and earth, and every star,
 Time, the void, pleasure and pain,
 Hell and heaven, loss and gain !
 Life and death are his, and he
 Rests in God's eternity.
 Arise, arise !
 Love is holy, true, and wise,
 Mirrored in the tranquil skies.

AZRAEL.

I was bending o'er my treasured infant,
O'er his infernal bed of pain ;
All my spirit cloven to its foundations,
Echoing his cries again,
They went crashing through my brain,
Till there came a hollow, hollow knocking
At my darling's lowly chamber door,
And my tortured heart sank fainting in me,
For I knew who stood before.
Then I beheld a dumb and dreadful Presence,
Shrouded in long rigid folds of grey,
Never daring to unveil its awful visage
Before the blessed day.
I, confronting, barred the lowly entrance ;
Yea, I flung my bleeding soul athwart.
I swore, "Thy touch shall ne'er pollute my holy one
Till thou tread upon my heart !
Swift-souled he is, and pure, and fair, and happy,
All his life yet pausing in the bud ;
He is mine eyes, the pulse of all my being,
Vital warmth and dancing blood !
I have looked along the flowery vistas
Of his lovely paradisaal spring ;
I have mused, and seen myself beholding
His innocence upon the wing,
Flying in the freshly-lilled alleys,
Blithely singing ever a sweet rhyme.
Wilt thou strike him dead before me ? Wilt thou leave me
In blind silence for all time ?
I shall look for long upon his opening beauty,
See the sail fill of his gallant youth,
Fair unsheathing of a generous keen spirit
Flashing eager for the Truth !
He shall defend us, and delight us old and weary,
His poor weeping mother there and me !
Will it melt thee pondering how long and dreary
Without him all our way will be ?
How we longed and prayed and waited for him !
And when, fairer than fond hope could claim,
He arrived among us, how our hearts leapt to him,
Blessing, loving, as he came."

Falling prone, I grovelling entreated,
"Dreadful Deity ! for once be kind !"
But, implacable, It icily swept o'er me
A mighty moaning wind ;
And I saw my baby in Its drear embraces,

Rigid, cold, and silent, smitten dead.
 Methought, before It fled,
 In place of Azrael, the awful angel,
 When a fold fell from the countenance,
 Methought I saw, O miracle ! the Saviour,
 With a world's love in His glance !
 I beheld divinely human eyes of Jesus,
 Unfathomable seas of sorrowing ;
 I saw, like flame, upon the riven forehead
 His martyr-crown of King !
 " Pardon, Lord," I cried, " Oh take my darling !"
 Looking in His face, methought He smiled,
 Ere they vanished, in the chamber kneeling
 I yielded Him my child.

We cannot resist the temptation to add a few more lines from an exquisite lyric entitled, " Music and the Child " :—

" When the little child was going,
 From his lips came softly flowing,
 Flowing dreamily the tune
 Of a hymn that asks a boon
 In childish accents of the Saviour,
 Who, by the love in his behaviour,
 Showed God cherishes a child ;
 And whensoever pain made him wild,
 His mother sang it ; then, released,
 The child himself sang on, nor ceased
 On earth till he commenced in heaven.
 For I think that fatal even,
 While upon death's wave he drifted,
 While the mist of life was lifted,
 On our earth-shore he heard his mother,
 And pure angels on the other ;

We and they hearing the low voice of him who travelled.
 Between us, darkling, a wee pilgrim who the mystery unravelled."

Many of these variations on one supreme theme are gorgeous in colouring, and highly and delicately wrought. There is poured into every sympathetic ear much of human story, and in the form, too, of high poetic grace. Mr. Noel has in several volumes, notably in his " Livingstone," and in his " Beatrice," revealed an extraordinary sense of the loveliness and mystery of nature, but he has never, as a poet, struck so high or clear a note as that which we detect in this volume.

H. R. R.

Rest from Sorrow; or, The Ministry of Suffering.

III.

THE generally accepted meaning of the term "suffering" may be misleading when applied to those who maintain a steadfast belief in the infinite goodness of God. In the Epistle to the Corinthians the Apostle Paul wrote, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." True, indeed, is it that "the ache of suffering is a part of its medicine." The human heart, however, is large enough for two diverse emotions. The child, whose fevered lips and heavy eyelids, is nestled in a fond mother's arms, pillowed on her loving bosom, finds an indescribable soothing comfort. He who was the "Man of Sorrows, and acquainted with grief," spoke of His own "joy," which He desired should make up for that of His disciples. After the enumeration of his unparalleled sufferings (2 Corinthians xi.), St. Paul says that such was "the abundance of the revelations" granted to him, as to make necessary a special form of trial to preserve him from being "exalted above measure." Even Goethe has this thought—

"He who ne'er eats his bread with sighs,
Or through the live-long night
Ne'er weeping on his pillow lies,
Knows not Divine delight."

Nothing is more to be guarded against than a hard-minded indifference as to the near presence of God with a suffering disciple. Must not that love which is infinite find pleasure in communicating itself? Must not the profound peace of the Divine nature tranquillize those who, in their troubles and fears, come into real relation with Him? Are we to conclude that He who lights up the sapphire with its brilliancy, gives to flowers their perfume, and to birds the music of their song, is held back, in the lonely place of prayer, from the hallowed interchanges of affection with the trusting spirit of the rational child? If the presence of a wise and sympathetic friend breathes consolation, must not the presence of "the Father of spirits of all flesh" inbreathe an unutterable quiet and clinging truth when we have come to learn the meaning and reality of that affinity? When there is the repose of confiding faith on the part of man, there will be the keeping of the heart in "perfect peace" on the part of God.

Dr. Grandpierre, of Paris, in some "Meditations dedicated to the Afflicted," tells, with a tender pathos, of the desolations that fell upon his home. A most beloved wife and some of his children were swept off by fever; sorrow "like a vast winding-sheet" shadowed his existence; it seemed as if "all earthly joys were lost to him." He declared, nevertheless, that God, by "His ineffable consolations, had swallowed up his griefs in the ocean of His boundless love, that at some moments he asked himself if that happiness he possessed in his trial was not greater than that which he possessed before. When all other happiness fails us," he adds, "that of belonging to Thee, O God, that of loving Thee, of doing Thy will, of devoting ourselves to Thy service, increases so much as completely to fill the capacity of the soul." It is so with other forms of trial. Two or three centuries ago, a pious bishop of Geneva was brought into great disrepute, but he absolutely refused to let any of his ministers or friends break the force of the charges which had been publicly made against him; for, he said, "I am not my own: I belong to the Lord Jesus Christ, and nothing will fall upon me that He does not permit. If it is His wish that I should live under this cloud, it is my wish. When it is His will that I should not live under it, then it will depart." Meanwhile, in entirely rolling his burden on the Lord, dealing only with Him, making Him "the habitation whereunto he did continually resort," he found a peace, swelling at times into rapture, in the drawing nigh of God unto his soul.

Through all the ages the facts of this experience of Divine support and consolation in the depths of sorrow are incontestable. It is when their faith has placed God at the head of all perplexities and events, and has hushed all fears of contingencies and results—then trusting ones, while outwardly suffering, have found in the centre of their soul an unbroken and supreme peace.

God is our true life, as the atmosphere is that of plants. When He has ceased to be the necessity of our souls, we have fallen into a condition that must ultimately end in utter desolation. The solitude into which alienation from the "life of God" will bring the spirit, must be one that will confound and overwhelm in terror. And can the pitying Father look unconcernedly upon this chronic evil of our race—estrangement from Himself? Is it not in Him we "live and move and have our being"? Can He unpityingly behold us receiving

every moment the perpetual stream of His mercies, and yet remain coldly indifferent to the immeasurable goodness that has overhung life? Must He not yearn for the return of His children to Himself? By the depths of our need, and by the infinite richness of His nature, must He not want us to come into fellowship with Himself? Must not that "first and greatest commandment," that we should love Him with "all our heart and mind and strength," have had in part its origin in the desire for the bliss of His creatures?

As you read the Bible you will note that there are two moral conditions into which the Divine Father would conduct our weary, tempted, and suffering race. The first is that initial blessedness set forth in the Old Testament as the end of the providential history of the descendants of Abraham,—that they might "SET THEIR HOPE IN GOD." The second is that completer blessedness, set forth in the latter part of St. John's Gospel, as UNION WITH GOD. Beautiful is the order and gradation! Transcendent is this method for the education unto saintliness of the sons of God! The multifold testimony of the first revelation is, that sinful and suffering men should look to God, wait for God, expect help and salvation only from God. The second, after the Divine Man has become our example, atonement, and fountain of grace, invites us, until the day of glorious recompense, to repose upon God in the oneness of peaceful submission, infinite trust, and restful love. Thus, through the centuries, God leads on the human race to the final consummation of His full glory, and man to full redemption.

And you who, in your sore-heartedness, have been led to read these lines, through the awakening of conscience, are acted upon by the things that you suffer. Guard against the thought that it is only through specifically religious institutions God teaches the human spirit. All the providences are His ministries of influence. Yours, it may be, have been observers has been beauty of natural character. But there has been no sense of God. The Divine Father would superadd, in your future history, that recognition of Himself which alone can preserve your nature from running into deterioration, and can guide you away from the pursuit of happiness merely, to a path on which you will find blessedness. A prosperous life, unattended by any real devotion or feeling, is the most dangerous ordeal through which a mortal can pass. It is like long-continued sunshine over summer landscapes: garden

and meadows cry out for the shades and rains to restore them to freshness and beauty. To Israel God said, "I spake unto thee in thy prosperity; but thou saidst, I will not hear" (Jeremiah xxii. 21). But *you* set apart from your fellows, weighed down by heart-wounds, now crave the comfort of the God of your life. To you, according to what is held to be the meaning of the passage, the Lord is saying, "I have refined thee, but *not as silver*." He has not—as men seek what is precious in silver ore—sought in you what was of intrinsic value, but has sought to show you your poverty in order that you may become rich; and in His grace He chooses you when you go to Him with the cry, "Look upon my affliction and my pain;" and, with this cry, acknowledge the guilt of that alienation in which you have been living. One of the best and most scholarly of writers tells us that when Jehovah said to the prophet, "Comfort ye, comfort ye My people; speak ye comfortably to Jerusalem," He added that her "guilt was accepted;" "fully and submissively she acknowledged it."* Penitent acknowledgment of the guilt of our estrangement is the beginning of all moral recovery and Divine consolation.

Acknowledge also the infinite mercy of those afflictive dispensations which are loosening your hold of the secular and the worldly, and are leading you to take hold of the invisible and spiritual. May it not be a superficial view which has taught you to regard "the terrible contrasts and inequalities of society" as offering one of the most perplexing problems of the mystery of Divine Providence? A mere truism, indeed, it is to say that the sufferings of the poor form one of the darkest chapters of human history. But might not faith in Providence be staggered as it witnesses the ease and prosperous circumstances of men? A heavenly watcher who had looked on the rich man of the Lord's parable, faring sumptuously *every day*, and clothed in his white, priceless linen, and in robes dazzling with the dye of imperial colours; and had watched Lazarus laid at the rich man's gate, full of sores, and desiring to be fed with crumbs, might have felt that herein was the mystery of Providence, that one man had so little to come between him and heaven, and so little to keep him from setting his hope in God, while the other had so much to hold him down in worldliness, and to prevent that "noble discontent"

* "Speaker's Commentary," s. v.

which can only be satisfied with God. Exceedingly suggestive are those words of Jesus when He represents Abraham as reminding the rich man that Lazarus had "*received his evil things*," and that therefore, after death, he was "comforted." The evil things had been the searching ways of purifying which the fallen human nature required. After this cleansing, the blessed angels bent over Lazarus, as he died, not counting their glorious plumage soiled in bearing his spirit from the dust to the festal banquet of heaven. On the other hand, riches, with their temptations to indulgence and ostentation, are apt to fold in self-importance, and steep in self-complacencies. High places often warp the conscience, make crooked policies an apparent necessity, and benumb the moral sense by questionable compliances. There is no man who will not be amazed at the last day that he has been saved, but who does not know what the Great Teacher said of the difficulty of the salvation of those who have riches.

If, then, with what are termed "good things," those that men call evil have come likewise, do not complain, but say: "Deep, O Lord, is the love that has led me into these shaded places of sorrow. Gracious is the wisdom that has drawn me into these deserts of solitude, that I may learn where the hidden wells of consolation are. No longer would I forget Thy overruling hand. Rebuked and humbled, I would not hide myself from the chastisement Thou hast seen it best for me to suffer. Teach me to submit to the blow, and to smite it upon myself in utter resignation to Thy will. Show me how the Saviour accepted the loss of all earth's riches and honours, and conform me to Him who, by His willing denial of all things beside Thee, passed where He is made glad for ever in the light of Thy countenance. Better for me to be stripped and impoverished, than to be left to cling to riches which were leaving my life without a recognition of Thyself, and were preparing a smooth and easy path for my spirit to pass as a beggared bankrupt into an eternal state."

"Source of my life's refreshing springs,
Whose presence in my heart sustains me,
Thy love appointed pleasant things,
Thy mercy orders all that pains me.

We need as much the cross we bear
As air we breathe—as light we see;
It draws us to Thy side in prayer,
It binds us to our strength in Thee."

Wordsworth in some elegiac verses has said, "A deep distress has humanised my soul." Is it too much to suppose that men and women, by their intended or unintended wrongs towards others, create or transmit, nineteen-twentieths of the sufferings of the race? Must not this, then, be a purpose of sorrow—to make us considerate? It is indeed true—and an awful truth it is—that the temper of some men is little improved under trial. "They never learn to see anything except in its relation to themselves. They keep growing drier, and smaller, and deader the longer they live—thinking less of other people, and more of themselves and their past experience, as they go on withering." On the other hand, the writer of these lines must bear testimony, after a wide observation in this and other lands, that under the discipline of suffering asperity has been taken away, an exquisite sensibility has come over a hitherto hard nature, and there has grown up a sweet-mindedness and gentleness very touching to witness. Sympathy, patience, benignity and interest in the welfare of our brother, are the flowers of a soil watered by tears. Men of a noble, albeit hard integrity, have been strangely softened by the sorrows they have endured.

"The good are better made by ill,
As odours crushed are sweeter still."

Thus men come to that self-forgetfulness in which true blessedness is found, and to that love to their neighbour which, with supreme love to Infinite Goodness, constitutes the perfection, rest, and glory of the creature. Oh, most worthy end of the chastisements of our God! Rarely can Divine love more truly disclose itself than by the working out in us of our highest capabilities, and preparing us by these afflictive methods for the eternal ages of glory. Who will not say, Lead me, O Father, into the school of trial, and help me to acquiesce in the inevitable sorrows of mortality, if out of this crucified self-life a true life of love to Thee and to man shall find its beginning? The issue will be a bliss inconceivable and everlasting. * * * * *

(*To be continued.*)

SOCIETY is nothing without love; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.—*Lord Bacon.*

The End of a Dream of Empire.

MR. GLADSTONE'S Cabinet has shown great courage and firmness persisting in the evacuation of Candahar. It is the final and decisive condemnation of the policy of annexation which Lord Lytton was sent out to India to conduct from the Asian side of our Empire, which Lord Beaconsfield pushed it forward from the European, and which there can now be no doubt was intended to bring the whole of Southern Asia, from the Chinese frontier to the seaboard of Australia, more or less directly under our sway. Lord Beaconsfield dreamed a dream of Empire as Premier of England, which rivals the most brilliant visions of his imagination when he gave loose to his romances; and if the unspeakable Turk had not by his horrible barbarity and lust so outraged the humanity and decency of Europe that a passion of fierce indignation was kindled which swept everything before it, and compelled the Tory Government to set its policy to a new key-note, while it fixed the eye of the country very closely on its schemes, the vision might have become a reality, and we might by this time have been saddled with the Protectorate of well-nigh half the world. It is well that we should understand clearly from what Mr. Gladstone and our parliamentary system have delivered us, before this vision fades as it is fast fading, from our sight.

There is no need to recur to the sad and shameful story of the invasion of Afghanistan, the flight and death of its ruler, whose blood lies at our door, and the utter disorganization of the country which we professed that we came to save. It is now abundantly clear that the quarrel with Shere Ali, and the conquest of Cabul, was but part of a larger scheme of conquest; and that the "scientific frontier" really meant the Hindoo Koosh and the western border of Beloochistan right down to the sea. Lord Lytton in 1879 prepared and sent home a minute for the information of his Government which contained the most flagitious proposals, and which made the security or the fancied security, of our Indian Empire the one consideration by which everything in Southern Asia was to stand or fall. The recent debates in Parliament directed public attention strongly to this minute; and the more that it is looked at the more iniquitous does it appear. Lord Lytton did himself very evil service by provoking debate on the Indian Administration. The papers which are now made pub-

though the whole of them probably have not come to light, lay bare the secret springs of much that was mysterious in Lord Beaconsfield's policy ; and cast a fatal blaze of light upon the secret dealings with the Porte, which have left a white elephant, in the shape of Cyprus, and a nominal Protectorate of Asia Minor, on our hands.

Lord Beaconsfield has always believed that England is an Asian rather than a European power, and that the true centre of our Empire is Delhi. His Administration came near to make it so. But for that inconvenient habit of Parliament to expect to know something of what is going on, and that more than inconvenient habit of Mr. Gladstone to take care that it shall know a great deal, we might have found ourselves irretrievably committed to obligations with regard to vast regions of Asia, compared with which our present engagements—enough in all conscience to task the strength and strain the resources of the strongest and richest of peoples—would be but child's-play. Cyprus we have got at one end of the scale, and Candahar at the other, as the mere wrecks of this great scheme of Empire which the Fates have shattered ; Candahar is quietly being evacuated and restored to its rightful owners ; and let us hope that Cyprus will follow it soon, under guarantees that it shall be decently ruled. The desperate struggle which the Tories made to induce the Government to keep Candahar now they have got it, has its explanation in the fact, that it is a bit of a great scheme which strongly fascinated the imagination of the Tory leaders, and they cannot bear to part with it, while they see a hope that if Candahar can be permanently attached to our Empire, it may necessitate the carrying out of the great scheme after all—for Lord Beaconsfield and the Tory leaders see plainly enough that our frontier can never stop at Candahar.

The minute itself informs the Home Government of what the Governor-General thought essential to the security of the Indian Empire ; and with that minute in its possession the Cabinet suffered him to go on with the Afghan war. That was but the first move of many moves which were to secure the desirable frontier ; and there can be little doubt we imagine that the Premier had the whole scheme in his mind's eye, if indeed he did not suggest it to Lord Lytton, when he made the celebrated remark about the scientific frontier which threw the British public off the scent, and set it debating furiously about the military value of the command of the northern

débouchés of the passes from India into Afghanistan, when the aim of the Governor-General was the Hindoo Koosh and a line round Afghanistan and Beloochistan to the Indian Sea. That, said Lord Lytton, was our true and only safe frontier, and it was there which it was hoped that, by a friendly arrangement with Russia, to divide Western Asia between the empires, we might win. We had not yet got to the bottom of this secret agreement with Russia. It is evident that communications passed between the two Governments which might easily have led to an understanding that the Protectorate of Western Asia north and south of the Oxus might with advantage be shared between the two empires, and that movements with that end in view might at once be set on foot. But it is said that there was some definite promise of Russia not to advance on Merv known to the Foreign Office officials. Sir Charles Dilke was questioned about it, and his answer gave the impression that he knows more about it than he felt himself at liberty to say. If that document exists, in part, and a very important part, of the plot; for a plot, or something very much like a plot, there must have been, unless Lord Lytton deliberately invented the statement made to Shere Ali, that Russia was ready to join England in the absorption of Afghanistan.

And this I believe sets in its true light Lord Beaconsfield's European policy. It was the aggrandisement of England after the fashion which he could understand or believe in. We must do Lord Beaconsfield justice, and recognise that he has a very high idea of the governing capacity of the English race, and of its imperial destiny, especially with regard to that Asia which he loves so well. The acquisition of Cyprus, and the quasi-Protectorate acquired from the Sultan's most fruitful dominions in Asia, were just the steps of a policy working from the European side. He saw that the break of the Empire was imminent, and he thought that a clever policy would make Great Britain the heir. Lord Lytton was to work for Afghanistan, Lord Beaconsfield from Europe; and who could tell that in the approaching catastrophe of Islam, England, pushing her influence at once from the East and from the West, might throw a spell over Persia, and so be the effective ruler of the Asiatic races from the seaboard of Asia Minor to the confines of China. And that is just what we are establishing and are destined to establish, but by quite other arts than those of which Lord Beaconsfield dreams.

will come to us in time by peaceful arts and industries, and not by military raids or diplomatic tricks.

And these are the Imperial schemes which the Turk by his unspeakable barbarities broke up and destroyed. There is a striking vision of Nemesis here. The Bulgarian horrors, which the Tories tried to ignore or to extenuate, really defeated their policy and saved England from grave humiliation and loss. When once the heart of England was roused as Mr. Gladstone roused it, the Ministry which could see nothing so very dreadful in those horrible atrocities, was doomed, and its policy with it; and now that Lord Beaconsfield's genius will no longer guide it—for there is little probability that he will ever be Premier again—the party is not likely to commit itself to such adventurous enterprises, as to undertake for England the Protectorate of half the civilised world.

The Gladstone Cabinet has rendered a noble service to the country and to humanity at large in resigning possession of Candahar. The temptation is strong to retain it. Englishmen have a natural longing to have the strong places of the earth in their hands. It is wonderful how many of them they hold. And Candahar is a very strong place, and the military caste, which has a strong influence on English society, is strong for its retention. But the Government persists in repeating that we have no right to hold it, and that the holding it would present in an altogether false light the policy by which our Indian Empire will henceforth be ruled. Our policy is peaceful development within our own safe borders, and friendly relations as far as may be possible with the peoples around. We wish them to feel that they may dwell by us "safely, and quiet from the fear of evil." The evacuation of Candahar will convey to them that assurance more powerfully than the most emphatic protestations. They will see that Great Britain can not only advance but retire of her own free will, and give up valuable territory which she has acquired, because she has no right to make her own security the only law of her action, and to treat the free peoples surrounding her as the mere pieces in her game of State. The Indian princes and people will learn that justice is not a mere word of the lip with us, but a sacred principle of action, to which we are ready to adhere to our own hurt; and if the Government has the same courage in the matter of the Boers, and enters into negotiations with them without waiting for a victory to soothe our

pride and enable us to dictate the terms of peace, it will mark a great step in advance in a Christian sense in the conduct of our Imperial affairs.

But in the matter of the evacuation of Candahar, the hurt has no real existence except in the eyes of greed or ambition ; the real interests of the nation, there can be no question, are served by its evacuation. Were Candahar the outpost of our Empire we should become at once directly interested in Central Asian affairs. Herat, Merv, would become in turn the outposts of Candahar ; and there would be no rest for us but in holding the frontier between the Persian and Russian empires at Asterabad. The possession of Candahar would render a predominating influence in Persia essential to our security. Candahar can be attacked in force from the side of Persia ; Delhi, Lahore, Peshawur, cannot. With India contented and prosperous we can smile at Central Asian intrigues behind our formidable barrier of mountains ; but if we undertake to garrison an outpost beyond them, we put it into the power of every adventurous trader in the unsettled regions into which Russia is seeking future impoverishment and distress, to trouble our peace. All these considerations the Government have justly appreciated, and no pressure or pleading has tempted them to swerve from the righteous course which they have laid down. Their policy is to make England stronger, richer, more happy, more hopeful ; and they know that this will send a new rush of life to the extremities of our Empire. They will work on the central spring, and nourish the heart, while taking wise care of the extremities ; but they are firmly resolved against any extension of borders which would involve a new strain on the central spring, the heart of England, whence all the governing faculty which we are constantly using in the world's service ultimately flows. We are near enough to breaking strain already ; a fresh pressure would have immediate and disastrous results. And if they want an eloquent justification of their policy they may find it in the flash of insight which his general for a moment lent to Lord Beaconsfield, and which he expressed in the following memorable words, with which for once we can heartily agree, " But, my Lords, the key of India is not Herat or Candahar. The key of India is London. The majesty and sovereignty, the spirit and vigour of your Parliament ; the inexhaustible resources, the ingenuity and determination of your people—these are the keys of India."

J. BALDWIN BROWN.

The Czar.

ANOTHER conspicuous name has been added to the roll of murdered monarchs. How long the list is! Every dynasty has its martyrs. Even the sovereigns whose thrones have been invested with religious reverence and Divine homage have fallen victims to malice, treachery, and ambition. Constitutional kings as well as Oriental despots, the chiefs of democratic republics and the heroes of progress and of liberty, have not been safe from the machinations of political rivalry or personal revenge. The sceptre has often been forced from the hands of English princes. Plantagenet, Tudor, and Stuart have been rolled in the dust; but the massacre of Alexander II. is more pathetic than that of his grandfather, more hideous than that of Henry of Navarre, less tolerable than that of Henry VI., of Lady Jane Grey, Louis XVI., or Charles I., less explicable than that of William the Silent or President Lincoln.

It seems that the passions and enmities of classes, the internecine hatred of race and religion, clash in the person of kings, and that high station makes a conspicuous battle-field for hostile mediocrities. Virtue, and even sweetness and tenderness of character, have been no preservatives. Often the star of the morning has fallen, and even the dove has moved unclean birds to pounce upon their prey.

Thus it often seems, by some irony of fate, that the prince who meant well, and aimed with pure desire at the benefit and safety of his people, is the victim of another's folly, and of his predecessors' sins. So now the emancipator of the serfs, the Russian prince who has had more sympathy with the people than any of his ancestors, has been peculiarly obnoxious to the untamed spirit which by his very clemency he had done so much to liberate. The miscreants who have succeeded, by their dense stupidity, fiendish cruelty, and pestilent and criminal lunacy, in destroying Alexander II., have written their own infamy on the page of history, and canonized the name and cause of the murdered Czar. It would seem, in their reckless folly, as if they had branded with their cursed deeds the nobler passions of patriotism and liberty which they have profaned by sharing. The Theebaus and Kalcallis of barbarism seem respectable and enlightened men by the side of these masked felons. The moral rottenness which has accompanied and defiled a desire for enlightenment, the

spirit of murder breathed by girls and students, blisters the fair face of liberty, and films the open eyes of science. This is the cruellest of all things, that half the world will, in consequence, loathe even light and liberty itself. Christians, however, ought to remember that the holiest cause on earth has been at times compromised with the earthly ambitions, cruelties, and corruptions of its professors; but God's truth itself could not be contaminated by the vices of Pope Alexander VI., nor by the horrors of the Spanish Inquisition, nor by any of the crimes perpetrated in its name. So virtue, science, enlightenment, and liberty will not be permanently defiled by the loathsome embrace of these pretenders. The wrath of man can itself be made to praise God, the remainder thereof He will restrain. The altars of freedom are now stained with innocent blood shed by her own priests; but the altars will outlive the stain. One solemn impression is forced upon us—we see what civilization will come to without God, what scientific appliances are, in the hand of utter and reckless selfishness. A prophetic burden seems rung out with the funeral knell of the Czar. Modern Europe will not be saved, with military organization, nitro-glycerine, and electric light. Constitutions and imperial policies, natural-selection and scientific frontiers, popular education, culture and æsthetics, blue china, and Great Exhibitions and Armstrong guns will not save England, Russia, France, or Germany from a return to barbarism. The fox has fattened on the Palatine, and grass has grown in the streets of London, Paris, and Moscow, but not for the last time, if the message of the Cross, which can alone save men from utter barbarism, be forgotten by the nations. There is a process of degradation, of evolution downwards, as well as development upwards, ever ready to take effect, when men wilfully blind themselves to the supernatural order of things, which abide while stars fall from heaven and the foundations of the earth tremble.

With bereaved and heart-broken families, such leagues above us, we feel a sorrowing sympathy; with true lovers of liberty we bitterly condole; to Christian workers we cry, "Awake! work and pray without ceasing, for the time is short."

H. R. R.

REPENTANCE is the key which unlocks the gate wherein sin keeps a man prisoner.—*Feltham.*

Literary Notices.

Self-Sacrifice. By the Rev. JOHN COOPER. Also by the same author, *The Province of Law in the Fall and Recovery of Man.* (London: Hodder and Stoughton.)

The object of the first of these works is to show that the spirit of self-sacrifice manifested by the Lord Jesus is designed to beget and nourish the same disposition in those who profess to be His disciples. The object of the second is "to place the leading facts in the religious experience of man in the order of law." Both works are calculated to stimulate thought, and will repay its exercise. It will soon be perceived that they must be read with discrimination. The dogmatic tone of the writer has led him, perhaps unconsciously, into several statements that are by no means unquestionable. The moral and spiritual power of the Atonement as a manifestation of perfect *righteousness* is but cursorily referred to, while it is especially dwelt upon as a manifestation of perfect *love*. The author seems to ignore the fact, that to obtain a full-orbed view of that stupendous event, we must have a like regard to both these aspects of it. If the readers will think for themselves, as the author evidently thinks for himself, his writings may prove helpful in their spiritual development.

Studies in Worship-Music. By J. SPENCER CURWEN. (London: J. Curwen and Sons.)

This is an interesting and instructive collection of papers upon the use of music in public worship. There are curious illustrations of changes in the ideas and styles of singing among different religious communities since the Reformation. Judicious suggestions are made about the proper use of the organ, the kind of tunes suited for congregational singing, and training in the practice of psalmody. These are followed by descriptions of the "Service of Song" in various London churches, with friendly criticisms upon their excellences and defects. The knowledge and experience of the writer give weight to his observations about the importance of making the singing thoroughly congregational, as an element of united worship, and of psalmody associations for the culture of powers, with a view to this result. Were the principles advocated in these "Studies" generally

carried out, the service of praise in all our congregations would more hearty, harmonious, devout, and impressive.

SECOND EDITIONS.

A Commentary on St. Paul's Epistle to the Romans. By Joseph Agar Beet. (Hodder and Stoughton.) We are glad to find that this intelligent and stimulating work is taking a high place in our modern exegetic literature. The peculiarity of the treatment consists in the theological deductions and generalisations which the author draws from the successive paragraphs. These are exhibited in a way which assists the reader to notify as he peruses the Epistle the additions which he ought to make step by step to his knowledge of Divine things. Mr. Beet develops much controversial ability in the maintenance of the doctrine of the universal provision, adaptation, and offer of the Gospel, and in refutation of the thesis of irresistible grace. He rejects the extreme inferences drawn by Augustin and by Calvin, but for the most part he is more in harmony with them than their opponents, alike in his estimate of the doctrines of grace, justification, and election. He is highly ingenious and suggestive in his exegesis of many very difficult passages.—*The Basis of Faith. A Critical Survey of the Grounds of Christian Theism.* The Congregational Lecture for 1877. By Eustace R. Conder, M.A. (Hodder and Stoughton.) We gave our readers a lengthened analysis of this admirable volume on its first publication. The author is, we think wise, in placing the remarkable metaphysical discussion on the "nature of knowledge" in an appendix. That lecture has not received the attention it deserves as a contribution to intellectual philosophy. It does, as Mr. Conder says, "touch the core of the question," and in a triumphant way vindicates for our "knowledge" of God as much validity as can be claimed for our "knowledge" of atoms, laws, and other minds. No better book than this can be placed in the hands of thoughtful men who are bewildered by the dogmatism of modern positivism. The style is lucid; the argument traverses much ground but occupies little space, and often settles debated questions in a few simple unanswerable sentences, which sting pretentious sciolism like a torpedo. The present form of the "Congregational Lecture" will put it within the reach of a large class of readers.—*The Life of Alexander Duff, D.D., LL.D.* By George Smith, C.I.E., LL.D.

Popular Edition. (Hodder and Stoughton.) We will not discuss the dispute between the author and publishers of this popular edition of a work of transcendent interest. The author accuses the publishers of hurrying forward the publication contrary to his express instructions. They retort that they are acting under the advice and direction of Dr. Duff's family. The dispute cannot be adjudicated by the Press without a knowledge of many facts of which we are in entire ignorance. We have given much space to our review of each volume of the Library Edition, and hail with satisfaction the possibility of a wide circulation of so magnificent a testimony to the power and success of Christian missions.—*The Humiliation of Christ, in its Physical, Ethical, and Official Aspects.* The Sixth Series of the Cunningham Lectures. Second Edition, Revised and Enlarged. By Alexander B. Bruce, D.D. (T. and T. Clark. 1881.) Dr. Bruce has added to the value of this noble theological treatise by introducing a new chapter of great literary interest, and one that completes his sketch of Christological theories from the decrees of Chalcedon to those of our own day. This new chapter deals with modern sceptical humanism, and sets forth the conceptions of Schleiermacher, Weizsäcker, Keim, Dr. Haweis, and others, under the general name of sentimental naturalists, in their treatment of the person of our Lord. By their philosophy and their desire to recommend the Gospel to modern schools of thought, they are all alike pledged to repudiate the supernatural or miraculous element in the life of the Lord; but they try to produce the effect of the supernatural by sentimentally exaggerating the natural, and exhibiting what is, in fact, a moral miracle of a very stupendous kind. The whole history of the doctrine of the person of our Lord reveals a continuous endeavour to solve, or at least to state in logical form, a problem of deep mystery. We know no accessible work where the patristic, Lutheran, Reformed, humanistic, and sentimental theories are so well analysed and compared as in this volume of Dr. Bruce's; the reading of it is a fine tonic, and will convince the most flippant despiser of doctrine that the theologian is here handling one of the grandest themes that ever occupied the human intellect. We greatly admire the honesty, industry, and clear thinking displayed in the discussion of these abstruse "kenotic" speculations, and in the devout and holy spirit which pervades it.

A Service of Suffering; or, Leaves from the Biography of Croad. (London: W. Mack.) Although more or less paralysed both hands and feet, and deprived of sight, hearing, and speech, Croad was full of spiritual peace and joy. The thoughts to which he has given expression in prose and verse show that fellowship with Christ can enable the spirit to rise superior to circumstances. The experiences thus briefly set forth may prove to many, a source of encouragement no less than of instruction.—*Memoir of William McKerrow, D.D., Manchester.* By his Son, James Muir McKerrow, B.A. (London: Hodder and Stoughton.) Dr. McKerrow, in fulfilling his pastoral duties, threw himself with energy into the advocacy of various social reforms. He was powerful as a speaker both on the platform and in the pulpit. During his long public life he greatly contributed to right thought and action in reference to Voluntaryism, the Repeal of the Corn Laws, Education, and Temperance. Aversion either to speak or write about his own spiritual experiences has prevented the son from saying much with regard to the inner life of his father; but this biography testifies the truth of his remark, "A noble Christian life is its own witness."—*The Religious Revolution of the Nineteenth Century.* Translated from the French of Edgar Quinet. (London: Trübner and Co.) This is an admirable plea against Romanism, as a system of falsehood and tyranny in things spiritual and temporal. Quinet believed that a religious revolution in France is essential for the preservation of the benefits arising from the political revolution. He called upon the Church to leave the Church of Rome, and not to allow it to employ the force of liberty for the destruction of liberty. This testimony against spiritual tyranny is a word in season for us.—*The Irish Congregational Year-Book for 1881.* (Belfast: W. W. Cleland.) The Irish Congregational Union has existed now for fifty years, and still continues with it the day of small things. Our brethren there have to encounter many difficulties; but whatever the hindrances to the success of Congregationalism, there appear to be great opportunities for enterprise in evangelistic work.—*The District Visitor's Companion.* By the Rev. W. Boyd Carpenter, M.A. (London: Elliot and Spence.) Good sense and Christian feeling characterise these counsels to Christian visitors.—*The Tabernacle of Israel.* By William B. Ewald. (Edinburgh: Oliphant, Anderson, and Ferrier.) This new

cheap edition of Mr. Brown's valuable work upon the structure, furniture, services, ministers, and symbolical meaning of the Jewish Tabernacle deserves an extensive circulation.

The late Rev. Josiah Miller, M.A.

THE rector of All Saints', Northampton, at the beginning of the present century, was the Rev. Edward Miller. His son was a surgeon, and his grandson was the Congregational minister at Putney, where was born, on April 8th, 1832, *his* youngest son, Josiah, the subject of this sketch.

Our late friend was a thoughtful and studious lad; and after receiving his school-training at Hammersmith, he was articled to a firm of engineering surveyors at Westminster. The seeds of religious instruction began early to germinate; and he was soon found in the Sunday-school, and engaged in various efforts of usefulness. The quiet steadiness that marked his Christian character was shown in such words as these in one of his letters about this time:—"I would rather do anything, or bear anything, than so to act as to bring dishonour upon Him who is more to me than life and all things."

It was soon manifest that his vocation was for the ministry of the Gospel; and in his eighteenth year he surrendered his prospects of worldly success, and was received as a student at Highbury College, whence he subsequently removed to New College. He was an industrious and very successful student. He matriculated in his nineteenth year, and was barely twenty-two when he took his degree of M.A. in logic and philosophy.

On leaving college he settled at Dorchester, where his patient and faithful labours were much esteemed, and where he succeeded in the erection of the handsome church which is his lasting memorial. In 1861 he removed to Long Sutton, Lincolnshire, and in the same year married the eldest daughter of the late Mr. H. M. Aldridge, of Poole. In 1868 he went to Newark; and while residing there published "Our Hymns and their Authors," and several tracts. This was his last pastorate, for in 1873 he was appointed secretary to the British Society for the Propagation of the Gospel among the Jews, a post for which his studies in Hebrew and German, and his acquaintance with

Talmudic literature, specially fitted him. Resolved to do nothing of his work by halves, he, in 1874, paid a visit of observation to all the stations of the society in France, Germany, Austria, Russia, and Turkey.

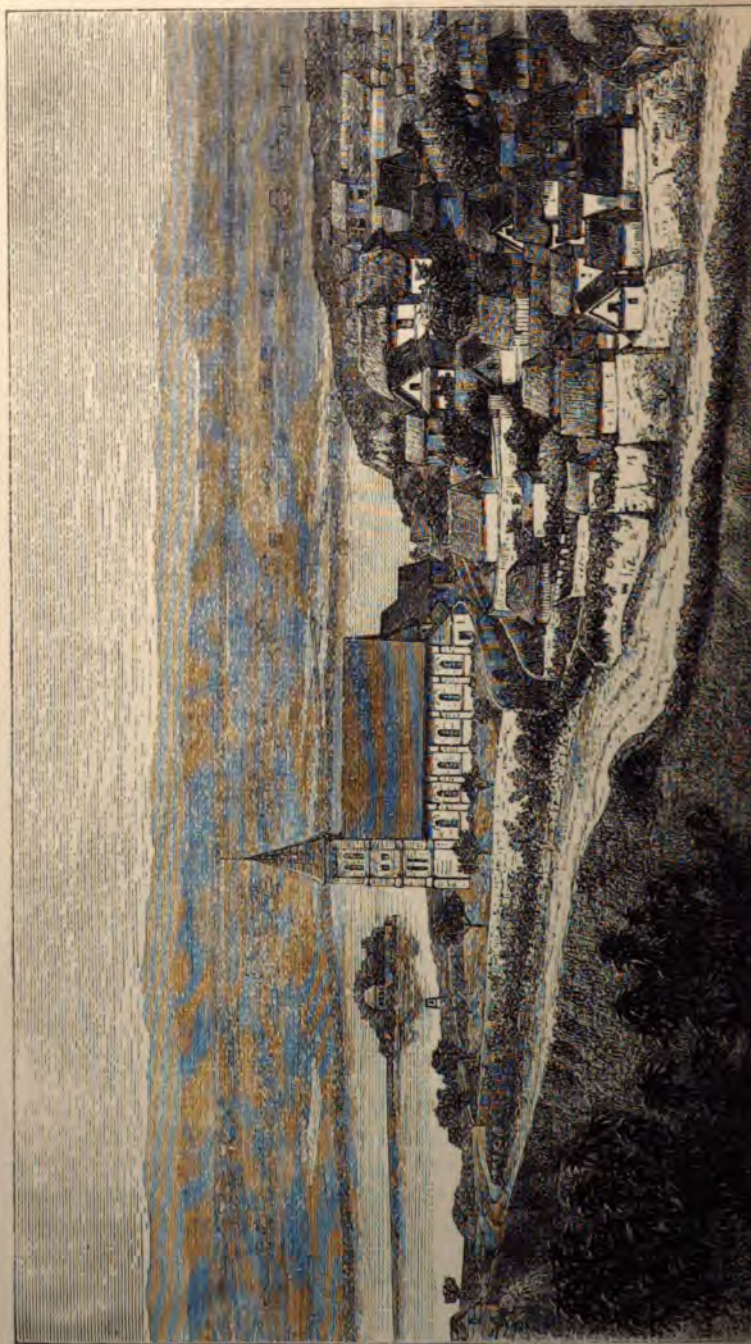
The crowning work of his life, and that in which he was most widely known, was the secretaryship of the London City Mission, which he accepted in 1876, succeeding the Rev. John Robinson, whose memory is still held in love and veneration in the mission. Here Mr. Miller found varied and ample scope for all his powers. As president and careful counsellor, a faithful and indefatigable labourer, and a suggester and promoter of valuable plans of effort, he commended himself to the committee whom he served; and in his special department, as instructor and superintendent of the large band of missionaries, he was greatly valued and loved. For them he laboured deeply, and showed sympathy and ready helpfulness; and they found that they could carry to him their difficulties and perplexities, and be sure of a kind reception and a brotherly response.

His fine and vigorous frame gave promise of many years of high usefulness; but a serious illness soon after his acceptance of his official position greatly weakened him, and in the early part of November, 1880, he was attacked by rheumatic gout. All seemed, however, to be going favourably until about a week before he departed; but a relapse then took place, and on December 21, 1880, almost suddenly, he resigned his labour, with his life, at an early age of forty-nine.

He was a man tender and true, calm and conscientious, diligent and zealous, beloved and honoured; as preacher, author, pastor, friend, bind, father, friend, adviser, ruler, he showed in life and action the influence of devout and constant communion with God. "He walked with God, and he was not, for God took him."

R. T. V.

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[APRIL, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Ambatonakanga :

THE MOTHER CHURCH OF MADAGASCAR.

BY THE REV. JAMES SIBREE, JUN.

THE scene represented in the accompanying engraving is one which is closely connected with the history of Christianity in Madagascar, as well as with the material progress of the country in civilisation.

Antanànarivo, the capital, is a remarkably picturesque city in its position and surroundings. Situated nearly in the centre of the island, it is in every respect the heart of Madagascar, and the source of influence and enlightenment to the most distant parts of the country. Coming from Tamatàve, on the eastern coast, eight or nine days' travelling over rugged hills and through dense forest brings us to the bare moory uplands and the clear air of the interior province of Imérina, four or five thousand feet above the sea-level.

Three or four hours more, and we come in sight of the city, still thirteen or fourteen miles distant, but forming a most conspicuous object in the landscape. It is about a mile and a half long from north to south, crowning the summit and sides of a long but narrow rocky ridge, which rises steeply to a height of from 400 to 500 feet. At the summit of the southern extremity of the hill, the Memorial Church of Ambòhipòtsy shows out prominently, its spire marking the spot where the proto-martyr of Madagascar, the heroic Ràsalàma, was speared in 1837. It is the St. Alban's of Malagasy Christianity. In the centre is the group of royal houses, with their towers and high-pitched roofs, and the spire of the Chapel-royal. Farther northwards is the great square palace of the Prime Minister, and from this point the ridge begins to slope down gently to the north. Farther on still is the London Missionary College and the Normal School, and on the most conspicuous part of the northern end of the city is the low tower and massive outline of the Memorial Church of

Fàravòhitra, built on the spot where four Malagasy nobles suffered by being burned alive in the persecution of 1849.

Few European capitals, except Edinburgh, have more element of grandeur in their situation than has this chief city of Madagascar whatever side it is approached. Mounting the northern end of the city by a narrow and rough winding path, we find ourselves in a few minutes at Fàravòhitra, amidst a colony of mission residences, and close to several public buildings, both of the Friends' and the London Society's Missions.

Looking before us to the west we have the scene depicted in the engraving, which must be described somewhat more minutely. We see that, while the main ridge on which Antanànarivo is built runs nearly north and south, a little to the north of the centre a long irregular spur or branch is thrown off, which curves round to the north-west and gradually slopes down to the plain. This portion of the capital, together with the valley between the two northern branches of the hill, is the most populous portion of the city, and in this neighbourhood three large congregations gathered together soon after the death of Queen Rànanavalo in 1861.

Immediately below us is the suburb of An-àla-kély ("At the Wood"). Here is the hospital and dispensary of the London Missionary Society, residence for the medical missionary, substantial buildings of brick, erected in 1864; and across the open space in front of these, and just under the great market-place, Zomà (Friday), we see the lofty tiled roof of the Analakély Church.

Beyond the Analakély valley, and about half-way down the north-western ridge, is the district of Ambatonakanga, with the Memorial Church, which forms the central and most prominent object in the picture. Antanànakanga ("At the Stone of the Guinea-fowl") is one of the most commanding and important positions in the capital. Although the location of the four memorial church sites, it is yet about two hundred feet above the rice-plain, and is situated in the midst of a dense population. The church is erected on a fine spacious platform, at the point where the four chief roads in Madagascar cross each other, the roads from north to south and from east to west. From this fact the place is quite as frequently termed Antsampanimahazo, which might be freely translated, "You go in any direction." At the corner where the roads cross, the platform is only a few feet above them; but they rapidly sink to the level of the plain, and especially to the north, so that on the latter a massive retaining wall of huge blocks of basalt rock had to be built up to secure the soil.

As already mentioned at the commencement of this paper, this spot has been very closely connected with the history of Christianity in Madagascar almost from its first proclamation in the capital. Although religious services had been previously held in another part of Antananarivo, the first building erected specially for Christian worship was built at Ambatonakanga, in the year 1831; and, as both here and at Ambodin' Andohalo (higher up in the city*) a Congregational church was formed in the same year, Ambatonakanga may fairly be called the Mother Church of Madagascar, especially as the other site was not again occupied by a Christian congregation after the breaking up of the mission in 1835.

Before the mission chapel was built in 1831, the Ambatonakanga site had undergone some strange transformations, and has done so again and again since that time. From an ancient period the place was partly occupied by a grave of one of the old Vazimba, the aboriginal inhabitants of Imérina; and large granite boulders covered the northern part of the spot on which the Memorial Church now stands.

Upon the arrival of Mr. James Cameron in 1826, as mission builder and carpenter, the ground was assigned to him by the Government for the erection of his workshops and dwelling-house; and here, in the latter part of that year, the printing press was set up, and the first pages ever printed in Madagascar—twenty-three verses of the first chapter of Genesis—were worked off, Mr. Jones, Mr. Griffiths, Mr. Cameron, and some of the ladies also, being the printers. Mr. Cameron relates that owing to their anxiety to put enough ink on the types, although most of the first page printed could be read, "it was a very perfect blur."

After some time the press was removed to Imarivolànitra, where the present printing establishment has been at work since 1862; and a year or two afterwards the whole premises at Ambatonakanga were, unfortunately, burnt to the ground. The workshops were then re-built at Analakély, and the site was offered to the London Missionary Society for the erection of a chapel and school-room; and in 1831 the Rev. David Johns and Mr. Cameron began the erection of a modest, neat structure to serve both purposes (see woodcut from Ellis's "History of Madagascar," vol. ii., p. 442). Before long other buildings were added, and the printing press brought here a second time; and here many editions of the gospels and the other portions of the Malagasy Bible were printed, until the whole was

* At this place Mr. Griffiths commenced a school in 1821, and the building was also used for religious services, chiefly for the scholars, on the Lord's-day. In 1862 the site was again transferred to us, and the Normal and Training School erected there.



ORIGINAL CHAPEL AT AMBATONAKANGA.

first missionaries.

The new building was situated in a thickly populated neighbourhood, and, although at first the congregations were small, they soon began to improve. Permission was given by the Government to administer the ordinances of baptism and the Lord's Supper to such of the natives as desired to receive them, and to form a Christian church; and, accordingly, in the month of May, 1831, the first-fruits of the Malagasy converts were received by baptism, both at Ambatonakanga and at Ambodin' Andohahelo. In some interesting "Recollections of Mission Life in Madagascar," Mr. Cameron says he well remembered "our good and ever-hopeful pastor (Mr. Johns) saying, 'Now, Mr. Chick, I hope this church will remain a Christian church until the end of the world.' The congregations soon became numerous, and the Lord's Supper was administered nearly every Sunday, and there was often a peculiar solemnity among us on such occasions, especially when we began to fear, from ominous indications now and then, that the present state of things we then had might not last very long. Some of all ranks joined us, from princes and princesses down to the poorest slave."

As intimated in the above extract, the little church formed at Ambatonakanga did not long enjoy undisturbed their Christian privileges. For the permission given to receive the Lord's Supper was withdrawn after a very few months. Worship was, however, kept up, and the preaching of the Gospel maintained, often with intense fervour and earnestness, until, in 1835, the proclamation of the Queen strictly forbade all Christian worship; and all the missionaries except two had to leave the island. At the departure of Messrs. Johns and Baker in 1836, the mission presses were dismantled, the presses destroyed and the types scattered, and

completed well as numerous sons, some books, other literature including Dictionaries and the grim's progress," prepared by unwearied exertions of

chapel turned into a stable for horses. It was afterwards used as a prison for many of those who had previously worshipped within its walls; and here some of them, laden with heavy fetters, awaited their execution, and were taken thence to various cruel forms of death in other parts of the city. And so prayer, "with strong crying and tears," went up from its desecrated walls long after it had been despoiled and ruined.

Upon the re-opening of Madagascar to Christian teaching at the death of the Queen, in 1861, one of the three congregations at Antananarivo soon assembled on the spot so dear to many of the older people; and here Mr. Ellis found them meeting when he arrived in 1862. His appeal to English Christians to give the Malagasy four Memorial Churches on the principal sites where the martyrs died was made at the close of that year; and in the October of 1863 the writer arrived in Antananarivo to design and superintend the buildings.

The old chapel in which we worshipped at Ambatonakanga until 1867 was a long, low, dark building, with mud walls about eight feet high; and the three or four small windows frequently admitted little light, from the groups of heathen people who crowded round them to hear what was going on inside. The whole place was not nearly so good as many an English cowshed. It also served as a school-house on week-days, and there I commenced a Sunday-school as soon as I could speak a little Malagasy. I have an impression that a portion of the walls formed part of the original chapel of 1831. The building was enlarged once or twice by extending the end wall, and it was usually filled by a large congregation crowded together on the matted earthen floor.

Soon after my arrival we began preparations for the building of the first Memorial Church. Workshops were erected, the foundations excavated, and a quantity of dressed stones prepared; and on January 19th, 1864, the foundation-stone was laid by the then Prime Minister, Rainivoninahitriniony, assisted by Mr. Ellis. Amidst many hindrances and discouragements, arising greatly from the perfectly novel character of such work, and the great difficulty of keeping our workmen together for long, owing to the claims of Government and their feudal superiors upon their time, as well as those arising from native customs, the building slowly proceeded. And it was with devout thankfulness that, one morning towards the close of 1866, the Rev. G. Cousins (the English pastor of the church) and I ascended the rough scaffold and laid the top-stone of the spire. A few weeks later the church was completed, and on January 22nd, 1867, it was dedicated by a day of joyous services. (For engraving of this, showing also the old native chapel, see *MISSIONARY CHRONICLE*, May, 1867.)

The Ambàtonakànga Church consists of nave and aisles divided by circular stone columns and arches, with terminal apse, and a tower with a broach spire about eighty-six feet high at the south-east angle of the principal front. It is in a simple round-arched style, an adaptation of the Norman to the rude workmanship then available; and, although not equal in finish to the later churches, it was a great advance upon anything previously attempted in stone construction, and is a solid if somewhat rough piece of stonework both inside and out. Part of the area in front, with open benches, and, with the end gallery, will accommodate nearly a thousand people, although a much larger number have frequently congregated within its walls, especially when the meetings of the Malagasy Congregational Union are held here. A large and influential congregation occupies the building every Sunday; and for seven or eight years after its completion the native pastor was the good Ratsilànga, one of the first Malagasy converts, and a pupil of Mr. Griffiths. He had endured much hardship and suffering for the sake of the Gospel, and his first wife died in prison for her love to Christ.

But Ambàtonakànga has yet one more feature of interest in addition to those already noticed, and to many awakens more tender recollections even its religious history suggests. On the west side of the church is a mission burying-ground; and here repose many little ones, and many members of the mission, chiefly ladies, who were soon called away from their work on earth to the rest of heaven. Here also, in this our Santo, is a square monument with marble tablets in memory of several of those connected with the early mission, and also of Mr. James Haslam, British agent at the Court of Radàma I., a man to whom Madagascar owes much at that early stage of its progress. A massive tomb covers the remains of Mr. Cameron, who was so long connected with the mission in its earlier and later periods. This was erected by the Queen, in token of her Majesty's esteem for one who had done so much for the church and the people.

It will thus be seen that few places in Madagascar can equal Ambàtonakànga in interest—the site of the Mother Church of the island; where the Word of God was first printed in the native language; where the first converts made public confession of faith in Christ; where one of the first Christian congregations met; where many suffered bonds and imprisonment for the Gospel; and which has again been for many years a source of light and blessing to a large district. This is the jubilee year of its history; may the hope of its large-hearted first pastor be realised, may it remain a church until the end of the world!

It can only be added that the sheet of water shown in the engraving beyond the church is an artificial lake, constructed by Mr. Cameron as a reservoir to supply water-power for the Government powder-mills. In the centre is a little island, with summer-house and garden, where the Queen sometimes spends a few hours. And beyond stretches for many miles the great rice-plain of Betsimitàtatra, from which the capital and the populous district around it derives its chief supply of rice, the staff of life of the people of Madagascar.

II.—South Africa—Graaff Reinet.

BY THE REV. T. DURANT PHILIP, B.A.

THIS is a colonial country town of some 6,000 inhabitants, the half of whom are coloured, the other half white, and of these last about two-thirds are colonial Dutch. Amongst the natives there are five distinct churches—one Dutch Reformed, one Episcopal, one Wesleyan, and the two Congregational churches under my own charge.

In former reports I have given prominence to the PARSONAGE STREET CHURCH, as the larger and more advanced community; so that I think it only fair this year to give precedence to the MIDDLE STREET CHURCH, which consists mainly of Basutos, and has its religious services principally in the Sesuto language.

Though a small community, they have shown during the year an energy and liberality quite disproportioned to their numbers and their means. In former reports I must have mentioned their resolution to enlarge their place of worship, which was limited in area, and fearfully low and close. They have now increased the area from 1,250 to about 2,000 square feet, and have raised the walls to a height of twenty feet beneath the ceiling, roofing it with galvanised iron, and providing for its ventilation. They have also substituted for the pulpit a neat platform, and lit the church with a handsome set of lamps. As the roof is without pillars it forms a beautiful hall for Protestant worship; but it is not quite finished, as I was unwilling to incur any further debt for plastering it outside and supplying the additional benches. It is difficult to estimate the amount they have in various ways contributed, but I find about £230 given by them in cash, while they have been contributing another £125 for the support of public worship. This, from a congregation of less than two hundred regular attendants, whose condition is mainly that of day labourers, is, to my mind, surprisingly good. For the rest they took two shares in the Graaff Reinet

Building Society, and drew from it a loan of £200, to be repaid by quarterly instalments. Whatever was beyond that amount I have used on my own personal credit to help them in meeting.

DIFFICULTIES AND THEIR ORIGIN.

Respecting the true mission work amongst these people it is a small fraction of my time that I can devote to them, preaching there once on the Sabbath and once in the week. For the rest they have an evangelist of their own race, whose character is so estimable, and his piety so sincere, that one cannot but regret the defectiveness of his education as tending greatly to impair his usefulness. Unfortunately, for some months past his health has been very indifferent, and quite recently he has shown serious symptoms of consumption that I fear he will never resume his duty. In these circumstances the congregation is precluded from sending the services of another evangelist, but naturally suffers from the suspension of his labours. The matter is causing me a great deal of concern, as the people are leaving for the other native churches, and any diminution of numbers has a material effect upon our income, which in our present circumstances will be more than ordinarily felt. I have already so much to do under a pressure of work that I cannot supply his lack of service. Yesterday I conducted four full services, besides a Communion service, and for a man upwards of sixty this is dangerous, especially in the summer months of this semi-tropical climate. There is another reason that has tended to prevent that increase of attendance which our enlarged accommodation had led us to hope, and that is the completion of the railway, which has been followed by the removal of a large number of native labourers from the town. A little pecuniary help from some of the friends of missions in England would be a very timely succour, both to myself and to the people. Boxes of useful articles suited for sales at bazaars are not so easily obtained for a town, where the various stores (having each of them an agent from England) are able to supply people with articles of the greatest beauty at marvellously low prices. I have no wish to offend Christian friends who contribute cases of clothing, &c., but would simply point out that what may be suitable for mission churches emerging from barbarism becomes utterly unsuited for those that are growing up in the height of civilisation.

PARSONAGE STREET CHURCH.

This church and congregation are composed chiefly of those who have descended from the quondam slaves, and their vernacular is the colloquial Dutch. They regard themselves as higher in social status than the Basutos and other purely native races, because they have a large admixture of white blood in their veins. To a very large extent they are artists.

and as such earn more than the others, who are only day labourers. Many of them live in neat, well-furnished cottages, and fully adopt the habits of civilisation. They dress with good taste and good material—perhaps too well for their circumstances. In some cases their home costume does not tally with their appearance in public, but in others they are as neat and clean in their homes as abroad. They are not so thrifty as the Basutos, but are improving in thrift, as I find they are making more use than formerly of savings banks, building and benefit societies.

Templary is thriving amongst them, and up to this date has been productive of very manifest good, far in excess of some of its unquestionable drawbacks. The chief lodge has more than one hundred and fifty members, and its weekly meetings command a very large average attendance. Some of them seem to make a religion of their templary, and never show their faces in church; but the majority are good church-goers.

MATERIAL AND RELIGIOUS PROGRESS.

Our church is capable of seating comfortably about four hundred, but on Sunday evenings it is often so crowded that there must be more than five hundred present. During the past year two great improvements have been made in the building, the one by the introduction of a very handsome set of lamps, price £36, and the other by replacing the old clay floor with one of pitch-pine planks, at an expense of £100. What is better, these improvements have been paid for, and there is a balance in hand towards the more complete furnishing of our school-rooms. A new cemetery is being walled in, towards which between £30 and £40 have been contributed, on the principle that every subscriber of twelve shillings can claim ground for the burial of members of his family who have died. The ordinary contributions for the support of public worship have been made, amounting to about £250, and the church is free of debt. Our ordinary funds are raised by the Sabbath collections, supplemented by monthly collectors, and the machinery seems to do its work without friction or extraordinary effort. I am glad to say that our day-schools are also financially in as sound a state as the church, having a small balance in hand; whilst I have still to congratulate myself on the assiduity and success of the teacher, as shown by the reports of the Government inspector. During the year this young man, Simon Sihlali, passed matriculation in the Cape University, and has the distinction of being the only native who has hitherto done so. He was educated at the charge of Miss Muir, of Edinburgh. I am sorry to say that his success as a native student gains for him from the colonists general contempt and dislike, although his demeanour is only modest and gentlemanly. As to our religious services,

there has been a marked improvement, which has steadfastly been maintained throughout the year in the attendance on the morning as well as on the evening service. As my preaching is more expository on the mornings, I take this as an indication of a greater zeal for Scriptural knowledge. The attentive demeanour of those in attendance encourages me even more than the numbers. We have had a large number of inquirers, from which thirty have during the year been received into fellowship. Of the thirty, sixteen were men. From fifteen to twenty are still in the inquirers' class. It is an old practice of this church to give to candidates what I regard as a needlessly long and severe probation, and many are thereby discouraged from making a profession. If I saw that the sifting was so skilful as to get rid of all the chaff and secure all the wheat, I should not object; but there are defects in the sieves or sifters which fail to sever the good from the bad. At the same time I know no safe rule for church membership except presumed conversion.

COLONIAL APATHY.

With respect to our Sunday-schools, I have still to deplore the want of competent teachers. With the exception of an American lady teaching in a girls' school, who brings one of her girls, no one amongst the white people in the town will give us a helping hand—they all pass by on the other side; in short, they ignore us and all our efforts. They have only a standard by which they measure mission work, and seem to think all the expensive machinery of missionary societies in Europe has only one legitimate object, and that is to train unexceptionable servants for colonial work—its Alpha and its Omega. Strange to say, I find a much kinder feeling towards our work amongst Dutch Boers than amongst English Christians. On several occasions I have had Dutchmen attending the funeral of native servants, but never had an Englishman who did so.

VILLAGE ITINERANCY.

My principal out-stations are at Petersburg and at New Bethesda—in the country villages in different directions, lying in deep mountain valleys. Such occasional work is sometimes very unsatisfactory. At other times it seems to give fruit disproportionately great for the small labour bestowed. I can only say that in visiting these I have not been quite without encouragement, but simply that I have nothing extraordinary to report about the results. There has in each case been moderate success. On my recent visit to New Bethesda, I solemnised the matrimony of six couples, some of whom had grandchildren living, as it is one of the rules common to all missionary societies to insist upon civil marriage with all professing Christianity.

III.—Central South Africa.

TEN YEARS' REVIEW OF THE MISSION AT INYATI.

BY THE REV. W. SYKES.

NO doubt it is a pleasant and cheering undertaking to many of my brethren to review their past ten years' labours and tabulate the results. They will see much cause for thankfulness and experience afresh the kindlings of the Divine life as they call to mind those happy "times of refreshing from the presence of the Lord," which it was their privilege to be participators in, and from which so many date their new birth, while others of longer standing joyfully remember them as "times of" renewed covenant with their covenant-keeping God. Privileged brethren! Paul planted, Apollos watered, and God gave the increase. Glory be to His name!

Between such reports and the mere jottings we are able to send from this mission, there is a wide, if not even to some a discouraging, difference. To attempt to show in any kind of tabular form our last ten years' work would, I fear, only create a smile at the effort to make the most of the day of small things. I will endeavour, instead, to give a simple statement of what we have tried to do, and of the little we hope we are accomplishing, notwithstanding the very formidable barriers we have still to encounter, which have kept us hitherto at the very gates of the kingdom of darkness as established and barricaded in this land by ignorance, superstition, pride, degradation, and last, but more formidable than all the rest, by a fearfully tyrannical form of government, of which one of the fundamental laws is that no change of custom can be allowed except it be first adopted by the chief.

As any statement of the work of the ten years now ending, without at least a glimpse at the work of the previous decade, would imperfectly represent what has been really done, I shall here give a few data by way of a link between the periods. In 1870 the principal village of Inyati was still here, and our Sabbath services and school, together with weekly village preaching, were going on as usual. Yet the most encouraging feature of the work of that period was a week-day school of, say, twelve girls, who came voluntarily, *i.e.*, without any material inducement under any form. The most backward of those girls was making a good start in writing as well as reading, while the two most advanced could read well, and frequently corresponded with me by way of practice in writing. Just when it seemed as if at length a school was really established, the willing and attentive pupils began to dwindle away one by one, and in a short

time we had no more school. It was a little while before the reason became known. At length it transpired that the old grandmothers were the chief instruments in breaking up the school, on the ground that their children were trained by the teachers they would be no more fit wives for their own countrymen. The cause of this decision was that two principal scholars had already refused in the face of both entreaties and threats from their friends to be married to men who had already wives. One of them (Somageli, about whom Mr. Cockin wrote) is still single—coaxing and threatening notwithstanding—and is at present (October, 1880) in Mrs. Elliott's service—a quiet, steady, respectful girl, most remarkable for her love of Bible reading. Two others of the like class are married to their liking, with two outwardly decent colonists' men, both trained in mission schools in the colony. One of them recently applied for an English Bible for his wife. European clothing is the regular dress, and in them, as in their families, and to some extent among their neighbours, Mrs. Thomas and Mrs. Sykes have the satisfaction of seeing encouraging results of their sewing-class labours. Others of the class are married and scattered about the country.

Since 1870 our influence with the girls around us has been much less, partly, no doubt, from the above reason, but much more I believe from the vile influence of a much larger influx of Europeans, and their coloured servants. Our influence, however, has been much more felt and extended amongst young men and boys. Shortly before I was called to England in 1873, one young man—Macala—set himself earnest to learn to read and write, was very thoughtful in his reading, was fond of reading for others, was punctual in his attendance at Sabbath privileges of every kind, and was writing short sentences from dictation. When I returned from England in 1876, he had lost some of his writing, but had kept up his reading well, and his thorough liking for every service when he often proved a real help to me. On Sunday mornings he was in the habit of coming long before service time and waiting in our yard, which is the usual place of rendezvous, and from which we go in procession to church. Before service Macala used to read aloud the portion of Scripture about to be expounded in church. After service he was in the habit of going over the sermon to little groups that gathered around him, and with glistening eyes he seemed to throw his whole soul into it. I have often remarked to Mrs. Sykes, with a heart full of joy, "Why, that man preaches better than I do. If it were for nothing but to supply him with information, it is worth spending my life here." I am sorry to say that Macala, along with his village, some three or four years ago, was ordered to leave

this neighbourhood ; but as they were put within reach of Hope Fountain, for a long time he used to go there for his Sabbaths as he did here, until, some eighteen months or two years ago, a cry of disregard for native customs, of becoming a white man in habits, and, of course, as the natural result from their standpoint, of *witchcraft* was raised against him ; he took fright, as he knew what would come next, and now seldom goes near the missionaries, except, as it were, by accident. I am glad to say that, from all I hear, he keeps up his Bible reading, has his one wife, and shirks native evil customs whenever he can. But I believe the poor fellow is in constant fear of those who can only kill the body.

A second young man, who years ago was a good reader, and like-minded with Macala, once said to me with deep emotion, and with eyes and hand stretching toward heaven, "*God is my Father* ;" but, I am sorry to say, he has now cut his connection with us, through a similar fear, and has been induced to take a wife chosen for him by his friends. Some time ago I met him at the chief's place. I asked him if he still loved and read the Bible. He assured me he did, but at the same time looked quite afraid of my company.

Another young man, who had been in our service some time before going to England, went with us as far as the Diamond Fields. It was a sad morning both for him and us when we had to part. On our return we could not find him on the Fields, and we did not see him again until passing the Fields last year on our way to the coast with our little boy. Yabala heard we were there, and came to the wagon. He was living as a sort of factotum with a bachelor missionary clergyman, Rev. Mr. Bevan. Mr. Bevan gave us a very gratifying account of "dear James" (he had meanwhile given him that name at his baptism). I have twice heard from him this year. In Mr. Bevan's last, he writes thus :—"James was delighted at your kind remembrance, and encloses an answer. He is not clever at reading and writing, but is much my superior in all handiwork, as well as in cooking and (wagon) driving ; and, best of all, he is really good and devout."

Another, who used to be a very interesting and promising pupil, and could read well, but was killed when sent out on a marauding expedition last year, had got so far as to openly sneer at and scorn the professed god of the district, and to acknowledge the only living and true God.

Now, if we could have kept all these examples about us, and under our influence, together with many others who had made fair *beginnings* and were then similarly severed from us, we might long ago have been able to report the formation of a little church, and other tabulated statistics of

mission work. This liability to be robbed of voluntary adherents, just as we hope we are making an impression, is very discouraging, and multiplies our toils and trials manifold. However, we try to console ourselves with the thought that the heaven will work where it spreads, and thus scattered pupils may in a measure make up for the want of more missions about the country. But it would be a still greater consolation if our stations were increased at least three or four fold, so that when young people leave us, and go to some other district, they would still be within reach of missionary influence. I sincerely hope we shall soon hear that the Directors have found another man after the fashion of dear Cockburn, eager speedily to get the language because the feeling burns in him, and he has come with a message from God, telling the people of a *Redeemer*, which he means to declare so distinctly, so boldly, so trustingly, as to force upon the people the conviction that he at least believes in the reality and the vitality of the message he has brought.

During the last four years, *i.e.*, since my return from England in 1881, we have had a comparatively new field, having lost Inyati, while Ingobo has taken its place. The latter is a larger village, and has yielded a larger average attendance on Sundays. I think I can safely say that the average attendance from Ingobo has been from forty to forty-five, while the average from Inyati I used to reckon at twenty or twenty-five. The increased attendance is not the only more encouraging feature in our new neighbours. In the first place, they come in answer to the summons without the slightest expectation of a bribe under any pretence whatever. Again, on the whole, they are more eager listeners. I could hardly find for more rivetted attention from an audience. I cannot help praise them when I look at them. Those fixed eyes, pricked ears, and open mouths in the profoundest stillness, such as they never know elsewhere, even while asleep, often lead me to exert myself almost beyond my strength. And, further, this fixed attention gathers material for conversation at their homes, and even discussion—a new feature in our work. I have had repeated proofs that the few who are most regular in attendance are the best marked men already, sometimes spoken of in scorn as believers, and they do not object, but will speak of themselves as *amakolwa* (believers). I fear the term is of very vague import in their minds. Some have told me repeatedly that they do believe in their way; at the same time, when they cast a significant glance towards headquarters, they will give a long drawn-out “b—u—t.” It must be borne in mind they are under a similar government to Cetywayo’s, only this king’s fiat is less restrained in proportion to the greater distance from civilization; and I have no doubt that

is the GREAT hindrance to our work. Numbers evince not merely a willingness to learn, but an interest in the Word of God. A head man said to me not long ago, "If the Word of God does but enter the hearts of the Amantebela, they will stop these marauding expeditions; but nothing else can stop them."

Upwards of a dozen men and youths are making what they think desperate efforts to learn to read. As to the men, I utterly despair of most of them ever attaining to anything that will reward their toil, for they are fearfully stupid; but one man stands out prominently amongst the rest, who, by dint of effort, has mastered the first two pages of our Second Lesson-book, and perseveres with a will. He is quick at gathering knowledge, has a love for it, is zealous in scattering it, and his special delight is to give off again the substance of every sermon he hears. He will make a splendid preacher if by grace he attains to that state of perfect love which casteth out *all* fear. Amongst the youths, too, there are five who are beginning to read words of two syllables. There are numbers that seem willing enough to learn to read, but the difficulty is to get them to come regularly. We do not attempt a formal school, yet that day is the exception on which we are not teaching some one to read. We never know any hour from sun-rise to sun-down when we shall have callers for a lesson. Some come twice a day. Occasionally, two or three will come and read together. It is a very trying and wearisome way of teaching, but we are reconciled to it as what we can get. Possibly, if we were to (*i.e.*, if we could) establish a systematic day-school, we should soon have opposition in some form or other. This quiet, unassuming way of teaching, as also our medical practice, gives good opportunities of individual instruction, which has great advantages in our circumstances. In fact, as a means of instruction, conversation is quite equal to preaching, and I have habitually encouraged it. It affords opportunities for asking questions, and has frequently enabled me to throw light on topics which from the address have been very imperfectly understood.

I am glad to say that Mr. Elliott has volunteered his services for the villages around. In our thankless doctoring practice also he takes most cheerfully his full share. Did I say thankless? I might as truly say disgusting; and even that is a mild term to apply to some cases, for the filth, laziness, deceit and greediness of both patients and friends are sometimes more than disgusting; but we shut our eyes, stop our noses, bite our lips, and with prayerful sorrow try again, and yet again, hoping somebody will some day find the poor mortals somewhat improved by our poor efforts.

IV.—Notes of the Month and Extracts.

1. ARRIVALS IN ENGLAND.

Mr. E. C. HORE, from UJJI, Central Africa, per steamer *Goa*, February 23.

Mrs. LEE, wife of the Rev. W. LEE, from NAGERCOIL, South Travancore, steamer *Eldorado*, February 26th.

2. GIRLS' MISSION SCHOOL BAZAAR.

As many friends are already kindly engaged in preparing work for the Mission School Bazaar, they will be interested to know that it is now decided to be held at the Cannon Street Hotel, on the 31st of May and the 1st and 2nd of June. The Earl of Shaftesbury has kindly promised to open the Bazaar at 2 o'clock on Tuesday, May 31st; and the Committee will be obliged if contributors will send all boxes or parcels, by the 30th of April, to the London Mission House, Blomfield Street, London Wall, addressed to "The Girls' Mission School Bazaar."

It is especially requested that all goods should be marked at moderate prices and in plain figures, and also that a list of the articles should be enclosed at the top of each package, with the sender's name and address. Contributions of manufactured goods will be thankfully received, and are sure to be saleable.

Any further enquiry or communication may be made to Mrs. Pye-Smith Katharine's, Sevenoaks.

3. NORTH CHINA—PEKING.

After referring in a tone of some disappointment and regret to the result of a recently paid to the Society's out-stations in the south of Peking, the Rev. MEECH adds:—"But I must not draw the picture all in this sombre hue. I had some very pleasant days at Li feug hsien, at the house of a B.A., which also served as the chapel. This old man is a great reader of the Bible. In May, I had sent to him a copy of the large type Old Testament, as the one he previously had could not read. I found, to my great delight, that he had read the whole of it some books twice. I heard him give an exposition of a passage in Philip which much pleased me. His wife said that he would do nothing else now but sit in the house and read the Bible. She has learned a considerable amount of Scripture facts as the result of her husband's reading. He thus combines Bible reading and the use of what he reads. While with him I had some very interesting talks on things Divine. There are one or two others also who, though unable to read, join him in talking on the truth, and receive considerable instruction from him. His prayer showed a much fuller acquaintance with spiritual things and the way to supply that need.

"At another village, Ma tz chuang, lives a man named Li. He is, I think, sincere. He reads much, and prays. He is very desirous of seeing the word of God progressing. He said this time, 'I am getting old, and wish very much to see I die to see some who will keep up the cause of God after I am gone.' On the nights I was there he had invited one of the leading men of the religious society, which has many members in that neighbourhood, to see us. We had long talks on the superiority of Christianity to any other form of doctrine, and alone could save man from sin and its consequences."

V.—Anniversary Services in May, 1881.

THE Directors invite the attention of the friends of the Society to the following arrangements for the ensuing Anniversary :—

LORD'S DAY, MAY 8TH.

MISSIONARY SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity ; particulars will be given next month.

MONDAY, MAY 9TH.

Morning.—PRAYER MEETING, for one hour, in the BOARD ROOM of the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at TEN O'CLOCK.

Afternoon.—The ANNUAL MEETING OF DIRECTORS will be held at the MISSION HOUSE, BLOMFIELD STREET, at THREE O'CLOCK.

WEDNESDAY, MAY 11TH.

Morning.—In CHRIST CHURCH, WESTMINSTER BRIDGE ROAD (Rev. NEWMAN HALL's), the ANNUAL SERMON will be preached by the Rev. WILLIAM PULSFORD, D.D., of Glasgow. Service to commence at ELEVEN O'CLOCK.

Evening.—In WESTMINSTER CHAPEL, the SERMON TO YOUNG MEN AND OTHERS will be preached by the Rev. JACKSON WRAY, of Tottenham Court Chapel. Service to commence at SEVEN O'CLOCK.

No Tickets required for the Sermons.

THURSDAY, MAY 12TH.

Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors ; and to receive the ANNUAL REPORT, with Audited Accounts. The Chair will be taken, at TEN O'CLOCK, by

THE RIGHT HON. THE EARL OF ABERDEEN.

Addresses will be delivered by the Rev. R. W. DALE, M.A. of Birmingham ; Rev. E. BRYANT, of China ; Mr. HORE, Missionary Navigator from Lake Tanganyika ; Rev. BURMAN CASSIN, M.A., Rector of St. George's, Southwark ; Rev. W. O. SIMPSON, Wesleyan Minister, and others.

VI. New Year's Sacramental Offering to Widows' &

To 15th March, 1881.

LONDON.

Brixton, Trinity Ch.	12	2	6
Bromley (Kent)	7	15	0
City Road Cong. Ch.	8	11	0
Claremont Ch.	3	3	0
Craven Hill Ch.	15	0	0
Haverstock Ch.	13	5	0
Highgate Auxiliary	11	18	1
Holloway Cong. Ch.	10	0	0
Mill End New Town	5	0	0
Mill Hill	5	0	0
Paddington Ch.	6	6	0
Raleigh Memorial Ch.	2	5	10
Robert Street	1	1	0
Tolmers Square	5	5	0
York Road Ch.	4	12	7
York Street Ch.	7	0	0

COUNTRY.

Alston	0	17	3
Alton	3	10	0
Ashville, near Taunton, Mrs. Haydon	1	0	0
Ashwell	5	0	0
Auckland (New Zealand), Bereford St.	5	0	3
Bedford, Bunyan Meeting	6	0	0
Belper	2	0	0
Bingley	2	1	3
Birmingham, Acock's Green	3	3	1
Small Heath Ch.	2	2	0
Bolton, St. George's Road	5	5	0
Bournemouth, East Cliff Ch.	3	0	0
Richmond Hill Ch.	4	15	8
Brantton	1	1	0
Brighouse, Bridge End Ch.	14	4	9
Bristol, Clifton Down Ch. (moiety)	4	4	0
Bungay	1	10	3
Buntingford	1	2	3
Cardiff, Hannah Street	1	5	0
Castle Combe and North Wrexall	1	2	3
Castle Hedingham	2	10	0
Cheadle Hulme	1	9	2
Chester-le-Street	2	3	9
Ciltheroe	1	0	0
Congleton	1	14	1
Cottingham	11	12	3
Cowes, West	2	17	0
Derby, London Road	1	10	0
Dundee, Mrs. E. Baxter	10	0	0
East Boldon	1	10	0
East Grinstead, W. A. Linington, Esq.	1	1	0
Eastbourne, S. Hall, Esq.	0	10	6
Fordham	0	9	6
Frome, Zion Ch.	5	0	0
Gravesend, Princess Street	8	0	0
Great Eversden	1	1	0
Greenock, George Square	5	10	0
Guestwick	2	0	0
Halifax Auxiliary—			
Square Ch.	14	14	3
Eastwood	0	10	6
Sion Ch.	6	0	0
Mirkenden	0	10	0
Hallaton	3	3	4
Handsworth	1	16	6
Hawes	1	6	5
Heywood	2	11	6
High Barnet	13	12	8
Hookiffe	0	16	0
Hoddendon	2	5	9
Hyde, Zion Ch.	1	5	0
Jersey Auxiliary—			
Halkett Place	1	26	6
St. John's Independent Ch.	1	11	8
Victoria Street	1	10	0
St. Aubin's Ch.	0	15	0

Kendal ....	...	...	...
Knowl Green ....	...	...	...
Leicester, Bond Street ....	...	...	...
Gallowtree Gate ....	...	...	...
London Road ....	...	...	...
Liverpool, Walsley Ch. ....	...	...	...
Loughborough ....	...	...	...
Maldenhead ....	...	...	...
Mr. N. C. Thompson ....	...	...	...
Maldon ....	...	...	...
Malvern, Holly Mount Ch. ....	...	...	...
Manchester Auxiliary—			
Ochorton Road (additional) ....	...	...	...
Marple Congregational Ch. ....	...	...	...
Patricroft ....	...	...	...
Pendlebury ....	...	...	...
Melbourn ....	...	...	...
Middleton-by-Youlgrave ....	...	...	...
Middlewich, the late Mr. Egerton ....	...	...	...
Morley, near Leeds ....	...	...	...
Morpeth ....	...	...	...
Nailsworth, Lower Forest Green ....	...	...	...
Newport (Mon.), Dook Street ....	...	...	...
Nottingham, St. Ann's Well-road ....	...	...	...
Odiham ....	...	...	...
Hook ....	...	...	...
Ormakirk ....	...	...	...
Over Winsford ....	...	...	...
Paignton ....	...	...	...
Parkstone ....	...	...	...
Portland ....	...	...	...
Portsmouth, Buckland Ch. ....	...	...	...
Radcliffe, near Manchester ....	...	...	...
Reading, Castle Street ....	...	...	...
Romsey ....	...	...	...
Royston, Kneaworth Street (moiety) ....	...	...	...
Runcorn, Bethesda Ch. ....	...	...	...
St. Leonards ....	...	...	...
St. Petersburg ....	...	...	...
Sale ....	...	...	...
Sandbach, Hope Ch. ....	...	...	...
Selby ....	...	...	...
Sheffield Auxiliary—			
Queen Street ....	...	...	...
Mount Zion (2 years) ....	...	...	...
Wicker Ch. ....	...	...	...
Burngreave Ch. ....	...	...	...
Stocksbridge Ch. ....	...	...	...
Sidmouth, Thos. Grundy, Esq. ....	...	...	...
South Petherton ....	...	...	...
Southsea ....	...	...	...
Stalbridge ....	...	...	...
Stoke-on-Trent, Copeland Street ....	...	...	...
Stone ....	...	...	...
Stonehouse (Glosers) ....	...	...	...
Stony Stratford ....	...	...	...
Stratford-on-Avon ....	...	...	...
Sunderland, Fawcett Street ....	...	...	...
Tadley ....	...	...	...
Tewkesbury ....	...	...	...
Theddington ....	...	...	...
Thorp ....	...	...	...
Torquay Auxiliary—			
Abbey Road ....	...	...	...
Belgrave Ch. ....	...	...	...
Turvey ....	...	...	...
Ulverston ....	...	...	...
Upway ....	...	...	...
Ventnor ....	...	...	...
Ware, Church Street ....	...	...	...
Winchester, Collected by Miss Drew ....	...	...	...
Wiveliscombe ....	...	...	...
Woodburn, Corro End Ch. ....	...	...	...
Wotton-under-Edge, Tabernacle ....	...	...	...

VII.—Contributions.

From 16th February to 15th March, 1881.

LONDON.			Stratford. The late Mrs.			Essex. Auxiliary		
C. E. Mudge, Esq.	21	0 0	H. Langton, for Native	10	0 0	Exeter. Young Ladies' Mis-	100	0 0
W. H. Ropes, Esq.	3	0 0	Teacher at Bellary			sionary Working Society,		
Do., for nine children at			Tollington Park. New Court	26	0 0	for Mary Hewlett, Mir-	10	0 0
Balem	18	0 0	Ch.			zapore		
Friend, per Rev. J. O.			York Road Ch.	8	8 0	Esmouth. Glenorchy Ch. ..	3	0 0
Whitehouse, for Training	18	0 0				Farnham. Rev. Jesse Hop-		
Class, Cuddapah			COUNTRY.			wood	2	3 0
A. Haldane, Esq., for Miss	10	0 0	Ash-by-Sandwich	14	17 6	Faversham	18	0 9
Sturrock's work, Peabody			Ashville, near Taunton. Mrs.			Folkestone	7	11 0
Collected by Miss Scott, for	6	3 0	Haydon	1	0 0	Fordham. Auxiliary	2	15 6
Female Missions			Babwell	7	7 9	Fordingbridge	11	4 10
Legacy of the late Mr. S.	5	0 0	Baldock	6	17 0	Frome. Aux. (balance)	9	4 0
William			Barley, near Royston. Mr. J.	1	0 0	Fulbourn	16	7 0
Mrs. Campbell	5	0 0	Pearce			Great Bridge. Salem Ch. ..	4	3 0
Mrs. and Miss Bunnell	2	2 0	Bath—			Halifax. District Aux.	35	1 5
Jas. Goddard, Esq.	2	2 0	Rev. W. Martin	3	0 0	Hartshill	3	3 4
Do., for Moffat Institute	2	2 0	Mrs. W. Martin	2	0 0	High Wycombe. Trinity Ch.	9	13 2
Mr. Dryland	2	2 0	Do., for Female Missions	1	0 0	Holybourne—		
J. Sheffield, Esq.	2	2 0	Do., for Female Missions	1	0 0	Miss Tomkins	2	2 0
A. Peach, Esq., for Deficiency	2	2 0	Beaminster	3	17 0	Do., for India	1	1 0
M. A. Bevan, in Memoriam	1	1 0	Belper. Auxiliary	20	0 0	Honiton	2	11 0
Mr. Mark Clark	1	1 0	Bewdley. Gllice Shaw, Esq.	3	3 0	Hurstbourne Tarrant	3	14 0
Miss Adam	1	0 0	Billinghurst and Five Oaks..	1	7 0	Ilfracombe. Legacy of the		
Readers of the Christian.			Birmingham. Auxiliary ..	10	0 0	late Miss P. V. Wills, per	90	0 0
per Messrs. Morgan &	1	0 0	Bishop's Waltham	5	15 0	Mr. Rooker, Bideford		
Scott			Bottisham. Auxiliary	11	19 1	Ingress Vale. On account..	7	12 6
A Thanksgiving to God for			Bournemouth. Auxiliary	67	8 11	Kenilworth	3	1 9
deliverance from a watery	0	12 0	Bourn Cliff Ch.	14	18 6	Keston	7	0 0
grave			Bradford. Auxiliary	6	12 0	Kewick	5	10 6
Collected by Mr. F. W.	0	10 0	Braunton	13	11 4	Kingswood	6	7 10
Barber			Brighton. Auxiliary	80	0 0	Kington St. Michael	1	11 0
Beckingham Road Ch.	0	2 6	Bristol. A. Mackenzie, Esq.	2	2 0	Leamington. Clemens Street	3	11 0
Blackthorn. W. Stobart, Esq.	2	0 0	Bruton. Miss J. E. Clark ..	0	15 0	Leeds. East Parade Ch.	3	15 2
Green Ch. S. Dunn, Esq.,	10	10 6	Buntingford	13	4 7	Liverpool. Donation for		
for Female Missions			Bury. Auxiliary	81	6 8	Foreign Missions, from a	5	0 0
Croydon. Mrs. Billbrough..	1	0 0	Bushey	11	19 1	New Yorker		
Excision Square	62	1 9	Cambridge. Auxiliary	55	8 1	Luton	31	18 0
Haverdock Ch.	18	4 6	Mrs. and Miss Marshall ..	2	7 0	Maidenhead. Auxiliary	24	12 2
Holloway Cong. Ch.	46	8 3	Chandle Hulme	16	15 7	Malden. Auxiliary	24	3 1
Do., collected by Miss A.	3	10 0	Chatter-Jo-Street	6	6 6	Manchester. Auxiliary	150	0 0
P. Cus, for Gtri at Neyoor			Clevedon. J. Nunneley, Esq.	2	2 0	(For Widows' Fund see List.)		
John Street Ch.	10	11 5	Congleton. Auxiliary	21	18 10	Do., Patricroft Ch.	43	17 9
Kensington	60	1 6	Cothertons	2	7 0	Melbourn	26	2 0
Kentish Town, Hawley Road	15	13 0	Crick. Cong. Ch.	2	4 1	Merriott. Rev. J. Wills, of		
Kington-on-Thames	14	11 0	Croftall (addl.)	0	8 0	Merriott	20	0 0
Mid End New Town	14	5 8	Durham. Auxiliary	10	2 7	Middlewich	33	1 11
New College Stations	6	13 2	East Grinstead. Rev. B.	1	1 0	Milton Mount College. For		
New Hampton	6	2 0	Slight			Zenana Mission, Mirzapore	5	0 0
Norwood, South	5	0 0	Eastbourne. S. Hall, Esq...	1	1 0	Minshull Vernon	16	4 5
Oxford Road	3	3 0						
Richmond. Auxiliary	24	1 0						

<i>Morpeth. Auxiliary</i>	4 18 10	<i>Stone</i>	6 9 0	<i>Pembrokeshire. Welsh Aux.</i>	
<i>Newcastle (Staff.)</i>	6 18 6	<i>Stony Stratford</i>	1 12 0	<i>St. Ishmaels, near Milford Haven</i>	
<i>Newcastle-on-Tyne</i>	9 19 11	<i>Stratford-on-Avon</i>	3 1 0	<i>Tenby. Aux. (balance)</i>	
<i>Northampton. Auxiliary</i> ..	42 0 0	<i>Sutton Valence</i>	11 13 4	<i>Walspool</i>	
<i>Northwich. Auxiliary</i>	17 16 1	<i>Thames Ditton</i>	1 3 0		
<i>Nottinghamshire. Auxiliary</i>	72 7 7	<i>The Quints. Thos. Barnes, Esq.</i>	100 0 0	SCOTLAND.	
<i>Odiham</i>	6 17 0	<i>Thrapwood. Auxiliary</i>	3 18 9	<i>Broughty Ferry</i>	
<i>Over Winford</i>	14 14 0	<i>Threep</i>	11 9 2	<i>Creeby-Gresnock</i>	
<i>Overton</i>	0 5 0	<i>Tideswell and Longstone</i> ...	3 14 4	<i>Dundee. Auxiliary</i>	
<i>Parkstone</i>	8 11 3	<i>Titchfield</i>	6 0 7	<i>W. W. Urquhart, Esq. (3 years)</i>	
<i>Peterborough. Westgate Ch.</i>	10 12 0	<i>Turvey</i>	2 4 3	<i>Edinburgh—</i>	
<i>Petersfield</i>	3 1 0	<i>Tyne Dock</i>	6 7 9	<i>Rev. J. Gamble</i>	
<i>Pokesdown</i>	18 19 3	<i>Uckfield</i>	3 1 2	<i>For Edinburgh Medical Missionary Society, for Madagascar Medical Mission</i>	
<i>Poulton le Fyde and Hambleton</i>	8 12 1	<i>Upway</i>	6 5 4	<i>For Dr. Southen, Central Africa</i>	
<i>Radcliffe. Water Lane Ch.</i> ...	15 7 4	<i>Yentnor. Aux. (balance)</i> ..	6 7 7	<i>Presburgh</i>	
<i>Ringswood. "I."</i>	25 0 0	<i>Weston-super-Mare. Mrs. Griffiths, for Female Missions</i>	1 1 0	<i>Glasgow. Trinity Ch.</i>	
<i>Royston—</i>		<i>Whitchurch (Hants)</i>	1 12 8	<i>Gresnock. Auxiliary</i>	
<i>Rev. J. Madway</i>	1 1 0	<i>Windsor. Miss Nock</i>	10 0 0	<i>Malross. Mrs. Walker</i>	
<i>In Memoriam</i>	1 1 0	<i>Wingrave</i>	7 17 0	<i>For Rev. E. A. Ward</i>	
<i>Ryton-on-Tyne. J. C. Lamb, Esq.</i>	2 2 0	<i>Winslow</i>	5 12 9	<i>Carlisle</i>	
<i>St. Columb</i>	7 3 1	<i>Woolacombe</i>	7 9 8	<i>Bariston</i>	
<i>St. Leonards. Legacy of the late Miss E. Tyrle</i>	180 0 0	<i>Woolburn. Cores End Ch.</i> ..	13 12 9	<i>Falkirk</i>	
<i>Sale</i>	25 7 9	<i>Wotton-under-Edge. T. S. Child, Esq.</i>	100 0 0	<i>Grangemouth</i>	
<i>Sandford</i>	9 0 0			<i>Helensburgh</i>	
<i>Sheffield. Auxiliary</i>	209 19 6	WALES.		<i>Irvine</i>	
<i>Sherborne. Auxiliary</i>	15 7 9	<i>Aberayron</i>	2 4 6	<i>Peelbie</i>	
<i>Southend</i>	12 0 6	<i>Britten Ferry</i>	2 17 8	<i>West Calder</i>	
<i>Stamford. Star Lane Ch.</i> ..	27 19 4	<i>Cardif. Hannah Street</i>	7 6 6		
<i>Stockbridge</i>	1 18 0	<i>Llanwrithwl</i>	1 5 0	IRELAND.	
				<i>Belfast. Miss Gordon</i>	
				FOREIGN AND COLON SOCIETIES.	
				<i>Auckland (New Zealand)—Beresford Street Ch.</i>	
				<i>St. Petersburg. Auxiliary</i>	

It is requested that all remittances of Contributions be made to the REV. ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C. that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England and Post-office Orders made payable at the General Post Office.



Yours very sincerely
A. A. Reynolds

Engraved by J. Cochran from a Photograph

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY, 1881.

Sabbath Observance.

Among the ceremonial questions which exercise some thoughtful Christians now, there are few more practically perplexing than the observance of the Lord's day, Sabbath, or Sunday, call it which we may. It is waste of time to dwell at any length upon the transference of Divine obligations from the seventh day of the week to the first. No doubt the Fourth Commandment was felt by the early Christians to apply to the seventh, not the first. Thus there appear to have been originally two days of sacred character observed by some of those who had lately passed, or were passing, from Judaism to the faith of Christ. And this is not to be wondered at. Great religious changes in the world's history are not made in a moment. New facts, new phases of revelation, work their way slowly. Conviction is a growth of time. It was not likely that the first Christian disciples could immediately throw off what had been the traditional law of their nation and custom of their families. But by degrees, as the difference between Christianity and the Judaism out of which it had grown came to be more realized, Christians silently dropped the observance of the old Jewish Sabbath, or seventh day, and regarded the first, or Lord's day, as the sacred day of the week. In transferring this religious respect from the last to the first day of the seven there can be no doubt but that they discontinued the observance of many of the regulations which had marked it. They relaxed its severity. They admitted the need and righteousness of a day of sacred rest, but they freely rejected much that had marked the old Jewish Sabbath.

Hence it is difficult to define precisely the obligations of the Lord's

day which resulted in the transition from the law to the Gospel. It is, indeed, not really impracticable to invest our Lord's day or Sunday with the ceremonial obligatory character of the Sabbath, and to add to the Fourth Commandment severely to its observance; but, in fact, no one does. If the Fourth Commandment says anything, it distinctly forbids the doing of any kind of work within its limits. Now, no kind of work is done in even the strictest Christian household. And it is impossible to dispose of the whole business by saying that such work is only that of necessity; for the question comes, "What is a work of necessity?" It is not absolutely necessary that fires should be lighted on a winter Sunday. If really God forbids any kind of work to be done, then the devout believer should be content to wear a great-coat in-doors, or to be colder than usual that day, rather than defy the Divine will. So in other matters. There is no necessity that the simplest food should be cooked on the Sunday. The devout Sabbatarian, if true to his convictions, should be content with the barest and coldest meal. The fact is that even the most severe people do not go by the law of necessity in their observance of Sabbath obligations which they assert to be still binding. They go by the law of comfort and convenience. It is true that they are content to minimize or lessen the number of their comforts, but there is a line beyond which their sense of obedience to what they say the Divine law does not carry them. They profess to take as their guide the statements of the Fourth Commandment. This declares that all manner of work shall be done by themselves, their man-servant and maid-servant. But it is so extremely uncomfortable to sit down to bread and cold meat, before an empty grate, on a December "Sabbath" that they plead it as a work of necessity that they should be warm outside and inside on the occasion. Of course if they acted up to their professed conviction, they would find it very unpleasant; and they prefer disobedience to discomfort. It may sound unkind to say so, but it is true nevertheless.

If we look at the matter honestly, we shall inevitably perceive that the severity of the Jewish Sabbath has been abandoned even by those who most loudly protest for its observance. It is better plainly and fearlessly to admit that we are no longer tied by its letter, although we may admit the principle that we are Divinely called to make a marked distinction between the routine of the first and the other days of the week.

I have said that the question of the way in which it should be kept is one of much practical difficulty to many people; for having abandoned severe Jewish regulations, there is no other fixed and written code to which we may look for guidance. All we can do, it seems to me, is to admit the principle, and the great force of the fact that throughout a large part of Christendom, including these realms, the Lord's day has come to be considered as especially sacred and restful. We have to look at it as we find it, and as it has been observed by the common consent of professing Christians. And thus looking at it, we see among them a general recognition of the belief that God would have us cease as far as may be from our ordinary occupations on one day out of seven, and not only rest, but give special attention to what we call our religious duties. We cannot, as I have said, define precisely the obligations of the Christian Lord's day. It inherits the radical sentiment of the Sabbath, while at the same time it has dropped the austerities which characterized the Sabbath among the Jews. We respect its spirit, while we decline to be bound by its letter.

That is the position in which we find ourselves. We see one day in seven marked off from the rest of the week for rest, reflection, recreation in the truest deepest sense of the word, and religious observance.

Thus we may look on the Fourth Commandment, though we have abandoned its precise severity, as containing a great and necessary moral truth, and carrying with it a very appreciable measure of Divine obligation, though now we have no set of detailed directions to replace Jewish rules.

When, however, I speak of the Divine obligation which we admit, and which is involved in our retention of the Fourth Commandment and the public reading of it on the Sunday, I do not mean that it rests purely on the Divine will irrespectively of our wants and likings. It is no utterance of Almighty caprice, to which we are bound to yield humbly and blindly. It is not like a Divine tax laid upon our time, which we are compelled to pay into the exchequer of heaven whether we will or no.

I believe, on the contrary, that nothing appeals more truly to the universal necessities of mankind than the spirit, the imperative spirit if you will, of the Fourth Commandment.

For we must recollect what it is that man wants. We do not merely need rest, but we need to be justified in resting. There is a point. The work of the world, of God Himself, is important and conspicuously incessant. God's work around us knows no Sabbath pause. The sun rises and runs his course, the rain falls, the rivers flow, the bird builds its nest, the grain swells and ripens, the seed grows, the clouds travel, the lambs play, the ant toils, on the Sabbath. There is no cessation of change, work, movement, in what we call nature, but which is really the world of God, on any universally acknowledged day.

But restless, anxious, toiling man, equipped with something so different to instinct and passive acquiescence in continuously operating law, is in a different position to the other works of creation. The lower animals, except when they are what we call domesticated, or as they might call it enslaved, rest when they please. The travelling cloud and moving tide know no fatigue. The sun does not rise pale from the weariness of his last long day's walk. Man, however, has a special capacity for exhaustion. He is not content with being worked, but he is often tempted or driven to overwork himself. Cupidity and coercion combine to goad him to the task. He is not merely the slave of progressive eagerness, ambition, or greed, but he is deeply sympathetic. He quickly catches the spirit of toil around him, and he shares with his society.

May we not therefore believe that it is a part of the loving counsel of his Father which is in heaven that he should be told to take his Sabbath rest, and to take it in common with his kind? We do not merely need rest: we need to be justified in resting. No doubt it may seem easy at any time to throw down our tools petulantly, and to say, "I will work no more." But if the world around us goes on working, and we win no sympathy in our solitary protest, we find ourselves picking them up again and once more bending our back over the task. Thus it is difficult for many to stop, even though, as we say, he may be able to "command" his own work to create a day of perfect rest, a day which shall have the true Sabbath calm, the true Sabbath ring. He may himself stop working, but his pause is often only like that of one standing idle in a mill where the wheels are grinding all the while. Now the charm of the Fourth Commandment is that it surrounds the man who pauses from his

an atmosphere of rest, and imperatively protects him in its enjoyment. It not only justifies and blesses rest, but, so to speak, rests upon it. Thus it appeals to the deeper characteristic wants of humanity. Men do not, cannot, rest like oxen. The ox which can loose from the toiling team will stand aside and munch in perfect unconcern, though its fellows, still harnessed to the cart, be goaded and driven before its eyes. Not so man. We share fatigue with cattle, but he must have something of the brute in him who can thoroughly enjoy his rest while all men toil and strain around him. Again, there is many a man who is hindered from taking a true rest not merely because he cannot thoroughly enjoy it while the world of the world is in full blast, but because his work depends upon others who may not wish, or be able, to rest at the same time as he does. He cannot get free for repose. Hence the world sets aside certain periods in which those who are engaged in the same labour shall cease from it at the same time. Thus we have our holidays; and recesses or vacations are fixed for other societies or associations besides schools. The members of the society or corporation agree to drop their meetings for a prescribed time, during which they discontinue their ordinary corporate work. This recognition of mutual interdependence of workers upon one another, which hinders individuals from stepping out of the ranks and resting alone, has given rise to more general periods of rest, however short, such as our "Bank" holidays. These arrangements and these attempts really bear witness to the wisdom of a Sabbath. Man's procedure in the matter is only a imitation of God's. Social custom says that periods of general rest are desirable: the Fourth Commandment has said that they are Divine. The relative human enactment grants a resting day: God's law has appointed a Day of Rest. No doubt some are apt to cavil at this, because it seems to taste of compulsory religion, which they resent. But really the chief prominent mark of the Sabbath is "rest"; it is upon which its holiness is based; and why should they complain of a Divine pause when they approve of a humanly created one? Is it prohibited from doing what man finds it well and needful to do in this matter? Why is a law welcomed when we make it, and resented when it is claimed as of *His* making? Let us believe that the Sunday, which sets aside one day of rest out of seven, when the human wheels of this world's work are stopped, is but a law which we are glad to

copy in many shapes. We should be thankful for the wisdom which thus recognises our necessities and anticipates them. We should believe that "the Sabbath was made for man."

It is the fashion, I know, with some people now, to contrast Jewish bondage with Christian liberty; but though the precise severity of Jewish Sabbath is relaxed, any change of human law or custom which weakened the respect of Christians for the sacredness of the Sunday rest, anything which lessened the general traditional sense that work was not merely inexpedient on the Sunday, but contrary to great law, would, I think, really tend to destroy that charm of which can be got at no other time and by no other arrangement which mean that which comes from its being commanded, and not merely permitted. The fly in the perfume or ointment of repose is considerable. A man lying perhaps later than usual in his bed, or sitting in the shade beyond the ordinary dinner-hour, says to himself, "This is pleasant, but I ought to be about my business." But on Sunday as Sunday is now observed in England, he may repose untroubled from without and from within. If we weaken this sentiment of rest that is ordained, we dissipate that charm of Sunday which is the protection both of energetic and overworked men.

I have said that rest, sheer rest, is a characteristic mark of the Sabbath which is held as Divine. Work is right, but it is wearisome. There is some curse in labour. However noble and Divine work is looked at in some lights, in others work is toilsome and degrading. It often roughens and relaxes us, making us while we are at it sensual and coarse, and leaving us when we have done it exhausted and sensual. We may see how it can debase a man when it is too hard and continuous, crushing him down till he dies before his time, or perhaps blindly seeks relief in drink and gross debauchery. Perhaps who do not know what work is may gaily call it a fine thing; but the noblest and most strenuous workman is occasionally not merely obliged but willing to lay down his tools. Those who work hard are glad to leave off. And the Fourth Commandment is a recognition of this gladness. It appeals to and answers a great human want all over the world. It gives, ordains, sheer rest, sleep, inaction, respite from bodily exertion, physical repose.

But it consecrates this want. In the enormous imagery of the Fourth Commandment, even God is represented as being glad of

path. He rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it. As if the wheel of the Mighty One had stood still, and a great calm had come over Him and His created worlds, when He saw all that He had made.

The Fourth Commandment, then, not only answers a great human need in giving welcome rest, but it shadows forth what in our best moments we feel, that mere cessation from work does not satisfy us. The biblical bringing of God's own rest in the law which He lays down to His children, hints to us that we need refreshment and recreation in the life of our relationship to Him.

This leads us to face the great question, What is holy? what is the character of sacred rest?

In the first place I think it involves an escape from the more direct and importunate worldly concerns, especially money-making, from that bondage by which most are compelled to earn their bread. Sacred rest is intended to enable us to shake off, to rise above, the grosser wants, instincts, and aims of life, and to look at it in a nobler light. Man does not live by bread alone. He is gifted with wide and refined appetite. He is capable of manifold and immortal receptivity. His mind or soul should look and reach beyond the claims which the necessity to provide food and raiment entails. He wants contact with and apprehension of that which is high, beautiful, and distant. Sunday rest breaks the chain of toil, permits him to take his eyes off the engrossing task, sets him free to feed the finer desires of his nature. And unquestionably these are best fed by devout communion with his God. As we find that religious worship, common prayer, has come to be accepted, speaking generally, as the purest, highest type of Divine recreation.

A man who joins devoutly with his fellows in common prayer and praise, under circumstances which remind him of something distinct from the scene of week-day occupation, in a building set apart for these purposes, is most likely to touch and taste the charm of consecrated rest. The holy psalm, and prayer, and hymn, the approach to the table of the Lord, all marking an escape from the money-making bondage of the week, profoundly help the man who devoutly and intelligently joins in these spiritual exercises. These stir his finer appetites, set his higher wants, and, when heartily pursued, eminently consecrate his rest. It then not only brings repose to his soul, but lifts it

up. He goes out of himself as into the unseen presence of God. His spirit reaches towards the Father of spirits, and is refreshed.

He is then, moreover, conscious of becoming freshly interested in the concerns over which the fog of toil may have crept during the week. And this makes the calling of the preacher of God's word an avowedly responsible one. When he sees a number of his fellows, especially after the refining influences of common prayer, willing to sit and listen to what he has to say about the eternal laws and great truths of religion, and the conduct of it on Divine principles, he has or ought to have a perception of one of the great influences and opportunities of the Sabbath-day. Sunday, which, if he be careless or too self-conscious, he may distort, obstruct, or chill. The mere fact of a congregation waiting to listen to the sermon after the prayers, is testimony to the great human appreciation of the need of some high and pure motive to guide the course of man's life, and know yet better the will and the peace of God. This is what we call "Divine service," involving worship and hearing. It is to be the chief means by which the purpose of a Sabbath is kept in view and fulfilled.

But we must not narrow all appreciation of holiness or sacredness to these directly spiritual exercises. The mind of man is material, and wants food and interests of various sorts. Besides religious devotion and attention in church, there are other wholesome elevating influences which lift man above the grind of toil.

To those who are happy in living surrounded by the sweet sights of a beautiful country, there is very pure and elevating recreation that necessarily accompanies the calm of Sunday rest. But to those in cities what shall I say? Alas! the rest of Sunday is often a case of too many unassociated with any religious worship. Their Sundays are not such as to charm or raise their minds. They often makes one's heart bleed to think of it—many turn to baser pleasures and the gross enlivenment of the bottle, in place of the inspiring influence of the Divine. Unquestionably, we are in the face of an enormous problem as we look at the masses who inhabit our dull streets and crowded houses, and who too often, following heedlessly the lower importunate instincts of our being, have learnt to care more for the public-house than for the house of God.

We know that this problem has been sought to be at least partially solved by proposals to throw open all places of refined intelli-

instruction and resort on the Sunday. We know also that these proposals have enlisted the sympathy and support of many earnest Christians; and viewed in some lights it is difficult to reply to them. It would, for instance, surely be better for a man to dress himself decently and visit a picture-gallery, than to sit and soak or brawl in a gin-shop. I do not wonder that many find it a difficult matter to say that refining places of public resort, after being opened all the week, should be closed on a day when most have leisure to visit them, and thus to escape from the depressing circumstances of a city Sunday.

But I confess that I, for one, as at present persuaded, should see in such departure from traditional custom a very questionable procedure. It would make a dangerous gap in the defences of the Sunday rest. If we consider it intelligently, we may perceive that it would be practically impossible to legislate for the supposed necessities of dwellers in town without spreading throughout the whole country a fresh spirit of licence in regard to Sunday observance. It would involve, it seems to me, a concession which would grievously imperil the sentiment of legalized rest, a sentiment which is too valuable to be made the subject of such an experiment. The public will look only at the broad features of a scheme, and I doubt if they would continue to distinguish between one place of public amusement and another. It is easy to say that only picture-galleries and instructive museums should be opened. The tide once let in, might sweep away all such distinctions. Let alone the additional work it would lay upon large numbers of people, it would introduce to the public mind throughout the whole country a disregard for what had been generally considered a characteristic of the Sunday as it is observed in England, and might well land us eventually in the custom which prevails in some other lands, of opening all places of amusement and legalizing all phases of recreation on that day, including not only the healthier breezy play of the cricket-field, but the more artificial and vicariously laborious pleasures of the race-course and the pantomime.

And then it might be pleaded, with much show of reason, that if these *amusements* were legalized, it would be hard to stop *works* of pressing importance. If the check were taken off these forms of play, surely the husbandman on a fine Sunday in the country, when storms were threatening, might harness his horses and gather in his corn. I cannot help thinking that if we took so large a stone out of the arch

as the deliberate removal of restrictions on these Sunday amusements would amount to, the remainder of it would hardly be found to hold together. The defences of the day of rest might well crumble in, and once broken, they could hardly be reconstructed, even if the concessions were found to work amiss.

I prize the legally protected rest of our Sunday, even though in cities it is abused by some, and can hardly be realised by many; I believe that in seeking to fly from ills that we know, we might fall into others that we know not of. The English Sabbath, as known throughout all the land, and which for one day in seven gives the sweating horny-handed peasant a retreat from the toil of the field, even though the harvest be ready, and leaves the scaffolding of the house empty and silent, though there be need that it should be speedily built, is too valuable an inheritance to be disturbed, even though it might lead some squalid dwellers in towns to visit a museum or a picture-gallery instead of a public-house.

A few words in conclusion as we glance back over the ground we have traversed. We need no severe and Puritanical observance of the Sabbath in order to employ it aright. It is indeed eminently a day for communion with God in Divine and common worship, as well as a day of bodily repose. But though our escapes from dullness are restricted in cities, it is a day in which much kindly exercise and interchange of social and domestic enjoyment is eminently possible and legitimate. We need not be prim and inevitably straitlaced throughout its hours, in order to escape the charge of desecrating its character. There is scope for much sociability and refined refreshment without any departure from sincere religious observances.

But we need to use the opportunities for these, for common prayer for Divine service, with still growing appreciation of the true spiritual tone which they give to our day of rest. Then surely we should not only enjoy rest and many wholesome phases of social intercourse, but cultivate thought, devotion, self-knowledge, communion with God. Our Sunday thus will be temperate, refreshing, and sacred. It will lift us out of the lowering atmosphere of week-day work, and send us back to it again with a spirit touched with the sense that we belong to God, whatever our calling and condition may be, and however persistently they may tax our brains and hands throughout the week. Thus we apprehend the true message

nd's day of rest is that we should serve Him truly all the days of
r life, by doing what we have to do as in His sight—namely, in
ghteousness, kindness, and truth.

HARRY JONES.

Augustine of Canterbury.

II.

PERHAPS the closest modern parallel to the conversion of England is
be found in the history of mission-work in Madagascar. As soon
the queen of that island announced her intention of joining the
ristian Church and publicly burnt the old idols, a great wave of
at seemed like religious enthusiasm swept over the people. They
ne in their thousands to the churches of Antananarivo, and the
missionaries had more than they could do to meet the demands for
struction made by these new converts. The change was in a great
asure superficial; yet it was favourable as far as it went. So, too,
was in Augustine's times. Within a few months of Ethelbert's
otism, 10,000 people were candidates for the sacred rite. Augus-
e administered this sacrament to them in the river Swale, at the
outh of the Medway.

All this would be good news at Rome. Much had been due to the
t and earnestness of Augustine, more to the unfaltering purpose of
egory, but most to the Christian devotedness of Bertha. Augus-
e's first care was to carry out Gregory's counsels as to organisation;
d for this purpose he repaired to Arles, and obtained ordination as
ishop from the hands of Etherius. On his return to England he
patched two messengers, Laurence and Peter, to acquaint Gregory
th the good success which had attended the mission to the English.
e do not possess the letter of Augustine sent on this occasion; but its
tents are sufficiently apparent from the nature of Gregory's reply.
ugustine was an ecclesiastic to the marrow. His questions to the Pope
olve round minor points of policy, of ritual, or of casuistry. That he
ould have put such queries shows great intensity in his work, but
breadth of view. The answers of the Pope are admirable; they
athe the spirit of a statesman and of a Christian. Augustine was
ubled, for example, about the want of uniformity in matters of ritual,
ich he discovered in his travels, more particularly in France. This

phenomenon, as we know, has thrown many minds into perplexity and has tended to breed in the soul the very spirit of sectarianism. But Gregory cared little for outward uniformity so long as he could secure substantial unity. His advice to Augustine was, "Choose from every church those things that are pious, religious, upright, and having, as it were, made them up in one mass, describe them as a custom in the minds of the English." This wise advice was acted upon, and became the germ of diversity, not to say of liberty, in after days.

Augustine seemed to be chiefly concerned about the disposal of offerings of the faithful, the kind of punishment due to sacrilege, questions of marriage, of ceremonial sanctity, and of ordinations; and on all these points he received very much common-sense enlightenment from the pen of the Pope. He received also several presents, among which were vessels, vestments, and sacred relics. But the gifts from Rome were those which came in the shape of labourers. For these reinforcements Augustine had besought the Pope most urgently. They were destined to render considerable aid to the new mission. Bede mentions as "the prime and principal" Mellitus, Justus, Rufinians, and Paulinus. The last of these was destined to leave the strong impress of his singular earnestness on the religious history of the North of England, where, as presbyter before Edwin, king of the Northumbrians, and then as Archbishop of York, he was instrumental in destroying the outward forms of idolatry.*

Augustine received also the *Pallium*, the cloak with which the Popes of Rome confirm newly-ordained bishops in their sees. He was now, therefore, at liberty to settle down to the regular routine of Church-work. What that work was it is not difficult to guess, even at this distance of time. First and foremost, the daily and almost hourly services of the monastery of St. Andrew, outside the walls of Canterbury, had to be maintained. Augustine did not sink the abbot in the bishop. The monastery was the fulcrum of all his operations. It was school, college, university, missionary station, preaching centre, and the focus of all the literary and civilising influences of the time. London had been fixed upon by the Pope as the centre of his new spiritual realm; but history was too powerful for

* Milman, "Latin Christianity," vol. ii., p. 237.

Canterbury had, from the beginning, been the centre of regal influences, and then of episcopal; and when the archbishopric had to be created, it remained by nature and by necessity the centre still.

Among the questions which had agitated Augustine's mind was the one as to whether temples built and used for heathen worship might be converted into Christian sanctuaries. The perplexity was placed before the Pope; and, with his usual sagacity, he urged that such buildings should be always utilised where opportunity offered. It smoothed the way from heathenism to the new religion; besides which, it was much more economical. The Pope's worldly wisdom would have stood in good stead for some ecclesiastical rulers whose rule lies nearer our own time. In due course, therefore, a temple lying outside the walls of Canterbury, midway between St. Martin's Church and the monastery, was converted and consecrated. It was dedicated to St. Pancras, in reminiscence of an edifice which stood on the much-loved Coelian Hill in Rome.

The lives of those simple-hearted and devoted men seemed to have produced an increasing impression on the mind of Ethelbert. They had built their monastery outside the walls, so that, in accordance with their own Italian custom, they might be buried where they lived; for an intramural burial would have been an outrage on their most sacred feelings. Yet the king desired to have them within the walls; and it serves to show how highly he valued their work, when we find him surrendering his own palace to their use, and urging them to build a new church within Canterbury city. He himself retired to a new palace at Reculvers, on the sea coast. Christ Church was duly erected, after the pattern of the old St. Peter's at Rome; and it became the germ of our present Cathedral of Canterbury. The Abbey of St. Peter and St. Paul was also built on lands outside the walls given by the king; and thus the two apostles, whose memories are most honoured in Rome, had their names first transplanted to our soil. These two names were very soon after stamped on London itself, and the thoughtful passenger who gazes on the noble pile on the top of Ludgate Hill, and on the venerable Abbey of Westminster, once the Church of St. Peter, may, if he wills, revert to Augustine as the *fons et origo* of these and many other even nobler things in the history of our country.

When we leave the safe ground of the few facts which we have

narrated, we find ourselves on a bog-land of conjecture. As to this point, indeed, we may unhesitatingly assert that we are in a bog-land. Augustine is said to have worked miracles. For aught we know, he may have persuaded himself that he was occasionally endowed with supernatural powers. He was no deceiver; and wherever he asserted that he had worked wonders, we may be sure that he was himself the first and greatest dupe. It seems possible that he may have asserted his possession of this power; but the evidence on this point is only indirect. As to historic proofs of the existence of any wonders, there are none. Authentic history here tells us; and eye-witnesses are nowhere to be found. Bede asserts them; on this point we not only need, but have a right to demand, something more than mere assertion. It is interesting to read Gregory's letter to Augustine in reference to his rumoured miracles. Gregory has seen much fanaticism; and perhaps some of it he had not seen, but seen through. One almost fancies a lurking humour behind the grave admonitions which he addressed to the Archbishop of Canterbury. The gist of the epistle is—"Do not be puffed up; do not allow vanity to swell your heart. Remember that it is better to be one of the humblest of the elect than to have the power of working miracles. Think more of the truth which you have to lodge in men's minds than of the wonders which make them stare and stare agape at your preternatural power." Such, in substance, was Gregory's pointed advice to Augustine; and as we read it we feel a curiosity as to the spirit in which it was given and received.

It would be a grave misapprehension to suppose that Augustine was merely a miracle-monger, or that he was solely absorbed in the minute details of the new organisation which he was settling on his foot. There must have been a deeper reason for the power which he exercised, and for the great, or at least conspicuous place which he occupies in history. Underneath all superstition and ecclesiasticalism there was deep spiritual earnestness. Gregory commended him to Ethelbert as a man who was "instructed in the monastical rule, and of the knowledge of the Holy Scripture, and by the help of which he was endued with good works."* His knowledge of Holy Scripture was the chief weapon with which he accomplished a great spiritual revolution; and by his constant labours he brought this truth home

* Bede, "Ecclesiastical History," p. 99.

the minds of the scattered populations of Southern England. He is said to have penetrated as far as the banks of the Severn in his missionary travels. A tradition tells of his having met with rude insult in Dorsetshire, fishtails having been tied to his cloak; but when we read of his having brought down disease on the population as a judgment on their derision, we feel that we are on the bog-land again.

It was, in the main, Latin Christianity with a *souppçon* of the Gallic church, which Augustine brought into Kent. The old British Christianity, about which we know so little, had fled to the fastnesses of Wales. Augustine made, it is said, two attempts to amalgamate the Latin and the British. He met the British bishops beneath the traditional oak, on the borders of Worcestershire,* and tried to persuade them to keep Easter at the proper time, to fall in with common usage as to the rite of baptism, and to co-operate in the conversion of the Saxons. Taking time to consider these points, even though they had been enforced by a miracle, they consulted a hermit as to what their future course should be. He advised them to judge of Augustine's Christian and meek disposition by the simple fact as to whether in their next interview he sat or rose to receive them. If the former, they would know that he was a proud bishop, not worthy of their allegiance; but if the latter, they were to heed his overtures. The explosion has often been caused by a spark; but seldom by so small a spark as this. Augustine, all unconscious of what depended on one single movement of his body, sat when these visitors came into his presence; and British pride was aroused, and British bishops went their own way, which was not Augustine's way.

It is needless to say that whatever may have been his faults and failures, Augustine did a mighty work for England. There have been greater men in our history, there have been men more saintly, more large-hearted, more robust in character and wider in their sympathies, but it was given to him to stand at the very beginning of the stream of Christian influences among the English proper. To divert a little spring east or west on the top of a watershed may seem a small and simple work, yet it may argue great sagacity, and it is often fraught with most important consequences. Position and character both tell

* Bede, "Ecclesiastical History," p. 115.

in the work of God's kingdom ; but it is often most difficult to estimate "position" till we are far away from it. Measured from the standpoint of Augustine's time, Kent seemed but an insignificant tract in an island of savages. But he was faithful to the call, faithful in the position ; and when we try to estimate his work, we find it simply immeasurable. Britain has become the mother of nations ; she has been the island of freedom when all the world seemed in bonds ; she has sent her fiery prophets and consecrated missionaries to the ends of the earth. The handful of corn took root in the soil and the fruit now shakes like Lebanon.

Little more remains to be said of this devoted forerunner who expired May 26, 605. He died at his post. He had consecrated Justus as the Bishop of Rochester, and Mellitus as Bishop of London and had taken the extraordinary precaution of appointing and consecrating Laurentius as his own successor. The foundation of the new church was laid before he died ; and, in 613, Laurentius and Ethelbert consecrated and opened the completed building. His bones still lie in Canterbury, and near them those of Luidhard, the French champion and of Bertha, the Christian queen, to whom England owes more, perhaps, than to Augustine himself. England has since those away times purified herself from many errors ; but she may still look back with ungrudging gratitude to this emissary of Rome. Thanks for what came to her in after time from Geneva, she may well recognise the fact that the winds of heaven blow good to her from many and even from unexpected quarters. Protestant England owes more to some of her Christianity to a Pope. Puritan England owes more to her religion to a monk ; and both conforming and nonconforming England may gratefully join to keep alive the memory of the Archbishop of Canterbury.

SAMUEL PEARSON.

BRAVE heart like a sail,
 Stout will like rudder strong,
 Ride out the heavy gale
 The angry waves among ;
 And still, though dark the tempest be,
 The faithful stars are there to see.

The Children and their Worship.

I.

Among the latest and most urgent of our Lord's precepts was this, "Feed My lambs." It is impossible to doubt that this was the expression of a very deep yearning in the heart of the Good Shepherd. It must have been, too, the result of a strong and definite conception of the child-nature. This precept could not have passed from Christ's lips had there not been deep in His mind the conviction that the lambs of the flock could be fed—that they were capable of partaking of the food that should be provided for them. Now that is a far more important conviction than at once appears. Indeed, as so often happens with our Lord's words, their very simplicity of form often hides from us their depth of meaning. The still waters run deep; but it is more difficult to realise that they are deep than when they foam with the breath of the tempest. Underneath this and other of Christ's simple words concerning the children there lies the strong and far-reaching conviction that they are capable of religious nurture, that they may be fed with food convenient for them—as the prophet Jeremiah phrases it, the lambs may "feed after their manner."

It is not too much to say that through great periods of her history the Church has failed to recognise this conviction of her Lord. The sheep have had a monopoly of attention and provision; the lambs have either been wholly forgotten, or needing and with their simple looks asking for bread, they have been offered a stone. The chief matter in relation to them has been deemed baptism. This has to a very large extent seemed to satisfy the demands of the Lord, and, it may be, quieted the Christian conscience when it has been moved concerning the children. Every one knows the space this ordinance has filled in the history of the Church, and the importance she has assigned to it. It still thrusts itself beyond its proper place, and is regarded as covering ground and providing for needs of the child-nature with which it has nothing whatever to do. To multitudes it seems the supreme matter in relation to the children. I shall not easily forget a sight I saw some time ago in Venice. I had just stepped out of a gondola to visit the well-known church of the Santa Maria, when I saw an old woman come out of the church, carrying

in her arms what looked like a fern-case. What was my astonishment to see in it a baby, a few hours old, whose eternal safety just been secured by the holy water of the font and the services of the priest! Can it be doubted that this sacramental has to a very large extent taken the place of what Christ intended when He spoke of feeding His lambs? It would be just about as sensible for a parent to think his duty to his child during its childhood accomplished when he had duly registered its name, and secured its citizenship. He had better forget to register it, or forget to feed it; he had better let the child grow up even without a name, than with a constitution ruined by neglect. The one omission may be remedied, the other is utterly beyond it.

It is pleasant, however, to remember that many bright exceptions to such a course are to be found even in the early times. In regard to the children, church history reveals a veritable desert country, but still even there, bright oases are to be found. Addressing his parent, Gregory Nazianzen says, "Thou hast a child; let not evil befall any time; from the beginning let it be sanctified; let it be dedicated to the Holy Ghost."* Irenæus, too, shows how Christ sanctified the stages of human life. He came to redeem all by Himself, and those who through Him are born again unto God—infants, little children, boys, young men and old. Therefore He passed through every stage of life; for the infants He became an infant, sanctifying the infants; and for the little children He became a child to sanctify those who are of this age.†

I refrain from quoting any of the hard and utterly un-Christian words concerning children who had not passed by way of the font, into the holy enclosure of the Church. I refer to this merely to show how prone men have been to limit their nurture of the little ones to the administration of a sacramental rite. So deep has been this feeling in the Church that the hearts of even loving fathers and women have been content, and fancied their religious duty done, when their children ended at the font. It is quite certain that if the means of religious nurture were adopted they do not come out with any clearness in the records of the Church. It is, of course, possible that provision for the lambs to feed after their manner

* Neander's "Memorials of Christian Life," cap. ix., p. 280. Bohn's edition.

† Neander's "Church History," vol. i., p. 430.

made in the quiet of the home circle; the strong love of Christian parents may have gone beyond the ecclesiastical ideas of their time, but it will scarcely be denied that the Church in her corporate capacity failed in any but a sacramental, and it may be in some slight catechetical way to provide for the religious culture of the children. No trace of anything analogous to our modern Sunday-school can be found either in ancient or mediæval, or even in modern days; that great institution is only of yesterday, it has but just completed its first century. Discourses of the greatest preachers of almost every age have come down to us, but we find in them little or no recognition of the children, nor any words suitable to their capacity addressed to them. Fragments of the church song of the early days of the Church have been preserved, but with the exception of one or two to be sung by their elders for them, no children's songs are to be found. The sacred literature of former days is amply represented in works which have escaped the ravages of time and the forgetfulness of men; but nothing at all suited to children, and specially prepared for them is known. It is very much to be feared that even in the home the religious wants of the little ones were for the most part forgotten. Even highly religious men and women were content to open the door of the fold by the key of baptism, and see the children safely within its enclosure, but there their work seemed done; they thought not of the tender herbage, or the refreshing waters, or the cooling shade which the lambs needed so sorely.

Happily better days have begun to dawn. The Church has at last come to see that her Lord will not be satisfied for the lambs to be fed in a mere sacramental way—that it is not enough to bring them within the fold, but that they need nurture, protection, guidance therein. The feeling is spreading in the Church that her future depends very largely on her attitude towards the children and her care of them. She has come to see the folly of beginning her work with the comparatively fixed nature of the adult, and is turning her thought and effort to the more plastic natures of the children. The tokens of all this meet us at every turn—the Sunday-school with its manifold agencies, the ever-improving religious literature for the young, the rich storehouse of spiritual songs to which cultured and loving hands are ever bringing new offerings, the attractive music to which such songs are being wedded; above all, the awakening of the Church to a

sense of her responsibility in this matter (of which all these many signs), all show that at last, after long centuries of neglect, the words of Christ concerning the children are beginning to accomplish their purpose, and are becoming fruitful of great results. A new era gives occasion for the most devout thankfulness, and opens to our hearts bright prospects for the days to come. It is a new departure, too long delayed, but still big with promise to the Church. It takes no prophetic eye to see that when the lambs are well cared for, the health and vigour of the sheep are well nigh assured. One thing, however, remains to be done—to press home upon the Church the conviction that *this is her work*. She has neglected it long enough, but she must not permit the work now to go out of her hands. It is a part of her ministry, and must not be delegated to others. It may, of course, be said, the main thing is for the work to be done. It matters little by whom it is done, if the children are fed. For let us be content—we will not forbid the workers, though they do not gather with us. Such a *spirit* has our hearty sympathy. We know that all the Lord's people were prophets, and that he would put his spirit upon them. To all bearing any part in such a work we say, "We wish you good luck in the name of the Lord." It is no superstitious thoughts about the visible church—which have been the fruitful cause of mischief to many gifted minds; it is not from a conservative or exclusive ecclesiastical feeling that we thus speak. It is from an intensely practical and earnestly considered conviction that we say that the feeding of the lambs must be made a part of the ministry of the Church. It is far more for the sake of the children of the Church; it is far less to glorify the fold than to protect the lambs. The reason is here: the school is regarded as a temporary institution, its functions are supposed to be confined to childhood and youth, and when these are passed there is an unwillingness to be identified therewith; it seems derogatory to the dignity of early manhood or womanhood (the very time in which dignity is most considered) to be reckoned as a scholar. When this period of life is reached, the links which bind to the school are first weakened, and at last broken. If the lambs know of no fold but the school, if this has been their only pasturage, when they cease to be lambs they are left without a fold—they are homeless, and so multitudes of them are lost to the Church. It is the most short-sighted policy to keep our children connected

an institution which they are sure to outgrow. But such a feeling does not exist with regard to the Church; no one thinks of growing too old for the Church. It is felt to be a home for life. It is most needful, therefore, that our children should be attached not merely to the school, which seems to belong only to their early days, but to the Church, which has a life mission to discharge in relation to them; so that, as the school loses its hold upon them, their hearts should, in the opening days of manhood or womanhood, turn naturally to the Church as their true spiritual home. It is a most harmful idea to regard the school as an end in itself—it is rather the first stage of the child's education which should gradually yield to the fuller ministries and fellowships which are to be found in the Church.

The error, however, has not been all on one side. If the school has too much tried to keep the children within her own realm, and resented interference with her work, it must be confessed that the Church has done little, if anything, to draw young hearts to herself. Any exclusiveness on the part of the school has not been overcome by the attractiveness of the Church's provision for young and simple hearts. When the children were compelled to come into her ordinary worship, before separate services were instituted for their benefit, it was a weary time for them. The adult congregation went on its way, singing its own psalms, saying its own prayers, hearing its own sermons, altogether forgetful of the little ones who were placed in some distant gallery or corner of the sanctuary. There they were, provided only with the strong meat prepared for their elders, and quite unsuited to their childish digestions.

No wonder they hated the church! And now for the most part we have gone to the other extreme, and the children are never suffered to pass the limits of the school. All of interest in matters religious they get from the school. They are separated from the Church as though they were being instructed in another faith. First of all, the Church fed them, but with food so inconvenient that they loathed it, and then she rid herself of the work altogether, and handed it over to others. It is difficult to say which was the worse of these courses. Certain is it that by them the children have been turned from, rather than attracted to, her fellowship and worship. Thus much earnest and faithful labour has been lost. The seed has been watched in its earlier stages, and when it neared ripeness it has been left to the

enemy's sickle. Can nothing be done to remedy all this? Can the missing link be supplied? Surely it can. Let our home-life supply a method to us. The nursery is the children's place. There most of their days are spent, and their early instruction imparted; but they are not kept always in the nursery, now and again they are found in the dining-room at dessert time, or in the drawing-room in the evening. Thus they get glimpses of the life before them when their years increase. The school has been called the nursery of the Church, but the children need not be kept strictly within its limits. They should have glimpses of the Church itself; should be allowed to take part in its worship, joining as in a happy family circle before the Heavenly Father. Let them "go about Zion, and mark well her bulwarks, and tell her towers, that they may tell it to the generations following, and that so they may cry, 'This God is our God for ever and ever. He will be our Guide even unto death.'"

A still stronger plea may be urged for the lambs who are left folded even in the school. Some of them, happily, are folded in their homes, taught by a wise and loving father or mother. This is the best of all schools. The time may perhaps come in which all our children will be taught by their natural instructors—really responsible for them—within the limits of the home. But for the children whose home is the fold, and who are shepherded by their parents. In multitudes of cases it is not thus. The school never echoes the godly instruction of the parents, nor are the young voices of the children heard therein in praise or prayer. The numbers of the lambs are fed neither in home nor school. They are under hirelings who care not for them. *Their* needs are still urgent. They plead still more strongly for soul-nurture. Only the Church can meet their claims. She may do it without loss to herself and with immense profit to the children. Let her frankly and acknowledge the lambs as a part of the flock; let her provide for them the milk and not the meat; and then, as they pass to manhood and womanhood, the picturesque words of ancient prophecy shall be fulfilled, "That our sons may be as plants grown up in their youth, and that our daughters may be as corner-stones polished after the similitude of a palace." In the next number of this Magazine an attempt will be made to show how this may be accomplished.

W. G. HOADLEY.

The Mystery of the Brazen Serpent.

THE doctrine that the brazen serpent was a type of Christ has been so long familiar to the Christian mind that its strangeness does not strike us. Yet what more remarkable, on the one hand, that a serpent, or the image of a serpent, should under any relation become such a type; and, on the other, that it should have been presented to the Israelites as a means of healing?

The lamb we can understand as representing Him who became a sacrificial and innocent victim. The lion we can accept as symbolizing Him who must "reign until all adversaries are put under His feet." But that He, "the seed of the woman," who "should bruise the serpent's head," should Himself be typified by a serpent, is not immediately to be understood. How could a reptile so repulsive in itself, so associated with that which is malignantly evil in nature, and by long tradition with the very author of evil himself—how could such a hateful creature ever become the type of One, "holy, harmless, and undefiled"?

The solution can only be found in the circumstances of the story, and yet these at first sight are equally inexplicable. How was it that the image of a well-known and dreaded deity, an object of worship as symbolizing a destructive power to be propitiated, could possibly be selected by the Lord God of Israel as a means of healing for His people? Or if we remember, and seek to explain, the mystery by the fact that, under the curiously perverse working of the human mind, the Destroyer, the Poisoner, had become "the Good Demon," the beneficent Healing Power, and his image the very symbol of the healing art, how can we suppose that Jehovah would put a demon of the heathen world in association with Himself as the Divine Physician—with Himself who said, "I am He that healeth thee"?

The twofold difficulty is somewhat slurred over in various interpretations. Some have supposed that the brazen serpent, raised upon a pole as it was, represented either the evil power or the mere poisonous creature, bound and helpless through the interposing grace of God, and that those who looked did so in dependence upon that grace. But there is no indication in the narrative that it was so suspended; and then the serpent, though bound, would still be the

evil power or the evil creature, and could not in any conceivable way represent Him who was to bind and destroy the evil. Some, adducing the pregnant words, "He hath made Him sin for us, who knew no sin," find the parallel in this, that the serpent by whose poisonous bite we have been mortally wounded *sin*." But this is not the Scripture analogy, which by the serpent always designates the tempter to sin, not sin itself, though it may speak of the effects of sin as like an adder's bite. Nor can we understand how to the Israelites the serpent could have been recognised in any way an image of their sin.

Others, again, have found the appropriateness of the type to consist in the very idea we have excluded, that, as an actual symbol of the healing power, the serpent represented Christ, the Healer. For the reason already given, we must reject this. Again, there are those who, laying stress upon the particular expression used by our Lord in appropriating the symbol, regard the resemblance to consist only in the serpent's being "lifted up," as our Lord was to be upon the cross; a view which is confirmed to some extent by the "look of faith" which saves the sinner, as they believe it to be the Israelite. This is the more common Evangelical teaching; but it is obvious that this interpretation does not explain why a serpent should be "lifted up," and thus become the object of that look of faith.

Those, however, who hold the view just stated would perhaps say, indeed it has been said, that to the Israelites the serpent was only "an outward sign, it did not matter what, so that the idea of a natural cure might be entirely precluded;" or, in other words, the serpent was simply a mysterious test of faith. "Look, and be healed," was the Divine command; and the greater the difficulty of understanding why, the greater and the more excellent the faith which looked nevertheless.

Now if it were only a test of blind faith, we might still wonder why a serpent should be chosen for that test, and wonder too, if hidden to the Israelites, the reason had not been revealed to us in the Gospel light. But if it were a symbol as well as a test of faith, such our Lord's reference assures us that it was, is it consonant with the usual method of Divine teaching that it should be an unintelligible symbol? Is there not always a comprehensible connection be-

a symbol and the thing symbolized—between a religious act enjoined, and a religious teaching ?

The slaying of a victim, for instance, and the sprinkling of the blood, formed a powerful and immediate teaching and enforcement of the sentence, "The soul that sinneth it shall die." The washing in the tabernacle and temple rites carried an unmistakable meaning. The offering of first-fruits, the dedication of the first-born, had a beautiful appropriateness obvious to all.

And it is not to be denied, that if in this case, the looking which brought healing had been directed towards the tabernacle or the cloud, towards the wonder-working rod of Moses—the great intermediary with God, or towards the high priest with his censer of holy fire, we should have thought the action perfectly explicable. But instead of anything to us so obvious in its teaching, we have the serpent! Yet ought we not to feel that in some way its appropriateness was vividly apprehended, alike by those who obeyed the injunction and those who disobeyed ?

Let us resort again to the narrative. After the faithless turning back from the conquest of Canaan upon the report of the spies, after the refusal of Edom to allow of passage through his land, after the deaths of Miriam and of Aaron—then, weary with the long march under the solitary guidance of Moses, a march which brought them into desert after desert, and within sight again of the hateful sea, "the soul of the people was much discouraged because of the way," and they "spake against God, and against Moses," and broke into the fierce reproach, "Wherefore have ye brought us up out of Egypt to die in the wilderness ?" "Our soul loatheth this light bread."

Then it was, that serpents called "fiery," either from the red spots they bore or from the burning torture of their bite, darted from the desert sand, and brought miserable death upon multitudes of the murmuring host. Upon this the people came to Moses, and said, "We have sinned, we have spoken against the Lord ; pray unto the Lord, that He take away the serpents from us." So Moses prayed for the people, and the Divine command was given to make an image of a serpent similar to those with which the camp was so grievously infested, and to set it upon a pole ; "and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

The prayer, we may observe, for the removal of the serpents was

apparently not answered. It was only as they set forward on their destined way that they escaped the plague ; but a cure for the suffering was provided of this peculiar kind. What, then, was the real nature of the act demanded? We reply, it was a gaze upon *the instrument of their punishment*, the direct token of Divine judgment upon their sin ; and it was surely inevitable that every suffering Israelite so looking in his extremity, was not only reminded of his sin and of its punishment, but, so looking, acknowledged his sin and the justice of its punishment, and appeared before the mercy of God on the ground of that acknowledgment. The act was an individual act ; it brought the sin and its punishment home to every conscience, and was far more effective than the confession made by the elders, "We have sinned." No one could escape the lesson, none certainly who suffered from the plague. Let him *not* make this acknowledgment, this self-condemning confession, let him not look, and he died in his sin.

It was not then, the serpent as the evil One, whether blasphemer or propitiated, not the serpent as a symbol of healing, not the serpent as an arbitrary and incomprehensible test of faith, that was lifted up in the wilderness, but the serpent as the sign and memorial of sin and the death that was its due, and which thus became a teaching of very solemn import, and caused the "looking" to be an act of confession and self-condemnation, as well as of faith.*

Now let us turn to the type. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." How often we repeat, simply because of the "lifting up ;" not merely because the looking at the cross is a test of faith : there must be some ground of similarity between the serpent and the Lord, and that ground is in this, that lifted up, dying upon the cross, He became the testimony to the dreadful desert of sin—the sign of the punishment of sin. "He is made sin for us" emphatically in this, if in no other awful way, that He suffered the visible death-penalty of sin. It is with death-penalty that the serpent on the pole was directly connected, and it must also be with death-penalty that the hanging from the tree is especially associated. Here must lie the great lesson. This is why the serpent-death was lifted up of old ; this is why

* The golden mice and emerods sent by the Philistines as a "trespass offering" were tokens of the same confession.

Lord was lifted up to die ; and if in the wilderness salvation came to him who gave the look of penitent acknowledgment, how profound and penetrating must that confession be which is made before the cross !

The Atonement on the cross is frequently represented as a mystery which can only be received in faith ; but if the Divinely acknowledged symbol of that Atonement were not the mystery to the Israelites it has seemed to us to be, but bore an intelligible relation to the healing with which it was associated, may we not believe that the great act of death upon which we are called to look, has an intelligible relation to the forgiveness of which it is a necessary condition ? But some may concede this, and yet hold that the relation, so far as it is intelligible, consists only in the exhibition of Divine self-sacrificing love on behalf of man. Yet surely here also the symbol may help us to a view larger and deeper, and more truly to be called the "moral" view of the Atonement, than what usually goes by that name. For we shall find in it, not only an exhibition of Divine love, but of Divine anger ; of Divine justice as well as of Divine mercy. We shall find in it condemnation as well as forgiveness, and that the sinner availing himself of that forgiveness is called upon not only for an act of faith, but of confession, and an acknowledgment of the "just judgment of God against all unrighteousness." The moral power of the Atonement cannot be complete without these elements. As a mystery only it could have none ; as an act of Divine self-sacrifice it has much ; but as probing the conscience, while it heals the wound, it has infinitely more.

Thus, and thus only, whether viewed in its original institution or in its sublime typical character, can the mystery of the brazen serpent, as it appears to me, be satisfactorily solved.

JOSIAH GILBERT.

ALWAYS add, always walk, always proceed ; neither stand still, nor go back, nor deviate ; he that standeth still, proceedeth not ; he goeth back that continueth not ; he deviateth that revolteth ; he goeth better that creepeth in his way than he that moveth out of his way.—*Augustine*.

Fashion in Words.

WHETHER the Rev. Apollos Howard overheard the dialogue or not, Zachary Bates, F.S.A.—whose careful preparation for the press of his late pastor's manuscripts has been frequently referred to—was unable to determine. The fragment appears entitled to consideration, for we are all more or less under the influence of words, and are sometimes tempted to make use of these weapons not only on the field of battle, but sometimes at the quiet table, where they are inconvenient and perilous in the extent to which they may injure innocent reputations.—H. R. R.

The Glen at Michaelstone was richly dight with autumn. Fallen leaves were crisped with the sharp breeze. Where the top of the old beech had fallen during the cloudless day the grass threads were still beaded with the dew of the morning. The warm sunbeam caught some of the bramble-bushes, and transformed the leaves into scarlet flowers, or the likeness of "strange bright flowers." and I felt (wrote Apollos Howard) the entrancing fullness of the Divine capacity, to make even dying and death to be beautiful in their season. I was not in a mood to be querulous. If the glories of the year could thus interpenetrate one another with splendour, surely our own human weaknesses and failures, seen in the light of the Eternal Sun, might make revelations to us of Divine love and grace. Would that our attention were more readily attracted to the Divine compassion than by our brethren's defects. But this is a *nil-admirari* doctrine or fashion abroad in the world, which seems to measure eminence by its power of faultfinding, and to consider that the best proof it can give of mental superiority is the detection of the shady side, the small capacity, the commonplace, the radical defect alike of man, of book, of plan, of measure, which the unsophisticated and simpler mind finds to be excellent, beautiful, or praiseworthy. How easy it would be to charge autumn with melancholy, or spring with illusions; to denounce the one as insipid and the other as shabby-genteel, and lose all the charm of both. I was on the point of relinquishing my study, and asking my friend to sing a song of praise to Him who makes everything beautiful in its season, when to my regret I saw Mrs. Bat's-eyes and Mr. Prim emerging.

the lower garden-gate and my darling go out to meet them with her frank and genial welcome. The trio approached the house, and sat down in the verandah, within earshot of my open window. The odour of my meerschaum was stealing out towards them, and may perhaps have given a little acidity to Mr. Prim's smile, and led Mrs. Bat's-eyes to say to Mrs. Howard, "Really, my dear, had we not better take our seat where——" But the unfinished sentence only provoked a merry ripple of laughter from my beloved. Listeners proverbially do not hear much good of themselves, but I awaited my fate with complacency.

Mrs. Bat's-eyes said with a tone of deep regret and solemn interrogation, "I have heard that Mr. Howard played a game of cricket with the young men of the *Christian Association*, last Wednesday, my dear; and my brother, Mr. Prim, and I thought it only kind to call and know the truth, that we might be able to contradict the report. For you know, my dear——"

"I know," said my wife, "that Mr. Howard did play with the young men, and was very pleased that the bowling and fielding were so spirited."

"What, my dear Mrs. Howard!" said Mr. Prim. "Did the minister of the Old Salem actually take off his coat—pardon my referring to such an act—and thus humble himself before the enemies of the Lord?"

Mrs. Bat's-eyes, with her lids tightly compressed, presented her blinded face to Mrs. Howard, and gave it as her "mature and prayerful opinion, that it was far worse than David's dancing before the ark."

My wife was brimming with fun, and could not help asking slyly "whether David, or Michal (Saul's daughter), was in the right on the occasion to which Mrs. Bat's-eyes had referred."

Mr. Prim observed that he said it "as a friend," but that such "levity" was very inconsistent, and he might add "worldly."

"What do you mean by 'worldly,' Mr. Prim?"

"By 'worldly,' my dear lady, I mean of course '*worldly*,' the way and fashion of the world."

"But what is the world of which you speak? Unless we use the word in the same sense, we are playing at another old game, of 'cross questions and crooked answers.'"

"Very cross questions," Mrs. Howard; "crooked, very crooked

answers. The world is the world, and he that loveth the world love of the Father is not in him."

"Those great words of the apostle are, I believe, always truthfully true, in the sense in which he used them—i.e., of society of humanity unregenerated, without hope and without God; but to see that healthy exercise, and good-fellowship, and bracing competition, among a set of Christian young men, is humanity without indeed it is a very Christian, and may be a holy thing. In the Testament meaning of the word, I think my husband is the unworldly man I know in Michaelstone."

"Excuse me, my dear," said Mrs. Bat's-eyes: "I have always said that your husband is 'truly pious'—T. P., my dear, T. P., as my father, Dr. Prim, used to say; but don't you think that criticises anything but 'serious,' and is 'wearing the livery of the world'?"

"It was certainly very 'serious' when my dear husband received the ball upon his shin. He really must be persuaded, if he takes to it again, to wear cork leggings."

"It grieves me, dear Mrs. Howard, to find that you are so much pressed with our well-meant remonstrance. I hoped we might have helped you our ally in this very serious matter."

"I quite appreciate your good intentions; but shall we try and persuade my husband, and hear what explanation he has to give of his proceedings?"

The further conversation with these good and well-meaning people did not come off. They repeated their own view of the worldliness of the minister, and intimated their intention to retire from communion of the church, and join a few friends who met, as they said, "in great weakness," in a room "hard by the synagogue." Apollos Howard was not much distressed by this decision; but he was moved by some of their remarks to write the following paper:—
"FASHION IN WORDS":—

I am almost old enough to have watched the advent and departure of various forms of religious phraseology—first a genuine, and then a sentimental use, and finally the death and corruption, of certain descriptive of religious experience and character. I can remember a time when the reputation of a friend, his fitness as a companion, his admission to certain coteries of religious fellowship; his judgment as to a book or a measure, was settled by an answer to the question, "

a pious man—truly pious?" and when among intimate friends, even the initials of the two words were invested with a peculiar sanctity. The word "pious" had undoubtedly a fine history, from the days of "pious Æneas," when reverence for paternal character and claims, or for the unseen and Divine was connoted by the term, down through the ages, when it meant the adoption of some particular kind of religious observance, a special reverence for some saint, or some festival, or some sacred order, until it came to signify the contrast between those who were content with the ways of the world and the ordinary human judgments about men and things, and those who had waked up to the near presence and glorious reality of eternal life. It was especially associated with the great revival of religious life and thought which accompanied the ministry of Mr. Simeon: and by a "truly pious" clergyman was meant one who heartily and intensely appreciated the individualizing "doctrines of grace," and the moral force of faith in the righteousness and sacrifice of Christ. The "pious man," was not one who was merely moral or decorous in conduct, or habitual in attendance at church services, orthodox in his creed, high and bold in his maintenance of the Shibboleth of his party, but was distinctly and emphatically one who knew that he had passed through a supernatural change, that he was a child of God, that he was redeemed with the precious blood of Christ, and was prepared to act in harmony with so tremendous a conviction. A "pious man" was one who had gone through the strange and awful experience, and was not ashamed of the Gospel. He saw other faces and forms than those which thronged the streets or filled the pews. There was a light upon his face "which never was on sea or land." He knew whom he had believed, and was tremblingly alive to all the perils to which this new and Divine experience of his was exposed from contact with the ordinary world. Things innocent he could avoid without a pang, if they endangered this sublime emotion. He would turn away from every act which could smirch the whiteness of the wedding garment. His speech was seasoned with salt, or he was strangely reticent. He lived an unworldly life; and bowed himself ever before the sublime and changeless glory of the Supreme Lord. Did the grand reality prove a delusion? Are there none among us now of whom all this and more can be said? Certainly there are; but do we call them by this name? I think not. The very group of outward expressions of this Divine change could

easily be simulated by those who could adopt certain phrases derivative of religious experience, who were not ready to put their conviction into practice, who could not make a bold fight for Christ or His Church and could not be trusted to carry fully out their supernatural duties. Still for a while they bore the name of "the pious," from the attitude of their creed, and their keen scent of any deviation from it. True men felt that they must choose another term to denote what once was meant by "piety" and something more. That something more was "decision of character." John Foster's "Essay" may have had something to do with it; at all events the terms "decision," "decidedness," were used to denote a practical purpose in the Christian life. I can remember the current use of the phrase "decided man," and, moreover, it was a grand term, if its full force were admitted. Yes, it meant that a man *decided* for God against the devil, was ready to stand for Christ in face of all the world, and was bold to resist the tricks of trade, the weakness and cowardice of faint-hearted Christians, or the truculence of blatant unbelief. It meant siding with God, a ready acceptance of duty or shame for His sake. But the term ceased to have its first force. I have heard that when Thomas Carlyle was in the habit of occasionally visiting Fetter Lane Chapel, and listening to the marvellous teaching of Caleb Morris; one of the deacons, in a tearful anxiety, asked Mr. Morris whether Mr. Carlyle was "a decided character." His answer soon showed that he and the deacon were using the word in two different senses, for said he, "'Decided character,' do you ask? He is the most decided character in London among his friends." Probably it was found that decision might be taken for a great firmness of character displayed, on the wrong side as well as on the right. A man might be decidedly wrong as well as decidedly right. Moreover, a course might be decidedly taken for God and His Kingdom, and maintained bravely, without any deep spiritual change in heart and life. And so, after being baptized for a while with the associations, the Christian consciousness felt that, to answer its own need, it wanted a phrase more explicit and expressive than "pious" and "decided" rolled into one. A man might be a "pious" rogue or a "decided" fool, and far enough removed from admiration or respect. A little later on, another term for a time passed current in Christian churches. This term was meant to convey, on the part of those who used it, all that was connoted by "piousness" and "decision."

character" combined, and something more. That term was "earnest." The phrase was born of Carlylese and Emersonian thought, and meant entire sincerity of conviction and consistency of conduct. We had books, treatises, sermons, biographies, which made an "earnest ministry" and an "earnest church," "earnest work," and "earnest thought," and "earnest life," the very synonyms of all excellence in these departments. Earnestness was the opposite and contradictory of all conventionalism; and sincerity of conviction, when followed by unflagging zeal, seemed in danger of being substituted for truth. Some have even gone so far as to seem to argue, "better a sincerely believed lie, or the earnest propagation of some huge delusion, than lax and superficial maintenance of God's truth, than hypocritical or namby-pamby utterance of eternal reality." It may possibly be better for the individual who is thus earnest, though of this I have grave doubts, but as to the world at large a thousand times no. Even with reference to the sincere and earnest believer himself—say, in anti-vaccination—will his earnest, ignorant folly save him or his dupes from small-pox? Will the mere earnestness and decisive conduct of a pilot, who honestly believes he can so steer as to land his craft in a desired haven, save him or any entrusted to him from sunken rocks or hidden wreckage? Earnestness is invaluable, if it be earnestness in right paths, nourished by objective truths—if it be instructed, wise, and generous: but not otherwise; for when *some* earnest men meet in Christian enterprises they suggest to me the problem of the higher mathematics, "What will happen when an irresistible body impinges on an immovable one?" The character denoted by the word "earnest" is so admirable that the fashion of using it lasted a long time. Let it be coupled with other designations of character, and it will outlive many terms; but it is not a synonym of all that is desiderated. Some "earnest" men do wonderfully foolish things. They are a little rash and crotchety on occasions, and cannot be expurgated altogether from just a little narrow-mindedness. We can pardon a great deal in an earnest man who "thoroughly believes what he says," who has unlimited faith in his own methods and in the excellence of all his plans, who is cock-sure of all his points, and who assails a whole committee of irresolute, vacillating, half-hearted, unopinionated, double-faced folks like an accomplished bowler meets eleven poor batters; but not infrequently the committee

repents at leisure, and is not as complimentary as it ought to be to the earnest man.

I suppose it was because "earnestness" has generally been associated with a certain intensity of vision, and deficiency of imagination, and self-confidence, and even narrowness of sympathy, that some good people thought they would try and mend it by adding the epithet "broad" to "earnest," when they sought to denote the *ne plus ultra* of moral and religious excellence. The blending of the two ideas, however, is not happy. I do not say that we cannot find such a combination—i.e., that here and there we cannot point to a man who is intensely in earnest, even when he proclaims the width of his sympathies. He can comprehend everybody in his affectionate embrace. Everybody is almost equally in the right, and no man absolutely in the wrong. His church is large enough for every heathen Chinese, Turk, and Infidel; he cannot heartily condemn even Judas Iscariot; nay, he has considerable hope even for the devil himself. Moreover, he is unquestionably in earnest in his universal sympathy, even if it be somewhat to the detriment of his moral sense. But for a while the word "broad" has been a fashionable term in certain religious quarters, and has been made to cover a great deal of religious doctrine with which the bare idea of earnest conviction is absolutely at war. As long as it meant sympathy, charity, modesty, humility, the opposite of intolerance, a hearty recognition of the consciences of others, a disclaimer of personal infallibility, a power to see the other side of a question, a willingness to believe that other people need not be knaves or fools if they held an opposing set of opinions, then *breadth* was a most gracious addition to *earnestness*. But many, under this conveniently expansive term, have simply meant concession to utter Agnosticism, elasticity in all definitions of truth, alacrity in accepting every nostrum of criticism or science as a new Gospel, a readiness to claim every notorious assailant of the faith as a bosom friend, and yet to use the terms and phrases of both law and Gospel, church and creed, as true "in a sense," even though that "sense" is often an utter compromise. These broad-bottomed boats, with no keel, no rudder, no compass, make a poor contest with the storm. Some have felt that the indefiniteness and disloyalty of breadth without depth, of compromise without earnestness, was unlovely and miserable, and were sickened by the sentimental adoption of phrases of pseudo-

orthodoxy, the sweet sound of Christian experience without any of its meanings. They have turned away in manly disgust from the absurdity of Deists simpering over the Gospel of John, of Atheists enjoying for their personal edification Bunyan's Pilgrim or Wesley's hymns, of Positivists pretending to appreciate the *De Imitatione Christi*; so of late years they have found another phrase as a substitute for what is good and gracious in their *broad* brethren, combining earnestness with charity, decision with courage. It is the word "manly." I am not quite sure whether "manly" means *all* that they want. It is a grand word if it connotes God's idea of a "man," or even our own highest ideal of a man, the Stoic's conception of perfect man. I do not feel very satisfied with the perpetuity of this fashionable word. I have seen a good many men in my time, from Calcutta to San Francisco; men in London streets and Yorkshire mines; Arabs and Negroes, French sailors and Irish navvies, and I must say that "manly" is not a word that is any improvement upon the word "pious," for by itself it seems to suggest the deliberate repudiation of the transcendental, supernatural order of things to which we belong. The same remarks apply to Carlyle's praise-word, "human," which is more vague than the word "manly" is. Some, again, in dissatisfaction with terms which have a cant and unreality in them, have reverted to the grand old word "GODLY." Now when we try and combine "manly" and "godly," what better word can we find, after all, than "CHRISTIAN," the term which expresses resemblance to Him who is at once the Highest Man; who is the Son of Man, because He was Son of God? I don't think that that word will ever wear out.

APOLLOS HOWARD.

In Memoriam.—Charles Reed.

A FAMILIAR figure has passed abruptly from our midst. In the early morning of the 25th of March, Sir Charles Reed, who a few days before had been with us in the full tide of his active and useful life, passed quietly, at the call of the great Master, from the earthly to the heavenly service, leaving behind him a gap which it will be hard to fill. May we venture, while yet the story of that well-spent life is fresh in our memories, to linger a moment and draw from it a few of those lessons and encouragements it has so abundantly to offer?

The life of Sir Charles Reed has been so fully recorded of late in various quarters, that we need hardly repeat the narrative here, except in so far as is needful for tracing the brief outlines of his work and character. What he did, the world already knows; what he was, it may be for our profit more particularly to consider.

The memoirs of Dr. Andrew Reed, published some years ago by his sons, present a vivid picture of the home in which Charles Reed received his earliest impressions. Of that home and of its hallowed memories, he never tired in later years of speaking. It was here he not only learned that simple faith in the Saviour which underlay and animated the whole of his after life, but received those lessons of charity, and sympathy with the young and the poor, which became the keynote of that life's work.

In the Sunday-school of his father's church his energy found its earliest vent. Many happy memories cluster still round the labours of those peaceful Sabbath afternoons when brother and sister and friend strove humbly, side by side, to obey the Lord's command: "Feed My lambs." The man never forgot this first love of his youth. Speaking a year ago at the Centenary of Sunday-schools, he gratefully referred to a connection of half a century ago with this cause, ascribing whatever interest he himself might possess in the welfare of the young to the impressions gathered years ago in the pursuit of what was always to him the most congenial of occupations. On young Charles Reed the Sunday-school work grew with increasing attraction. What he felt himself to be the noblest sphere of service, he longed to recommend to others; and it was in this pursuit (to which to the end of his life he devoted his holidays at Easter and Whitsuntide) that the talent for bright and cheery eloquence, which was so peculiarly his, first discovered itself.

Happily, Christian service knows no fetters of place; and when at an early age the boy was transferred from the parental roof to an apprenticeship of hard work in Yorkshire, he carried with him to new and wider spheres of usefulness the enthusiasm which had characterized him at home. And now, as the serious work of the world opened upon him, new lessons demanded his attention. To the Leeds apprentice, and subsequently to the London printer, it was not enough to be fervent in spirit, serving the Lord. Business has claims even upon the Christian; and Charles Reed had no hesitation in obeying

its call. How he obeyed it, and how it blended with his Christian life, his whole career testifies. Few men have gone through the world so busily, and yet so guilelessly; and few have brought business experience to bear upon Christian effort with more signal success.

He was not one of those unpractical enthusiasts on whom no inducement or reasoning can prevail to sit down and count the cost of what they undertake. Those who knew him at the council-board or in the committee-room will not readily forget the shrewd common-sense which he applied to every question, the steady persistency with which he held his brethren "to the point," the imperturbable good-humour with which he was wont to turn the edge of an offence or to unite in common cause elements the most discordant. If his life had no other lesson to convey, it might at least teach this: the perfect compatibility of Christianity with business, and, more still, the immense value of a knowledge of the world brought to bear upon even the most unworldly of human undertakings.

Charles Reed was not more slow to obey the first call to public life than he had been to enter with his whole heart into the responsibilities of business. Indeed, as a professed educationalist and a practised Sunday-school orator, he stepped into the arena well equipped and tolerably assured of success. Popular education thirty years ago was not as fashionable as it is now. It had a few devoted champions girding for the fray, and watching vigilantly for every opportunity of striking a blow in its favour. But such men were comparatively rare. Charles Reed was one of them, and under whatever guise it came, he had already learned to leap at the call of education. Now it was a prize essay on infant-schools which attracted him, now the opposition to a reactionary measure of factory legislation, now a plea for free libraries among the working classes, now the battle-cry of reform. It was all one to him. He recognised in each an opportunity of lifting up the neglected, and what he essayed he carried through with all his might.

It was at this stage of busy work and preparation that his family and the inner circle of his friends will best remember him. Little might they guess, on those happy Saturdays and Sundays, that that husband and father, that hero of the nursery, that genial host, that cheery Sunday-school teacher, had any desires beyond his family or his antiquarian treasures, or the singing of those hymns in

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The memoirs of Dr. Andrew Reed, published in 1866, present a vivid picture of the life of a man who received his earliest impressions from his father, and whose memories, he never tired in later years, not only learned that simple but animated the whole of his life by his charity, and sympathy with the poor, the keynote of that life.

In the Sunday-school, the passing of Mr. Forster's earliest vent. Mr. Reed was to discover his most congenial of those peace.

friend strove "Reed Mr. Reed with ardour into the fray, and his victorious return on that youth. gratef was perhaps the greatest gratification he had ever experienced. cau' No one, indeed, attended the first meeting of that new-fledged body with more honesty of purpose or greater love of the work before him than he did. As Vice-Chairman under Lord Lawrence, and then, for the last seven years of his life, as Chairman, his career has been so prominently before the public that any particular reference to it here would be superfluous.

The work to which he had set his hand prospered. He lived to see the great wish of his heart fulfilled. The education for which he had so long laboured was brought at length within the reach of every child in this great metropolis. "Give us ten years," he said to the critics of the earliest Board. The ten years passed, each one bringing with it its hopeful record of work done and progress made, and the last statement the Chairman of the Board was permitted to make announced the ten years accomplished and half a million children daily receiving instruction in this vast city.

Sir Charles Reed's estimate of his own share in this grand result was a modest one. Honours and applause conferred on himself he received not as honours done to the man, but to the body over which he presided.

made much of his own indefatigable exertions in the work of the Board. Scarce an afternoon missed him from his accustomed office, and few mornings passed in which he did not appear with a cheerful face and encouraging word, look in at some one of the schools, or he had seen gradually rise and tower above the emblems of the elevating nature of the work accomplished. But those who knew him and his unwearied zeal and labour in the cause testify to something more. The unobscured glow shined more warmly than in the midst of his later years. The simple faith, to which he made, never once wavered or lost its force, the almost Puritanic devotion with which he clung to the "good old faith"—his love of the Bible, his loyalty to the old faith, his instinctive shrinking from the laxities and lassitudes of modern Christianity. Yet there never was a man less prone to judge his neighbour. He recognised as brothers, on the broad, grand basis of a common Christianity, men of all shades of theological opinion. Among those who mourn his loss most keenly to-day are not a few with whose ideas of Church-government he was wont to differ with uncompromising consistency.

Born and bred a Dissenter, he had thrown himself in early life with characteristic zeal into a cause which he felt to be a just one, and among Nonconformists of this generation he will always rank as a champion. Yet he was never known to carry controversy to the point of acrimony, or in his zeal to forget to be tolerant; in fact, few men have steered through the shoals of ecclesiastical controversy with more skill and less offence.

The part he took in the "Religious Difficulty" which beset the path of the first Board, was characteristic and consistent. Feeling convinced that no instruction into which religion did not enter would be worth the name, he preferred to sink sectarian opinions, and even to risk the confidence of a few valued friends, rather than see the Bible shut out from the Board schools. The compromise by which the difficulty was eventually overcome, and which still obtains, was to him a lasting source of thankfulness and gratification; and he never hesitated to say that on its maintenance depended his own continued connection with the Board.

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which to his last day he delighted. Little, too, might they guess whither that tide which he had even now taken at its turn, was hurrying him. The home-life of Charles Reed was one of singular happiness. He had the rare power of throwing off at will the burden of outside cares, of dismissing for the time even the thought of worldly anxieties, and so devoting himself wholly to the happiness of those who looked up to him for sympathy and affection. But the tide of which we have spoken was surging fast upwards when, in 1868, Charles Reed first entered Parliament; and the special work for which he had been serving a lifelong apprenticeship opened suddenly before him. The banner of popular education was to be unfurled at last, and to him it was a source of unfeigned pride and thankfulness to be thus called upon to take part in the greatest social revolution of his generation. It was not, however, in the passing of Mr. Forster's Bill so much as in the carrying out of its details and the development of its operations that Charles Reed was to discover his most congenial field of labour.

When the election for the first London School Board took place, he rushed with ardour into the fray, and his victorious return on that occasion was perhaps the greatest gratification he had ever experienced. No one, indeed, attended the first meeting of that new-fledged body with more honesty of purpose or greater love of the work before him than he did. As Vice-Chairman under Lord Lawrence, and then, for the last seven years of his life, as Chairman, his career has been so prominently before the public that any particular reference to it here would be superfluous.

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He never made much of his own indefatigable exertions in the work he had at heart. Scarce an afternoon missed him from his accustomed room at the Board office, and few mornings passed in which he did not, with cheery face and encouraging word, look in at some one of those schools which he had seen gradually rise and tower above the London landscape, fit emblems of the elevating nature of the work they had been raised to accomplish. But those who knew him and laboured with him can tell of his unwearying zeal and labour in the beloved cause; and they can testify to something more. The unaffected piety of the man never glowed more warmly than in the midst of the labours and triumphs of his later years. The simple faith, to which reference has already been made, never once wavered or lost its freshness. We can recall the almost Puritanic devotion with which he regarded the "good old faith"—his love of the Bible, his loyalty to the Sabbath, his instinctive shrinking from the laxities and lassitudes of modern Christianity. Yet there never was a man less prone to judge his neighbour. He recognised as brothers, on the broad, grand basis of a common Christianity, men of all shades of theological opinion. Among those who mourn his loss most keenly to-day are not a few with whose ideas of Church-government he was wont to differ with uncompromising consistency.

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His courage of this kind was, indeed, by no means the least striking of his public qualities. It carried him through many an undertaking which might have cowed an ordinary man. "Trust in God and do the right!" was the favourite motto of his public life, and manfully did he act out its spirit.

But we must cease. He is gone! The place that knew him shall know him no more. We shall look for him in vain in the Senate, on the Board, in the city, on the public platform, in those many haunts of usefulness whither his almost ubiquitous energy was wont to carry him. We shall miss him in the Church, in the Sabbath-school, in the social gathering, in the home circle. We shall miss the hale, manly figure, the erect head with its glory of silver hair, the cheery voice, the ready jest, the honest smile, so familiar—it seems only yesterday—in our midst.

He died as he would have wished to die—in harness. His work lay still around him. Years had not impaired his vigour, nor infirmity his mind. His hands were still tight on the reins, his eye was yet clear, and his powers knew no abating. The summons was sudden, but it found him ready. "Whatever this may involve of danger," he said, that last night, when as yet the message of death seemed to hesitate, "I am perfectly satisfied." Then, when the voice of a dear one repeated the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee"—"Yes," he responded, "I am trusting in Him now—though I feel I have not always trusted in Him enough." And soon after, when asked if he thought he could sleep, he said, "Oh, yes! I have no worldly cares at all." And like a child he fell asleep, ready for the final summons—ready to give up all and obey the heavenly call to a new service of which we know nothing here, save that they who serve best on earth shall assuredly serve most gladly there. "And they shall see His face; and His name shall be in their foreheads!"

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.—*Philip Brooks.*

A Cure for Despondency.

THE best way out of trouble is the old-fashioned way of going to work. If environed by difficulties and hedged about by cares, it is useless to spend time in idle complaints. It is nothing to the throng of busy passers-by, each occupied with his own share of toil and pressed onward by his own imperative engagements, that you are filling the air with sighs and tears. Sympathy they may feel for you, but their own necessities impel them to action, and there is no place nor room in this world for one who only supinely grieves and nurses his own causes for distress. Go to work. The moment you do this you are in that order of things where Providence is pledged to assist you, and on the instant, at your need, hands of brothers and comrades will be held out to uplift and strengthen you. Your trials may be, manifest to every one. Bereavement, loss of means, loss of health, change of social position, accident, injury, sickness—each or all of these may have visited you. Your troubles may be of another sort. Perhaps you are the victim of morbid pride; perhaps the paralysis of doubt has crept chillingly over your soul; perhaps friends whom you trusted have failed you and withdrawn their love. Whatever the reason of your despondency, it is weak and unmanly to encourage it, because while its power lasts it cripples your efforts, enfeebles your will, and maims your abilities. You may take a perverse pleasure in sitting under its shadow, and, like Jonah, you may sometimes exclaim, "It is better for me to die than to live." Who of us has not bared his brow to the east wind, and courted the vehement heat of the scorching sun, and gazed with mournful cynicism on some cherished gourd that lies withered and parched at his feet? Human nature is the same in every age and under every sky, and in most of us there is a goodly portion of the leaven which tinges the race. But there is cowardice and selfishness in that spirit and temper which refuses to accept a given situation calmly, which determines to see only the worst, and which, in its desire to have its own gloomy way, takes no heed of the sufferings of others. One obstinately unhappy person in a home makes the household miserable. One cantankerous disposition in a congregation sows discord. One crooked stick anywhere makes the whole bundle awry.

Granted that your burdens are heavy, you are not singular in bearing them, for millions of your fellow-men are under equally oppressive conditions. Looking around you dispassionately, you will probably see others whose misfortunes are greater than yours. Yet this is cold comfort, and seldom proves palatable when offered to the sorrowful heart. What you want is to get out of yourself, and you will never do that until you begin to take hold with what energy and interest you can on the thing that is next your hand. There is a wonderful tonic in working for others, and perhaps, on the day when you feel least cheerful, if you go forth on some errand of love, the sun will shine before you are aware of its rising.

There are some forms of benevolence which are always open to the seeker, and which never are far out of reach. Thinking over the list of your acquaintances, there is this and that one who is ill. Call at the door, and inquire for them. Leave a flower, a delicacy, or at least a kind word, and a genuine offer of your assistance if it be required. There is a lad who is struggling to gain an education, and you have books, or leisure, or money, which would help him along and give him a forward impulse. Do not retain them churlishly. Your pastor is weary and worn by multiplied labours. Tell him that his sermons have been a blessing to you. The prayer-meeting is thinly attended, and you have, it may be, neglected its gatherings; but do not stay away longer. The superintendent of the Sunday-school is anxious about a Bible-class, for which he can find no teacher. Cannot you undertake that work? Do something, and do it *now*; and your clouds of melancholy will be dispersed like morning mists.

"Watch ye, stand fast in the faith, quit you like men, be strong." So, with terse military emphasis, the grand apostle issued his orders to the church at Corinth. The temptations and trials of nineteenth-century Christians are not dissimilar to those which the old Greeks encountered. We, too, live in days of unbridled licence, of worldly display, and of unblushing antagonism to God. It behoves us to be strong. Inactivity is weakness. Torpor is shame. Childish discouragement is blameworthy. We are to "be strong in the Lord." Therefore must we pray, and watch, and work.

Literary Notices.

Wish and Will. An Introduction to the Psychology of Desire and Volition. By GEORGE LYON TURNER, M.A. (Longmans, Green, and Co.)

Professor Turner has rendered admirable service to the cause of spiritual philosophy by the publication of these lectures, delivered to his own students. He begins at the beginning of the subject, introduces enough technical and illustrative detail to explain the meaning of terms, and discusses very luminously the relations of the Will to the other faculties—to law, to motives, and to character; he thus approaches the greatest question and puzzle of the ages as to the spontaneity of volition, and the self-determining Power, in which he takes the side of the libertarian as against necessity, and endeavours to harmonise the freedom of the human will with the supremacy of the Divine will. It would be unreasonable to attempt in these pages to give an analysis of the argument. We hail with heartiness and gratitude this maiden production of an accomplished scholar and true Christian philosopher.

An Introduction to Historical Theology; being a Sketch of Doctrinal Progress from the Apostolic Era to the Reformation. By JOHN STOUGHTON, D.D. (Religious Tract Society.)

Dr. Stoughton, in this very readable volume, has covered a wide field. The history of Christian doctrine is a department of theological study and research, which we have almost exclusively left to German and American scholars. There is nearly as much scope for personal conviction to reveal itself in the conduct of such historical studies, as there is in writing the history of a church or of a nation. The different tendencies of such writers as Baur, Hagenbach, Neander, and Shedd are notably conspicuous, when dealing with the same facts of literature, or the same conclusions of councils. However impartial an historian may be in his inner consciousness, he can hardly avoid putting his imprimatur upon those ideas in the past which he approves, by tracing them back to their sources in the earliest antiquity. This rather adds to, than detracts from, the value of the present sketch. Dr. Stoughton has furnished the student with

a very interesting and trustworthy introduction to historical theology, from an evangelical standpoint, and he has brought his history of Christian thought on all great problems down from the apostolic era to that of the Reformation.

"The Word was made Flesh." Second Series. Short Family Readings on the Epistles for each Sunday of the Christian Year. (C. Kegan Paul and Co.)

We well remember reading, some years ago, the first series of these remarkable meditations. They were based upon the Gospels chosen for each Sunday of the Christian year, and occupied as they were with the supreme fact of the Incarnation, and what was done for human nature rather than for human individuals, by the introduction to, or manifestation in it of the Eternal Word. We also remember a certain lack which the author might be willing and perhaps waiting to supply, when he should discourse on the corresponding passages from the Epistles appointed for the holy days of the Christian year. The second series is now before us. There is the same depth and dreaminess of thinking, the like obscurity of expression, coupled with similar tender, devout, and speculative meditations. Again, we are reminded of the *Theologia Germanica*, and once more we find what is very rare, an adoption of some of the leading doctrines of Mr. Maurice—*e.g.*, the author betrays some confusion, it seems to us, between the subject and object of faith. "The faith of Christ," the faith which is "the substance of things hoped for," is, according to this writer, the fact of God having spoken unto us in His Son, of God having reconstructed our nature in Christ—*i.e.*, whether we believe it or not. That which evangelic believers call "*faith*"—*viz.*, the appropriation of the entire work of Christ, the realisation of the headship of Christ, the assent and moral surrender of the mind and will to Christ, this writer treats as of exceedingly small importance. All eagerness to promote it he stigmatises as carnal. Yet these meditations are nevertheless adapted to produce such faith. There is wide reading indicated in this thoughtful volume. It reveals much of the divine discipline of sorrow, and we might add that it "saith many lofty and lovely things touching the Divine life."

Boston Monday Lectures. With Preludes on Current Events. By the Rev. JOSEPH COOK. Reprinted from the Author's Revised Edition. Author's Popular Edition. Eight volumes. (Hodder and Stoughton.)

Boston Monday Lectures. By Rev. JOSEPH COOK. First to Fifth Series. (R. D. Dickinson.)

The form in which the last-named publisher has made us familiar with Mr. Cook's Lectures differs considerably from the manner in which Messrs. Hodder and Stoughton have published them. The latter have spread the matter out into eight small volumes, with good type, and have kept distinct, matters which have little or no connection with each other. The Lectures often make greater pretensions than they sustain, and larger promises than they redeem. Mr. Cook is an adept at clever, taking titles. He has read widely, and speaks with confidence. He is a born orator, and makes abundant use of rhetorical weapons in his hand-to-hand fight with modern materialism. The dash, sweep, ingenuity, and audacity of the lecturer have a certain charm of their own for some minds; while the war he makes against the tyranny of some intellectual fashions is vigorous and victorious. He is distinctly aggressive on unbelief, and butter does not refuse to melt in his mouth. Moreover, throughout he is fervent in his obvious desire to make men think true thoughts about God and themselves, about eternity and life, and about the infinite distinction between right and wrong, truth and falsehood.

The Coming Prince, the Last Great Monarch of Christendom. By ROBERT ANDERSON, LL.D. (Hodder and Stoughton.)

A prophetic study, which, to our mind, is eminently unsatisfactory. The author is devout and scholarly, and writes capital English, and is remarkably free from cant; but his principles of exegesis are artificial, and his rules of interpretation have a wonderful appearance of being made for the occasion. He argues that the seventy weeks of Daniel are prophetic weeks of years of 360 days each, and that the *terminus a quo* is the twentieth year of Artaxerxes. Then he fixes day of month and week, and counting days according to his own chronology of the Nativity and the Last Supper, etc., etc., and adding in the odd days for Leap Year, etc., etc., he shows that the sixty-nine weeks—by the

day—had elapsed when Messiah the Prince entered Jerusalem in triumph. But there he stops, and every other reference in the great prophecy of Daniel is supposed, by Dr. Anderson, to refer to the future. The coming prince is Antichrist, who is to fulfil the prophetic picture of Daniel, of St. Paul, and of the Apocalyptic wild-beast, and to be consumed in the Second Advent glories. The argument is entertaining, and if the Gospel were an arithmetical puzzle, and our moral nature were capable of being refined or sanctified by chronology, and our religious experience promoted by dwelling on the predestinated doom of unborn Jews who are to assemble in Jerusalem, there to be submitted in a restored nationality to an inconceivably worse doom than that which Titus sanctioned 1800 years ago,—if the Bible is such a collection of perplexities as this, then this volume may be edifying also. The notion that the prophecy of Daniel stopped short in the midst of its delineations, and that no single event subsequent to the appearance of the Messiah can be seen to correspond with the prediction, as well as the principle on which these chronological ratiocinations are supposed to be attested, and hundreds and thousands of years are deliberately made to count for nothing, both in historical and prophetic portions of Scripture, appear to us to be arbitrary in the extreme.

The Centenary Volume of Sunday Schools, 1880. A Memorial of the Celebrations held in London, the Provinces, and the Colonies. (London : Sunday School Union.)

Eight hundred pages devoted to brief reports of public meetings. Doubtless, much kindly feeling and many wise suggestions may be scattered through this huge repertory, but it would be like hunting for "a needle in a bottle of hay" to search for them.

The Creed of the Gospel of St. John. (Bickers and Son.)

A brief but very thoughtful meditation on a deep theme, by one who has long pondered it. It closely resembles the argumentation, though not the style, of the remarkable papers of Dr. Matheson, which are now being published in *The Expositor*. The writer demonstrates the identity of teaching, the homogeneousness of theology, between St. Paul and the Fourth Gospel ; and argues with great force that both the apostles recite not their own speculations,

but the thoughts and revelations of Jesus Christ Himself, concerning the Divine Father and the Eternal Son, and the way in which man can become the partaker of the life of the Father and of the Son, by faith in Him whom God hath sent. We think the author overstrains his argument, when he seems to limit the "theology of Christ" to the statement of the fact that "God had sent Him;" indeed, the latter portion of the essay shows conclusively that he has been too hasty in his generalization. This small volume will reward patient perusal.

The Tone and Teaching of the New Testament on Certainty in Religion; being the Merchants' Lecture for October, 1880. By EDWARD WHITE. (Elliot Stock.)

The serene confidence with which the writers of the New Testament faced the most stupendous problems, accepted the miraculous facts of the life of Christ, and proclaimed their personal certitude of, and invincible assent to, the amazing revelations that they had accepted, constitutes a startling and unique fact. Mr. White has contrasted this habitude of the apostles with the unrest of the age in which it was originated, and with the fashionable scepticism of the present day. The mere statement of the fact and of the contrast, creates a powerful weapon both of defence and attack, and the author has used it in these lectures with distinguished skill and earnestness of purpose.

A Popular Handbook of Christian Evidences. By JOHN KENNEDY, M.A., D.D. Part First. (London: Sunday School Union.)

This is a brief, pertinent, scholarly presentation of the main arguments for Theism, against materialism, pantheism, atheism, positivism, and the modern atheistic treatment of the religions of the world. Dr. Kennedy has furnished also a remarkably able exhibition of the credibility of a supernatural revelation.

We have lately received from Messrs. J. F. Shaw:—*The Chevalier's Daughter; or, An Exile for the Truth.* By Lucy Ellen Guernsey. A story of the seventeenth century, describing life among the French Protestants of that period, and the perils attending an escape to friends in England. The contrast between the true and earnest worship of the persecuted Protestants in France, and the easy world-

liness of the church-goers in England in the time of Charles II., is well brought out, and bears lessons for all times and classes. There is both variety and beauty in the characters introduced, and the interest of the story is well sustained throughout.—*Jack: a Chapter in a Boy's Life*. By Yotty Osborn. The eventful summer holidays of a frank, merry schoolboy are capitally described. There is plenty of fun, not without touches of pathos, which will be sure to interest and amuse boys, and can scarcely fail to excite honest admiration for what is good and true.—*A Six Years' Darling; or, Trix in Town*. By Ismay Thorn, author of "Only Five." A prettily illustrated and amusing tale for very little folks, but rather alarmingly suggestive of mischievous tricks.—*Fruits of the Valley*. By H. Mary T. With Introduction and Biographical Sketch by the Author of "Thoughts by the Way," etc. (Binns and Goodwin, Chancery Lane.) A reprint of a volume published twenty years ago. It consists chiefly of poems written in times of great physical suffering, and depicts the inner struggles and victories of the spiritual life. The writer's cheerful submission in trial and weakness was a lesson of patience and faith to those who knew her, and her hymns and meditations may be helpful to others; although they do not possess any special charm of expression or force of thought.—*Lizzie Sydenham, and the Wrong Turning*. By Mrs. J. M. Tandy. (Edinburgh: Johnstone, Hunter, and Co.) A commonplace story, intended for the benefit of maid-servants, and describing the evils to which love of finery and strong drink may lead—all undeniably true—but written so entirely from the mistress's standpoint that it is little likely to touch those for whose benefit it is designed. The good girl of the story, though well rewarded for her virtue, is decidedly humdrum and unattractive.

Managers' May Meeting.

THE London and country Managers of the EVANGELICAL MAGAZINE will meet, as usual, after the Missionary Sermon at Christ Church, Westminster Bridge Road, on Wednesday, May 11th, at Anderton's Hotel, Fleet Street. Dinner at two o'clock precisely.

[MAY, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—North China.—New Hospital at Tientsin.

By J. KENNETH MACKENZIE, M.R.C.S.

THE new hospital on the London Mission Compound, commenced in the autumn of 1879, is now completed, and was publicly opened on Thursday, December 2nd, by his Excellency Li-hung-chang, Viceroy of the Metropolitan Province, Imperial Grand Secretary, &c. The occasion was one of special interest, in that it elicited the hearty co-operation of



NEW HOSPITAL AT TIENTSIN.—(Front view.)

both Chinese and foreigners. The hospital is built on the east side of the Taku Road, the main thoroughfare between the native city, and the foreign concession and shipping. It is erected in the best style of Chinese architecture, and has an extremely picturesque and attractive appearance.

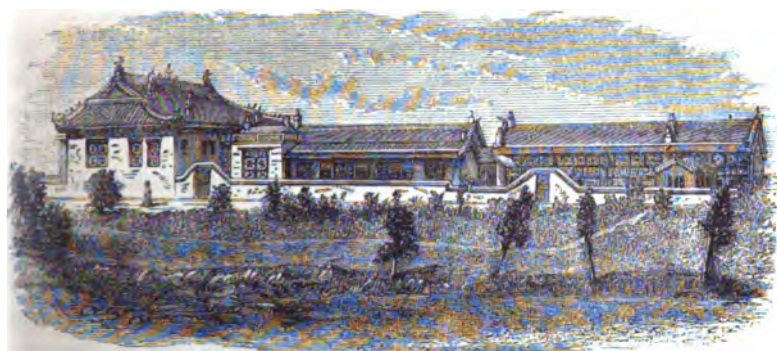
The front building, standing in its own courtyard, is raised six or seven feet above the level of the road, and is ascended by broad stone steps, which lead from the covered gateway to a verandah with massive wooden pillars running along its whole length. A hall divides the building into two portions. On the right side, and in front, is a spacious dispensary, which, thanks to the liberality of the Viceroy, is wanting in nothing rivalling any English dispensary in the abundance and variety of the drugs, appliances, &c. ; behind this is a roomy drug store. On the left of the hall is a large waiting-room, with benches for the convenience of the patients, and used on Sundays and other days as a preaching hall. Behind, and to one side, is the usual Chinese reception-room, ever to be found in a native building. Two other ante-rooms adjacent complete this block. The rooms are very lofty, without ceilings, leaving exposed the huge painted beams, many times larger than foreigners deem necessary, but the pride of the Chinese builder. Running off in two parallel wings at the back, each entirely detached and separated by courtyards, are the surgery and wards, the latter able to accommodate thirty-six in-patients. The wards in the right wing, four in number, are small, intended each to receive only three patients. Here we can isolate dangerous cases, and also receive persons, such as officials and others, who require greater privacy. In the left wing is the large ward, with accommodation for twenty-four patients, and beyond this a kitchen and other offices. The wards are all furnished with kangas, instead of beds, as is the custom in North China. These kangas are built with bricks, with flues running underneath, so that in winter they can be heated ; the bedding is spread upon a mat over the warm bricks. Plenty of room has been left for further extensions if found necessary.

THE OPENING CEREMONY

was a very interesting one. The various rooms were gaily decorated with flowers, shrubs, flags, &c. Men from the English and Chinese gunboats helped Mr. Lees and Mr. King in the work of transforming the rooms from their normal bareness into a right gala appearance. While the place of honour was reserved for the Chinese dragon, the other national flags were attached together, and drawn from beam to beam, making ceilings of variegated colours for the principal rooms ; the walls were also draped with bunting. The waiting-room, where the ceremony was to take place, was arranged as a Chinese grand reception hall ; everything in it was native, borrowed from the Yamens. The floor was covered with camel's-hair carpets, brought from the Temple for the occasion. The drug store, empty of drugs, and in its gala dress, was laid out with tables spread with refresh-

ments arranged by the ladies of the mission. Every delicacy in the way of cakes, fruit, &c., was provided for the guests. The courtyard was matted in, and the whole place hung with handsome Chinese lanterns.

By the appointed time all the Chinese and foreign guests had arrived, amongst them the three Taotais, the Prefect of the city, and numerous civil and military mandarins. Of the foreigners, the consular body was represented by the English, German, Russian, and American consuls, officers from the ships of war, all the members of the missionary body, and many others.



NEW HOSPITAL AT TIENTSIN.—(Side view.)

Upon the arrival of his Excellency an illuminated address in Chinese was read and presented. The Viceroy, upon receiving it, uttered many kindly words, showing his appreciation of, and sympathy with, the work already done—"while disclaiming any praise or merit as due to himself in the matter, he took the opportunity of publicly expressing his thanks to me and warm approbation of the zeal with which foreign medical skill had been so freely bestowed upon the people of Tientsin."

Speeches were then made by Henry B. Bristow, Esq., H.B.M. Consul, and C. Waeber, Esq., Consul for Russia. Mr. Bristow spoke as follows:—"It gives all foreigners the greatest pleasure to see his Excellency, the Grand Secretary, acting as patron of an institution like the one just opened. His Excellency has already gained great fame as a military commander, and it is to be hoped that in the future he would be also renowned for his encouragement of Western medical science. The reminiscences of military triumphs must always be embittered by the thoughts of friends killed, provinces devastated, crops destroyed, and all the evils which make war a curse to both victors and vanquished; but the recollections associated with the establishment of benevolent institutions like the present brought to the mind only thoughts of pain assuaged and misery alleviated, and therefore

he felt sure that his Excellency, when looking back in years to come on his past achievements, would dwell with more unmixed pleasure on the establishment of institutions like the present than even on his military successes in the service of his country."

Mr. C. Waeber, Russian Consul, also spoke, and said that "we have a proverb, 'in corpore sano mens sana,' which may be rendered in Chinese by 'T'i wang tsé shên ch'ing'—When the body is vigorous, then the mind is bright. In this new hospital we have a proof of his Excellency's great care for the welfare of his people, and it permits me to hope that his Excellency will take further steps for the development of this country by introducing Western art and science." Mr. Taotai Mah, Chief Secretary, replied for the Viceroy in French, stating again what his Excellency had already said in Chinese, and thanking all present for their interest in the good work.

After the speaking had concluded, the native assistants were introduced to the Viceroy. The Viceroy, having formally opened the building, commenced a careful inspection; he examined many varieties of drugs, inquiring into their properties, &c.; wanting to know if we had any remedies in common with the Chinese; whether most of our medicinal agents came from the organic or inorganic kingdoms; as to the cost of foreign drugs; and other queries too numerous to mention. But in the surgery the greatest amount of interest was excited; the walls were hung with anatomical and physiological charts, kindly lent by Mrs. Williamson, of Chefoo; on the operating table and shelves were spread the valuable collection of surgical instruments belonging to the hospital, with models of the human body and heart, lent by the Tientsin civil doctors. Everything in this department was new, even to those high officials, such as the Viceroy and Superintendent of Arsenals, to whom the latest inventions in electricity and mechanics are immediately sent. [It will probably surprise many to know that, although there is no railroad in China, his Excellency is better acquainted with the working of the steam-engine than most well-informed foreigners, having studied it intelligently from models.] Questions without number as to the uses, action, &c., of various instruments were put, and required all one's readiness of mind to give answers that would be easily comprehended. The size of the human brain in relation to the body, as shown in the wax model, drew special attention. The wards were afterwards examined, and the working of the hospital carefully inquired into.

The Viceroy and the other guests then sat down to the refreshments already provided. It was evident, as each took his departure at the close, that a very pleasant afternoon had been spent.

THE SCHEME PURELY CHINESE.

Medical missions hospitals in China have hitherto been mainly, if not altogether, supported by foreigners, the few occasional subscriptions obtained from the Chinese forming so small a proportion of the funds used in the carrying on of these various institutions as to be practically of but little account. We have, therefore, had an unique experience in Tientsin, in that the hospital has been built entirely with Chinese subscriptions and the working expenses obtained from the same source. We would humbly acknowledge the goodness of God in the entire matter. He, of a truth, has heard and answered prayer, and where the door seemed well-nigh closed He has opened wide its portals. On the Sunday, following the opening, December 5th, a praise meeting was held in the large waiting-room of the hospital, attended by members of all the churches in Tientsin. Rev. J. Lees presided, and, after an opening address, called upon Rev. J. Innocent, New Connexion Methodist; Rev. W. L. Pilcher, American Episcopal Methodist Mission; Rev. H. Porter, M.D., American Board, and myself, who all spoke in words of praise and thanksgiving for what God had manifestly wrought. Much prayer was offered up that, as God had already given so many temporal blessings, and drawn the people so near us, He would, in the days that are to come, pour down richly of those spiritual blessings for which our hearts are longing.

The Medical Mission accounts stand roughly as follow:—

Received from Viceroy for salaries of native helpers, purchase of surgical instruments, drugs, medical stores, and all expenses at Temple Dispensary and New Hospital for fifteen months, ending November 30, 1880 Tls. 4,000 = £1,200.

The above amount has been placed in the hands of W. W. Pethick, Esq., Secretary to his Excellency, and myself, who are jointly responsible for its use. The Viceroy has not been asked to contribute to the Building Fund

BUILDING FUND.

Subscriptions to Building Fund from Chinese

to December 27, 1880 Tls. 3,820 = £1,146

Sale of Medicines and Appliances to Chinese 500 = 150

Tls. 4,320 = £1,296

Amount paid to Builder 4,000 = 1,200

Balance in hand 320 = 96

From Viceroy and general subscribers, the total amount received, entirely from native sources, Tls. 8,320 = £2,496 during the sixteen months.

The new hospital has already received over 200 in-patients, all of whom find their own food and clothing. Out-patients are still seen by me at the Memorial Temple four days a-week. The register there shows the names of over 5,000 patients, with more than 20,000 visits.

II.—South India—Cuddapah.

OF the 149 out-stations included in the Society's South India Mission, seventy-nine are connected with the town and district of CUDDAPAH alone. In order effectively to superintend so large a diocese the missionary and his native helpers find it necessary to devote a considerable portion of each year to itinerating among the villages, especially on the approach of heathen festivals, when an influx of visitors may be expected. With regard to the number of nominal adherents to Christianity, Cuddapah will compare favourably with any other South India district; and if the roll of church-membership be not proportionately large, the fact is owing to the care exercised in the admission of candidates no less than to the watchful oversight which those united in Christian fellowship receive at the hands of the missionary. An incident related by the Rev. J. R. BACON serves to illustrate the chequered experiences which accompany itinerating work in India :—

“Throughout February we were amongst the caste people of Ryachoti and its surrounding villages. In two weeks we held thirty services. During this time the great festival of the year was held, when nearly 30,000 persons assembled. During this most pleasant visit we met many amongst the crowd who came up to us, thanking us most warmly for the help we had been able to render them the year before, assuring us it had been the means of saving their lives. While we were still encamped here, a man came one morning, saying he wished to have some conversation with us. We invited him to sit down, and this is what he said :—Having heard of us from one of our village teachers fifty miles north of Cuddapah Town, he had travelled as fast as he could down to Ryachoti, a distance of eighty-three miles, his object being to get his mind set at rest on one particular point of the Christian religion; he was a Hindoo guru or teacher, but had one brother already baptized into the Christian faith, and, as he had had many conversations with his brother, his faith in Hindooism was much shaken; he assured us he was greatly troubled in mind, and that he had travelled to Benares, Conjeveram, Rameshvaram, Tripetty, and many other holy cities trying to find rest, but could find none. His face, full of care and distress, corroborated his statements. We talked most earnestly with him, and we read together many portions of God's Word. At the end of two days a great change came over the man; he seemed to grasp fully how he, a sinner, could be justified before God, through faith in His Son. He went away declaring that he had found that peace for which, so long and earnestly, he had sought. Next morning he brought us his box of idols, his sacred books, the pen with which he wrote them, and, taking off his sacred thread, declared he would no more teach Hindooism, for that he believed in Christ. He gave them all into our hands; we have them still. On our leaving Ryachoti, he came into Cuddapah with us to make a public profession of faith before the church. But he was never baptized, for five days afterwards he left Cuddapah, and what has become of him we do not know. Alas! it seems as if the cost of discipleship were more than he could bear. So uncertain are the results reaped by the missionary.”

III.—South Seas—Loyalty Islands.

TEN YEARS' REVIEW OF THE MISSION AT LIFU.

By THE REV. S. M. CREAGH.

THE whole of the population of the island has long since become nominally Christian. In 1871 there were but two professedly heathen left. These have united with their countrymen in acknowledging Jehovah to be the true God. A few additions from the Roman Catholics have been made. In 1875 I ascertained by pretty accurate statistics that the whole population of the island was 6,249; of these, 800 were Roman Catholics; Protestants being 5,449. At the present time we have, as near as I can ascertain, 5,636 Protestants and 940 Roman Catholics. These figures vary a little from the figures of former years.

2. The aggregate number of church members in the nine churches is 2,085. Native piety is not so deep and real as the religion of sincere Christians of more enlightened countries; there is a vast amount of superstition, error, and ignorance still pervading the minds of great numbers of our church members; their religion is more a thing to be seen than to be felt and enjoyed in the soul. We have not that amount of social elevation we could desire; the people for the most part cling to their old habits—herd promiscuously together, sleep in dirt and squalor in houses with but one room and no window, wear but scant clothing except on service days and holidays, and use language offensive to civilised ears; hence, refinement does not exist amongst them, and their moral feelings are not at all elevated. The houses or huts of the present day are for the most part little better than those their grandfathers occupied. However, the chief of this district (the man who persecuted old Haneka) has recently completed a neat little cottage of three rooms, verandah all round, galvanized iron roofing. A grand feast was given on the occasion; all the able-bodied persons of the island were there. I was invited, and went; and dined with the two priests. It was the largest gathering of natives I have seen on these islands. Notwithstanding this objection in their mode of life, the people possess a considerable amount of material comfort. Money is largely used, not, however, for the purchase of the necessities of life, but for luxuries; they could live and be comfortable and happy without any money. The amount of exports and imports for the group for the year 1875 was £10,000 and £8,160 respectively. I have not the means of ascertaining what they would be for the present year (1880). No record is kept by the French authority here, but the secretary of the Resident

broke out against the converts; some of the heathen of the villages also suffered. In consequence, the mission was broken up.

6. Many years ago contributions of cocoa-nut fibre were made by the people to the London Missionary Society. On the arrival of the French in 1864 these contributions were prohibited throughout the group, and a considerable quantity of fibre belonging to the Society was burnt by order of the French authorities. In 1871 changes had taken place in the Government at Nouméa. We had made ourselves and our work better understood; full permission was given us "to do as we liked" in religious matters. In that year missionary meetings and missionary contributions were received; cotton-growing was then all the rage, and the people willingly gave raw cotton and money to the amount of £46 8s. Year by year the contributions increased till 1877, when the amount given was £466, the largest amount at all given. The amount given for the present year (1880) was £307; this we consider remarkably good, as the natives have suffered so severely from the hurricanes we have experienced. Formerly there were but two annual meetings, one at each missionary's residence; now we have a series of meetings throughout the island. Nine meetings were held this year, and it is believed that the people generally prefer this plan.

7. Many stone chapels have been built during the past ten years. For some reason the French authorities of former years prohibited the erection of permanent buildings. After the withdrawal of the prohibition, the people in most of the prohibited villages set to work and built themselves stone places of worship. Ten such have been erected and opened for public worship, thus making the number of stone Protestant chapels on the island nineteen; there were also four wattle-and-plaster buildings erected. One stone building is in course of erection. At the present time our places of worship are in a very unsatisfactory state. All the wattle-and-plaster buildings were demolished by the hurricanes of the present year; seven of the stone buildings were made roofless and otherwise injured, and three other stone places have become dilapidated. Consequently, we have had to return to the former style of grass chapels. Fourteen congregations now worship in such places.

8. The Institution for training native teachers has been kept in working order since May, 1872. Between the time of Mr. MacFarlane's leaving and my taking full possession, there was an interval of nearly a year. Many worthy men have gone forth to do the Lord's work both in the home and foreign fields. The number of names on the book is fifty-seven. Of these, twelve went to foreign service, five of whom died in the work, three returned, one of whom has become a pastor in one of our villages,

and four remain in the New Guinea Mission ; twenty-seven went forth to home work, six of whom became unfaithful, and twenty-one remain in the work ; five were dismissed from the Institution through inability, and one for immorality ; three died, and nine remain unemployed ; there are twelve at present in the Institution. The Lifu men who have hitherto entered the Institution have had no education whatever. They can read after their own fashion, but their writing is wretched stuff and sometimes unintelligible ; they come very scantily supplied with necessaries for their work ; they expect to find books, paper, slates, pens, pencils, ink, &c., here. They have no resources of their own from which they might be supplied. Even wearing apparel is given to them ; but they have to provide food for themselves and wives and children ; this they are able to manage, having nearly half the week appointed for that purpose. During the scarce season, however, they have been assisted by a limited amount of rice ; last season they had ninety-five francs' worth of rice given them. Though the men and women come to us so inefficient, they are fitted, by a residence of five years, to fill any position which may open up to them ; for, wherever they are located, they are sure to be immeasurably superior to those who surround them. Besides reading, writing, and arithmetic, the students have had to copy the Commentary of the Psalms as far as the fifty-first, and the first six chapters of Matthew's Gospel ; also lectures on Popery, geography, astronomy, homiletics, Scripture history, and various other less important subjects. The Bible Companion is a class-book. Several books of the Bible have been read through with comments. Three whole days are taken up with classes and various mechanical works.

9. During the last decade there have been many changes on the island. In 1871 Messrs. MacFarlane and Sleight were the missionaries of the island. After more than twelve years of devoted and arduous work, Mr. MacFarlane left in 1871 for England, and ultimately for New Guinea. In that year I arrived, having been appointed by the Mission Committee. In 1875 I went on furlough to England with my family ; and after three years returned. At the end of 1878, after spending more than sixteen years of uninterrupted labour for the benefit of the people of this island, Mr. Sleight left for England, and his return is daily expected. I am assisted in the work of the island by twenty-four native teachers, residing in as many villages, including the small island of Mu. Some of these men are earnest and able ministers of Jesus Christ amongst their fellow-countrymen ; they are all highly esteemed for their work's sake. Of the twenty-four teachers now employed, eleven are of more than ten years' standing ; thirteen have entered on the work since my arrival here. Since 1871 there have been

five Résidents or representatives of the French Government—viz., Messrs. Boucher, Borderaux, Caillet, Lugnière, and De Dallou; under them we have enjoyed a considerable amount of liberty and freedom. While Maré and Uvéa have been disturbed and distressed with war and bloodshed, we on Lifu have been entirely free from these terrible scenes.

10. One generous action the Government has done for us. In the beginning of 1878 a hectare of land was granted in every village, twenty-four in number, for the use of the native teacher, which he can cultivate, and on which he can build his house; at the same time the Government granted to the Roman Catholic Mission ten hectares of land at their chief village of Nathalo.

11. Bula, son of blind Bula of former days, chief of the district of Lösi, resident at Mu, died in June, 1876, much regretted by his people. He was an amiable man, and worthily beloved, though of ordinary abilities, and much less sagacious than his old friend Naisiline, of Maré, yet he commended himself by his generosity of character, gentleness of disposition, kindliness of heart, and Christian deportment. At one time he gave up his position as chief, and entered the Institution as a commoner, and intended to become a preacher of the Gospel. On the arrival of the French on the island in 1864, Bula was reluctantly compelled to retire from the Institution and return to his duties as chief of Lösi. For some years he was in a delicate state of health, and sought medical advice in Nouméa, but he ultimately succumbed at an early age to his disease—scrofula; he died a peaceful and happy death, and left a widow and only son, who will, if spared, succeed his father. At present Bula's half-brother, Tait, is the regent. Bula's mother still lives, but she is blind, as was her husband. Rather an extraordinary man, called Haneka, died in 1875. He was one of the first to receive the Gospel on this side of the island. He bore persecution and shame, for Christ's sake, with honour at the time of the arrival of the French in 1864. His end was glorious and most satisfactory. Teachers, teachers' wives, deacons, church members, and children have died in the faith and hope of the Gospel, but none have been reported to me as worthy of special notice.

12. This year (1880) is memorable on the islands for the gales or hurricanes we have experienced. During my residence of twenty-six years on the islands, I have not experienced anything so severe as the hurricane of January 24th. The oldest inhabitants do not remember such a gale. Native houses, or huts, went down before the wind like houses of cards; about one hut in every ten throughout the island was left standing. Coconut trees in great numbers were blown down, and the whole crop of

cocoa-nuts, and yams, and other food was destroyed. The mission premises at Xepenehe were much injured.

13. Within the present year we have started a new movement. We find that the schools in the various villages are, from some cause, most inefficient. They exist more in name than in reality. To remedy this to some extent, we have recently commenced a boarding-school for lads of about twelve or fourteen years of age, somewhat after the plan of our former school on Maré ten years ago, but the entire support of the children is to be by their parents. We have a man and his wife as schoolmaster and matron, natives of Maré. They were both scholars of our school at Maré of former years. The schoolmaster takes the lads in the forenoon, and Mrs. Creagh in the afternoon. We have not asked for aid from any quarter. Hitherto our school has been a success. There are as yet but thirteen scholars; we hope to have more some day, but we prefer a small beginning, especially as food is likely to be scarcer than it is at present. The young chief Bula is to be one of the scholars; at present he is too delicate to attend.

14. A new plan has recently been adopted for visiting the churches oftener, and with greater regularity. It was found impossible, with nine churches, scattered over the whole island, to accomplish the visitation with satisfaction. Hence I have called in the aid of some of my teachers. Without formal ordination, I employ a few regularly to assist me in visiting the churches. One month the three churches of Lösi and of Wé are visited; the next, those of the Wete district. In this way all the churches get a visitation every two months, and the ordinance of the Lord's Supper. I have four assistants. So far we have reason to be satisfied—the people receive my representatives well. I have not yet committed to them the admission of members.

MADAGASCAR—IMERINA HOSPITAL.

With reference to the hospital in the capital of Madagascar now under the joint management of the LONDON MISSIONARY SOCIETY and the FRIENDS' FOREIGN MISSION ASSOCIATION, the medical superintendent, Dr. J. TREGELLES FOX, under date November 3rd, 1880, writes as follows:—"On the 4th of October I began seeing patients at Analakely on Mondays, Wednesdays, and Fridays at nine a.m. The average attendance has increased to about fifty, including about fifteen to twenty fresh cases each day. They occupy me till three or four p.m. The evening service was held on Monday, the 18th October, and was considered good. I began giving irregular instruction to two students in September. Though I am sorry that I have but little time for teaching, they are useful as dispenser and clerk. The vaccination department is held every Saturday, and is crowded."

IV.—Notes of the Month.

1.—ARRIVALS IN ENGLAND.

Miss BEAR, from SHANGHAI, China, per French packet, February 24th.

Mrs. SHERRING, from BENARES, North India, per steamer *Trentham Hall*, April 8th.

2.—ORDINATION OF MISSIONARIES.

On his appointment to the MADAGASCAR Mission, Mr. CHARLES COLLINS, of the College, Rotherham, was ordained at Masbrough Chapel, in that town, on the afternoon of Tuesday, April 26th. The Rev. P. C. Barker, M.A., LL.B., presided. The Rev. J. S. Morant, B.A., conducted the devotional exercises; the Rev. W. Montgomery, missionary from Madagascar, described the field of labour; the Rev. Edward H. Jones, the Society's Deputation Secretary, asked the usual questions; the Rev. T. Nicholson offered the ordination prayer, and the Rev. F. J. Falding, M.A., D.D., delivered the charge. In the evening of the same day a public meeting was held, at which various ministers were present and took part.

Arrangements have been made for the ordination of the following brethren to take place during the present month:—

Mr. THOMAS CAPSEY, B.A., of Lancashire Independent College, appointed to MADAGASCAR, at Queen Street Chapel, OLDHAM, on Tuesday, May 3rd.

Mr. HENRY THOMAS JOHNSON, of Cheshunt College, appointed to FIANARANTSOA, Betsileo Country, Madagascar, at Union Chapel, PLYMOUTH, on Wednesday, May 4th.

3. VALEDICTORY SERVICE IN THE WEIGH HOUSE CHAPEL.

In anticipation of the departure for Madagascar of Messrs. COLLINS, CAPSEY, and JOHNSON, and their respective wives, together with the Rev. J. RICHARDSON, who is returning to his duties as Superintendent of the Society's Normal School in the capital, it is proposed to hold a public VALEDICTORY SERVICE in the WEIGH HOUSE CHAPEL, FISH STREET HILL, at seven o'clock in the evening of MONDAY, the 23rd of MAY. The fact that our friends will be leaving England on the morning of the following day, will give special interest to the occasion.

4. GIRLS' MISSION SCHOOL BAZAAR.

As many friends are already kindly engaged in preparing work for the Girls' Mission School Bazaar, they will be interested to know that it is now decided to be held at the Cannon Street Hotel, on the 31st of May and the 1st and 2nd of June. The Earl of Shaftesbury has kindly promised to open the Bazaar at 2 o'clock on Tuesday, May 31st; and the Committee will be obliged if contributors will send all boxes or parcels to the London Mission House, Blomfield Street, London Wall, addressed to "The Girls' Mission School Bazaar."

It is especially requested that all goods should be marked at moderate prices, and in plain figures, and also that a list of the articles should be enclosed at the top of each package, with the sender's name and address. Contributions of manufactured goods will be thankfully received, and are sure to be saleable.

Any further enquiry or communication may be made to Mrs. Pye-Smith, St. Katharine's, Sevenoaks.

5. ACKNOWLEDGMENTS.

In the Reports for the past year which are daily reaching us from our missionary brethren, reference is repeatedly made to the assistance rendered by the Society's friends in this country in the carrying on of their work. From SOUTH INDIA the Rev. M. PHILLIPS, of SALEM, writes: "Our best thanks are due to all those who have helped us by their contributions. We hope they will continue, as our usefulness in this land depends to a very great extent on having the necessary means to carry on our evangelistic work." From BELLARY the Rev. EDWIN LEWIS says: "We are indebted to our friends at Wellington Road Sunday School, Stockport, for the means of supporting Chennappa, the catechist at Hospett, and would hereby thank them for their kind help. We are hoping to receive the usual subscription from Southsea for Adoni for 1880." "Our best thanks," writes the Rev. J. G. HAWKER, of BELGAUM, "are given to those who so kindly assisted us during the year—among them, friends at Trinity Chapel, Poplar, and Pembroke Chapel, Bristol." Mrs. BACON, of CUDDAPAH, acknowledges the receipt of two cases of work—"one from Mrs. Bolton, Union Chapel, Islington, per Miss Rutt; the other from friends at St. Leonards-on-Sea, per Mr. Ellis. By these two boxes the large sum of 349 rupees 6 annas have been realised. We have also," she adds, "to acknowledge, with thanks, a box from Mrs. Porter, of Reading." The Rev. J. DUTHIE, of NAGERCOIL, acknowledges, "with sincerest thanks, contributions for seminary boys from kind friends at home." "My warmest thanks," writes the Rev. W. LEE, also of NAGERCOIL, "are due to many friends and subscribers in England, some of whom have cheered us with letters in which their unabated interest in the work of God in Travancore is manifested, and their assurance that we are remembered by them in their prayers." Both Dr. THOMSON and the Rev. I. H. HACKER, of NEYOOR, refer with pleasure to the evidence that their necessities are borne in mind by many friends in this country. The former describes the good use to which English periodical literature is put, both among Europeans and native helpers; the latter appends a long list of special contributions.

V.—Anniversary Services in May, 1881.

THE DIRECTORS INVITE THE ATTENTION OF THE FRIENDS OF THE SOCIETY TO THE FOLLOWING ARRANGEMENTS FOR THE ENSUING ANNIVERSARY:—

SERMONS TO BE PREACHED ON LORD'S-DAY, MAY 8TH.

PLACE.	MORNING.	EVENING.
ARNEY CHAPEL (May 22) . . .	REV. S. McFARLANE.	REV. S. McFARLANE.
ACTON	" T. BATTY.	" T. BATTY.
ADELPHI CH., Hackney-road . . .	" E. A. WAREHAM.	" W. PATERSON.
ALBANY ROAD	" B. WEARMOUTH.	" R. WEARMOUTH.
ANERLEY	" J. SIBREE, JUN.	" J. SIBREE, JUN.
BALHAM	" A. E. LORD.	" JAMES SADLER.
BARBICAN CH., New North-rd. . .	" A. F. JOSCELYNE, B.A.	" HENRY TARRANT.
BATTERSEA CONG. CHURCH. . . .	" K. M. DAVIES.	" R. M. DAVIES.
BAYSWATER, Craven-hill Ch. . .	" A. McMILLAN.	" DR. LOWE.
BAYSWATER, Lancaster-road . . .	" J. D. DAVIES, M.A.	" J. S. RUSSELL, M.A.
BECKENHAM	" W. H. HILL.	" JAMES BEDELL.
BECKENHAM-ROAD	" JAMES BEDELL.	" W. H. HILL.
BEDFORD CHAPEL	" J. M. BLACKIE, LL.B.	" W. SHILLITO.

PLACE.	MORNING.	EVENING.
BELVEDERE	REV. J. G. JUKES.	REV. J. G. JUKES.
BETHNAL GREEN	" J. H. SNELL.	" R. SEWELL.
BISHOPSGATE CHAPEL	" J. BROWNE, B.A.	" CHARLES KNIBBS.
BLACKHEATH	" C. SCOTT, LL.B.	" A. H. BYLES, B.A.
BRENTFORD	" T. W. PINN, M.A.	" T. W. PINN, M.A.
BRIGHTON, UNION CHAPEL	" WM. CURRIE.	" WM. CURRIE.
BRIXTON-ROAD	" E. PAXTON HOOD.	" WM. CLARKSON, B.A.
BROMLEY, Kent	" E. BOLTON.	" E. BOLTON.
BROMLEY, Middlesex	" W. EDWARDS.	" J. THOMAS, B.A.
BUCKHURST HILL	W. H. CHARLESWORTH	" J. D. DAVIES, M.A.
CAMBERWELL (May 22)	" R. W. THOMPSON.	" R. W. THOMPSON.
CAMBERWELL NEW-ROAD	" C. WILLIAMS.	" J. G. HUGHES.
CAMBRIDGE HEATH	" G. HUNSWORTH, M.A.	" R. BALGARNIE.
CATERHAM	" R. BEST.	" R. BEST.
CHELMSFORD (May 15).	" S. MCFARLANE.	" S. MCFARLANE.
CHELSEA, Markham-square	" J. S. HALL.	" W. HEWGILL, M.A.
CHIGWELL ROW	" P. M. EASTMAN.	" P. M. EASTMAN.
CITY-ROAD CHAPEL	" S. PARKINSON.	" W. P. IRVING, B.S.C.
CITY TEMPLE	" J. HUTCHISON.	" DR. FAIRBAIRN.
GLAPHAM	" J. G. ROGERS, B.A.	" J. G. ROGERS, B.A.
CLAPHAM, Park-crescent Ch.	" DR. RAY.	" CHARLES WILLIAMS.
CLAPTON	" J. R. THOMSON, M.A.	" EDWIN WALKER.
CLAPTON, Lower Chapel	" R. BALGARNIE.	" G. HUNSWORTH, M.A.
CLAPTON PARK	" A. REED, B.A.	" A. REED, B.A.
CLAREMONT CHAPEL	" J. M. WRIGHT.	" J. HUTCHISON.
CLAYLANDS CHAPEL	" DR. COLBORNE.	" L. H. BYRNES, B.A.
COLLIER'S-RENTS CHAPEL, New Kent-road	" DR. J. H. WILSON.	" DR. J. H. WILSON.
COVERDALE CHAPEL	" JOHN GREGORY.	" JOHN GREGORY.
CRAVEN CHAPEL	" A. NORRIS.	" ALFRED NORRIS.
CROYDON, Trinity Church	" F. STEPHENS, M.A.	" J. BRIERLEY, B.A.
CROYDON, West	" E. J. DUKES.	" F. STEPHENS, M.A.
CROYDON, Selhurst - road (May 22)	" J. SIBREE, JUN.	" J. SIBREE, JUN.
CROYDON, SOUTH	" W. A. WRIGLEY.	" G. WILLIAMS.
CROYDON, Thornton Heath	" G. WILLIAMS.	" W. A. WRIGLEY.
CROYDON, George Street	" GEORGE MARTIN.	" GEORGE MARTIN.
DALSTON CONGREGATIONAL CHAPEL, Middleton-road	" W. SHILLITO.	" F. FOX THOMAS.
DALSTON, Shrubland-road	" A. W. JOHNSON.	" E. A. WAREHAM.
DEPTFORD	" F. FOX THOMAS.	" S. S. READ.
DORKING (May 15)	" JAMES SADLER.	" JAMES SADLER.
DULWICH, West Park-rd. Ch.	" W. MOODY BLAKE.	" W. MOODY BLAKE.
EALING (May 15)	" J. SIBREE, JUN.	" JAMES SIBREE, JUN.
ECCLESTON-SQUARE CH.	" DR. J. H. HITCHENS.	" J. M. BLACKIE, LL.B.
EDMONTON AND TOTTENHAM	" T. G. HORTON.	" J. R. THOMSON, M.A.
EGHAM	" MARK LUCAS.	" MARK LUCAS.
ELTHAM	" W. SEARLE.	" W. SEARLE.
ENFIELD, Christ Church	" W. TRITTON.	" T. G. HORTON.
ENFIELD, Baker-st. (May 22)	" JAMES WILLS.	" JAMES WILLS.
ERITH	" J. REES.	" J. REES.
ESHER STREET	" F. KNOWLES.	" H. F. WALKER.
FALCON-SQUARE	" O. GUION.	" O. GUION.
FETTER-LANE CHAPEL	" R. J. SARGENT.	" J. H. SNELL.
FINCHLEY, East End	" P. COLBORNE.	" P. COLBORNE.
FINCHLEY, North	" W. GRIFFITHS, M.A.	" W. GRIFFITHS, M.A.

PLACE.	MORNING.	EVENING.
FOREST GATE	REV. F. CARTER.	REV. F. CARTER.
FOREST HILL	" E. D. BRAMBRIDGE.	" E. D. BRAMBRIDGE.
GRAVESEND, Princes-street . . .	" JOHN WOOD.	" J. R. WOLSTENHOLME.
GRAVESEND, Milton Mount . . .	" J. R. WOLSTENHOLME.	" JOHN WOOD. [M.A.
GREENWICH, Maize-hill Ch. . . .	" T. KEYWORTH. [M.A.	" T. KEYWORTH.
GREENWICH-ROAD CHAPEL	" H. F. WALKER.	" B. J. SARGENT.
HACKNEY, Old Gravel Pit	" C. R. GARDNER.	" A. A. RAMSEY.
HACKNEY, South	" T. T. MATTHEWS.	" FREDK. KNOWLES.
HAMMERSMITH, Broadway	" W. A. BLAKE.	" J. S. HALL.
HAMMERSMITH, Albion-road . . .	" A. R. SHREWSBURY.	" A. R. SHREWSBURY.
HAMPSTEAD-ROAD, Tolmers-square Chapel	" D. ANTHONY, B.A.	" THOMAS WILLIS.
HAMPSTEAD	" J. O. WHITEHOUSE.	" W. MONTGOMERY.
HANWELL	" J. P. ASHTON, M.A.	" J. P. ASHTON, M.A.
HARE-COURT CH., Canonbury . . .	" CHARLES NEW.	" E. PAXTON HOOD.
HARLEY-STREET CH. (May 22) . . .	" W. E. HURNDALL, M.A.	" JAMES SADLER.
HATERSTOCK CHAPEL	" DR. BRUCE.	" JOHN NUNN.
HENLEY-ON-THAMES (May 22) . . .	" J. P. ASHTON, M.A.	" J. P. ASHTON, M.A.
HERTFORD	" J. B. WALLACE, B.A.	" J. B. WALLACE, B.A.
HERSHAM	" T. MIRAMS.	" T. MIRAMS.
HIGHBURY, Quadrant Ch.	D. BLOOMFIELD JAMES.	D. BLOOMFIELD JAMES.
HIGHGATE	" J. BARKER, LL.B.	" D. ANTHONY, B.A.
HOLLOWAY	" MARK WILKS.	" MARK WILKS.
HOLLOWAY, Junction-rd. Ch. . . .	" B. DALE, M.A.	" E. STORROW.
HOLLOWAY, Finsbury Park	" G. SNASHALL, B.A.	" G. SNASHALL, B.A.
HOLLOWAY, Tollington Pk. Ch. . .	" DR. A. THOMSON.	" BRYAN DALE, M.A.
HURBY CHAPEL	" W. ROBERTS, B.A.	" DR. BRUCE.
HORNSEY, Park Chapel	" A. H. BYLES, B.A.	" J. MORLEY WRIGHT.
HOTTON ACADEMY CHAPEL	" T. NICHOLSON.	" A. F. JOSCELYNE, B.A.
HOUSLOW	" J. HALL.	" J. HALL.
IMPRESS VALE	" G. SHREWSBURY.	" G. SHREWSBURY.
ILINGTON, Union Chapel	" R. W. DALE, M.A.	" G. S. BARRETT, B.A.
ILINGTON, Offord-road Ch.	" H. TARRANT.	" DR. A. THOMSON.
ILINGTON, Arundel-sq. Ch.	" JAMES ANDERSON.	" JAMES ANDERSON.
ILINGTON, Caledonian-road	" JAMES SMITH.	" A. W. JOHNSON.
ILINGTON, Barnsbury Chapel . . .	" JAMES ELLIS.	" JAMES ELLIS.
ILINGTON CHAPEL	" R. BERRY.	" R. BERRY.
ISLEWORTH	" T. T. SHERLOCK.	" T. T. SHERLOCK.
JAMAICA-ROW	" R. E. FORSAITH.	" J. J. GOUNDRY.
KENSINGTON	" C. B. SYMES, B.A.	" NEWMAN HALL, LL.B.
KENSINGTON, Goulbourne-rd. . . .	" H. R. DAVIS.	" H. R. DAVIS.
KENTISH TOWN	" EDWIN WALKER.	" S. J. WHITMEE,
KENTISH TOWN, Hawley-road . . .	" EVAN BRYANT.	" [F.R.G.S.
May 1)	" F. E. LAWES.	" EVAN BRYANT.
KENTISH TOWN, Gospel Oak	" R. SEWELL.	" JAMES SMITH.
KINGSLAND	" A. T. SAVILLE.	" DAVID JONES.
KINGSTON	" EVAN BRYANT.	" EDWARD HASSAN.
LEE, Burnt Ash	" DR. FAIRBAIRN.	" G. CRITCHLEY, B.A.
LEWISHAM, Cong. Church	" DR. LOWE.	" MORLAIS JONES.
LEWISHAM HIGH-ROAD	" J. T. SHAWCROSS.	" EVAN BRYANT.
LEYTON	" R. H. LOVELL.	" J. T. SHAWCROSS.
LEYTONSTONE	" L. H. BYRNES, B.A.	" R. H. LOVELL.
LOUGHBOROUGH PARK CH.	" W. TUBB.	" G. BURGESS.
MARLBOROUGH CHAPEL	" J. MARCHANT.	" J. RICHARDSON.
MERTON	" W. TYLER.	" J. MARCHANT.
MILE END NEW TOWN	" W. F. CALLAWAY.	" TUTIN THOMAS.
MILE END-ROAD CHAPEL		" P. G. PEAKE.

PLACE.	MORNING.	EVENING.
MILE END, Latimer Chapel (May 29)	REV. F. E. LAWES.	REV. F. E. LAWES.
MILL HILL	" T. E. SLATER.	" T. E. SLATER.
MITCHAM	" A. G. MOON.	" A. G. MOON.
MORTLAKE	" F. BROWN.	" J. A. T. SKINNER.
NEW BARNET (May 15)	" F. E. LAWES.	" F. E. LAWES.
NEW COLLEGE CHAPEL	PROF. CHAPMAN, M.A.	" J. O. WHITMEE, F.R.G.S.
NEW HAMPTON	" B. WILLIAMS.	" B. WILLIAMS.
NEW TABERNAACLE	" G. BAINTON.	" G. BAINTON.
NORTHFLEET	" T. DAVEY.	" T. DAVEY.
NORWOOD, LOWER	" C. KNIBBS.	" J. WAITES.
NORWOOD, UPPER	" J. WAITE, M.A.	" CHARLES WAITE.
NORWOOD, SOUTH	" E. STORROW.	" W. J. COOPER.
OXFORD	" E. R. CONDER, M.A.	" E. R. CONDER.
PADDINGTON CHAPEL	" J. T. WOODHOUSE.	" PROF. CHAPMAN, M.A.
PARK CHAPEL, Camden Town	" J. O. HARRISON.	" J. O. HARRISON.
PECKHAM, Asylum-rd. Chapel	" J. LEGGE, M.A.	" P. WHYTE.
PECKHAM, Hanover Chapel	" G. B. RYLEY.	" G. B. RYLEY.
PECKHAM RYE CHAPEL	" P. WHYTE.	" J. LEGG.
PENTONVILLE-ROAD CONG. CH.	" J. A. T. SKINNER.	" W. A. B. BRYANT.
PILGRIM FATHERS' MEM. CH.	" LLOYD HARRIS.	" LLOYD HARRIS.
PLAISTOW	" B. PARTNER.	" B. PARTNER.
PONDERS END	" F. BECKLEY.	" F. BECKLEY.
POPLAR, Trinity Ch. (May 22)	" EVAN BRYANT.	" EVAN BRYANT.
PUTNEY, Union Chapel	" W. HEWGILL, M.A.	" JAMES V. HEWGILL.
REIGATE (May 15)	" E. A. WAREHAM.	" E. A. WAREHAM.
RED-HILL	" J. JOHNS, B.A.	" J. JOHNS.
RICHMOND	" G. S. INGRAM.	" G. S. INGRAM.
ROMFORD	" GEORGE SADLER.	" GEORGE SADLER.
SEVENOAKS (May 29)	" J. WILLS.	" J. WILLS.
SIDCUP	" J. YONGE.	" J. YONGE.
SION CHAPEL	" J. THOMAS, B.A.	" W. EDWARDS.
SOUTHGATE-ROAD (May 15)	" HENRY BANKS.	" HENRY BANKS.
STAINES	" H. DE V. GOOKEY.	" H. DE V. GOOKEY.
STAMFORD HILL CH.	" B. W. THOMPSON.	" T. NICHOLSON.
STRATFORD, New Church	S. J. WHITMEE, F.R.G.S.	" J. KNAGG.
STREATHAM HILL CHAPEL	" W. CLARKSON, B.A.	" JAMES CLARKSON.
ST. MARY CRAY	" C. ILLINGWORTH.	" C. ILLINGWORTH.
ST. JOHN'S WOOD CHAPEL	" THOMAS MANN.	" MARCH.
ST. JOHN'S WOOD, Greville- place Chapel	" MARCH TIMSON.	" J. T. WILSON.
STEPNEY	" G. W. SMITH.	" S. McFARLANE.
STEPNEY, Burdett-road	" J. L. PEARCE.	" J. L. PEARCE.
STOCKWELL	" C. CHAMBERS.	" C. CHAMBERS.
STOKE NEWINGTON, Raleigh Memorial Ch.	" J. J. GOUNDRY.	" J. JOHNSON.
SURBITON PARK	" E. HASSAN.	" A. T. SALTER.
SUTHERLAND CHAPEL	" G. BURGESS.	" DR. COLLIER.
SUTTON	" F. BARNES, B.A.	" F. BARNES.
SYDENHAM	" JAMES CHATER.	" DR. J. R. CHATER.
TABERNAACLE	" J. MORGAN.	" ROBERT MORGAN.
TOTTENHAM COURT-ROAD	" JACKSON WRAY.	" JACKSON WRAY.
TOTTENHAM HIGH CROSS	" DAVID JONES.	" W. TRIST.
TOTTERIDGE	" JOHN LEWIS.	" JOHN LEWIS.
TREVOR CHAPEL	" E. H. DELF.	" J. BROWN.
TRINITY CHAPEL, Brixton	" R. HAMILTON.	" R. HAMILTON.
TUFNELL PARK	" W. P. IRVING, B.SC.	" S. PARK.

PLACE.	MORNING.	EVENING.
TWICKENHAM.	REV. G. WALKER.	REV. G. WALKER.
UNION CHAPEL, Horselydown	" J. GIBSON.	" J. GIBSON.
UPTON, Romford Road . . .	" J. RICHARDSON.	" W. F. CALLAWAY.
URBRIDGE	" H. CAMPBELL, M.A.	" H. CAMPBELL, M.A.
VICTORIA PARK CHAPEL . .	" DR. MCAUSLANE.	" DR. MCAUSLANE.
WALTHAMSTOW, Marsh-street	" A. A. RAMSEY.	" C. R. GARDNER.
WALTHAMSTOW, Trinity Ch..	" A. MACKENNAL, B.A.	" J. P. RITCHIE.
WALTHAMSTOW, Wood-street	" J. P. RITCHIE.	" A. MACKENNAL, B.A.
WALWORTH, York-street . .	" W. J. COX.	" R. E. FORSAITH.
WANDSWORTH	" S. D. HILLMAN.	" S. D. HILLMAN.
WANSTEAD	" J. M. GIBBON.	" J. M. GIBBON.
WEIGH HOUSE CHAPEL . . .	" THOMAS WILLIS.	" PROF. SCOTT, LL. B.
WEST BROMPTON, Ashburnham Cong. Ch.	" JAMES SIBREE.	" JAMES SIBREE.
WEST BROMPTON	" J. MORGAN.	" J. MORGAN.
WESTMINSTER CHAPEL . . .	" J. OSMAN DAVIES.	" J. OSMAN DAVIES.
WIMBLEDON	" EDW. H. JONES.	" E. J. DUKES.
WINCHMORE HILL	" F. TINKLER.	" F. TINKLER.
WOODFORD	" F. SWEET.	" F. SWEET.
WOODFORD, George-lane . .	" J. E. GIBBERD.	" J. E. GIBBERD.
WOOD GREEN (May 15) . . .		
WOOLWICH, Rectory-place Ch. (May 15)	" W. MONTGOMERY.	" W. MONTGOMERY.
WYCLIFFE CHAPEL	" J. SAUNDERS, B.A.	" J. SAUNDERS, B.A.
YORK-ROAD CHAPEL	" DR. DAVIES.	" DR. DAVIES

MONDAY, MAY 9TH.

- Morning*.—PRAYER MEETING, for one hour, in the BOARD ROOM of the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at TEN o'CLOCK, when the Rev. DR. LOWE, of Edinburgh, formerly Missionary in India, will deliver a brief address.
- Afternoon*.—The ANNUAL PRELIMINARY MEETING will be held at the MISSION HOUSE, BLOMFIELD STREET, at THREE o'CLOCK, as usual.

WEDNESDAY, MAY 11TH.

- Morning*.—In CHRIST CHURCH, WESTMINSTER BRIDGE ROAD (Rev. NEWMAN HALL'S). The ANNUAL SERMON will be preached by the Rev. WILLIAM PULSFORD, D.D., of Glasgow. *Service to commence at Eleven o'Clock.*
- Evening*.—In WESTMINSTER CHAPEL the SERMON to YOUNG MEN AND OTHERS will be preached by the Rev. JACKSON WRAY, of Tottenham Court Chapel. *Service to commence at Seven o'Clock.*

No Tickets required for the Sermons.

THURSDAY, MAY 12TH.

Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries; and Directors; and to receive the ANNUAL REPORT, with Audited Accounts. The Chair will be taken, at TEN o'CLOCK, by

THE RIGHT HON. THE EARL OF ABERDEEN.

The following gentlemen, with others, will take part in the proceedings:—Rev. R. W. DALE, M.A., of Birmingham; Rev. E. BRYANT, of China; Mr. HORE, Missionary Navigator from Lake Tanganyika; Rev. BURMAN CASSIN, M.A., Rector of St. George's, Southwark; Rev. W. O. SIMPSON, Wesleyan Minister; and others.

TICKETS for the meeting at Exeter Hall may be obtained at the Mission House, Blomfield Street, London Wall.

VI. New Year's Sacramental Offering to Widows

To 14th April, 1881.

LONDON.		
Miss Dunning	1 0 0	Hereford, Eign Brook Ch.
Addiscombe, Christchurch	5 0 0	Holywell Green
Cheahunt Auxiliary—		Horsham
Stanstead	0 10 0	Huddersfield, Mold Green Ch.
Clapham Congregational Ch.	25 0 0	Hull, Salem Ch.
Dalston, Shrubland Road	1 10 0	Huntingdonshire Auxiliary (mo)
Finchley, East	5 5 0	Bluntisham
Forest Hill, Queen's Road (2 years) ..	10 0 0	Brampton and Stukeley
Hammersmith, Broadway	1 9 8	Buckden
Hendon	2 15 3	Dean
Jamaica Row	4 0 0	Godmanchester
Kensington Auxiliary—(additional) ..	3 3 0	Huntingdon
Kentish Town	9 13 1	Kimbolton
Poplar, Trinity Ch.	8 6 5	Offord
Silver Street	3 3 0	Perry
Surbiton Park	4 1 8	Ramsay, Great Whyte
Tottenham, High Cross	2 13 8	St. Ives, Free Church
		St. Neots—
COUNTRY.		East Street
Alresford	1 17 7	Old Meeting
Avebury	1 0 3	Woodhurst
Bath—		Yelling
Percy Ch. (additional)	1 0 0	Ilfracombe
Vineyards Ch.	3 11 0	Kirkstall
Beccles	2 15 6	Littlehampton
Bideford	2 2 0	Liverpool, Bootle, Emmanuel C
Birmingham Auxiliary—		Maidstone, West Street
Edgbaston	9 2 1	Manchester, Oldham Road
Gooch Street	1 1 0	Marb
Lozells	10 0 0	Marden (1880)
Park Road	2 7 6	Marden (1881)
Saltley Road	3 4 6	Margate Cong. Ch.
Soho Hill	5 13 1	Mariborough
Steelhouse Lane	10 0 0	Matlock Bank
Blakeney	0 11 0	Mere and Zeals
Blandford	2 17 9	Middlesbrough
Brighton, London Road	5 7 6	Montrose Auxiliary
Bristol Auxiliary—		Newbury
Castle Green Ch.	1 1 0	Newcastle-on-Tyne, St. James'
Kingland Ch.	1 0 0	Newport (Isle of Wight), Node
Tabernacle Ch.	2 14 7	Newport (Salop)
Burton-on-Trent	1 10 0	Nottingham Auxiliary—
Buxton	1 16 0	Mr. Langham
Canterbury—		Addison Street
Guildhall Street	2 2 2	Albion Ch.
Watling Street	5 5 0	Castle Gate Ch.
Cardiff, Charles Street	3 13 0	Friar Lane
Cavendish	0 9 3	Park Hill
Chard	3 2 0	Okehampton
Chatham, Ebenezer Ch.	3 3 0	Peterborough, Trinity Ch.
Cheltenham, per Miss Blunt	0 5 0	Point-in-View
Chester, Boughton Cong. Ch.	1 10 0	Sawbridgeworth
Chinley	2 4 2	Sawston
Christchurch (Hants)	2 5 0	Shaftesbury, Muston's Lane Ch.
Cranemoor	0 5 0	Shanklin
Burton Green	0 14 2	Shepton Mallet
Cleckheaton, Providence Place Ch.	2 2 0	Cong. Ch. worshipping in Mu
Crediton	1 0 0	Sherborne
Davenry	1 1 0	Sligo, Dr. Wood
Dawlish (2 years)	3 6 0	Slough
Devises	1 10 0	South Pertherton (additional)
Dewsbury, Trinity Ch.	5 0 0	Southampton—
Dover, Russell Street—		Above Bar Ch.
Miss Woodruff	0 5 0	Albion Ch.
Driffield	2 12 10	Stebbing
Durham Auxiliary	3 9 7	Stockport, Hanover Ch. (add.)
Fakenham	1 0 0	Stratford-on-Avon
Falfield, Mount Pleasant Ch.	0 10 0	Tattenhall
Foulmire	1 1 0	Taunton, Pau's Meeting
Gulden Morden	1 0 0	Tavistock
Halifax Auxiliary—		Thaxted
Eiland	1 2 3	Thornbury
Harrison Road	5 0 0	West Bromwich, Mayer's Green
Northorham	0 10 0	Westbury-on-Severn
Park Ch.	10 0 0	Weston-super-Mare
Wyke, Westfield Ch.	1 2 5	Wigan, St. Paul's Ch.
Halestead, New Cong. Ch.	2 11 3	Wimborne
Harleston	1 0 0	Wingham
Hastings, Croft Ch.	2 10 0	Wingham
		Worcester Auxiliary

VII.—Contributions.

From 16th March to 14th April, 1881.

LONDON.		Camberwell New Road. Col- lected by Miss Laura James 1 3 7		New College Ch. 41 8 10	
John Cunliffe, Esq.	100 0 0	Chesham. Auxiliary 142 18 6		Norwood, Upper 52 0 0	
R. Scott, Esq.	30 0 0	Christ Church—		Orange Street. Coll. by Miss	
Do., for Female Missions	30 0 0	Mrs. Hester, for child,		Emma Jones 1 10 0	
Wm. Scott 1 1 0		Pareychaley 2 10 0		Ponders End 10 12 0	
John E. Scott 1 1 0		Young Ladies' Missionary		Putney. Union Ch. 36 18 6	
Friend, for Three Schools		Working Party, for		Richmond. Aux. 20 13 0	
under Rev. J. Duthie,		Native Teacher. 10 0 0		St. Paul's Missionary Society	
Nagrecoll 30 0 0		City Road. Mr. Gowan....		..... 9 0 0	
C. 20 0 0		Clapham. Auxiliary 63 4 8		Stepney Meeting	
W. S. O. Habershon.....	10 10 0	Clapton, Upper. Auxiliary		For Training College, Mad- agascar 4 17 0	
Smithwaite, Esq.	10 0 0	Craven Ch. 34 0 0		Streatham Hill	
Collected by Mrs. H. Spicer		Croydon—		Surrey Park 26 9 3	
and Miss Mullens, for India	8 0 6	Collected by Mrs. Gray ..		Sutton. Mrs. F. D. Collins	
Friend 8 0 0		Mrs. Burden 1 0 0		(3 years) 1 1 0	
Dr. Charles Wade	5 5 0	Dalston. Middleton Road..		Sydenham. Church-in-the- Grove 15 0 0	
Rev. S. C. Bennett	5 0 0	Ealing—		Tottenham Court Road....	
L. P. C. 5 0 0		Auxiliary 48 6 4		Tresor Ch. Coll. by Mrs. Lea- sael, for Female Schools, Bhowanipore 6 17 0	
W. W. W. 5 0 0		For Female Missions		Walthamstow—	
Dr. Jonathan Gray.....	3 0 0	Eccleston Square 82 5 6		Marsh Street 30 11 6	
Miss Dunning 2 0 0		Edmonton and Tottenham ..		Wood Street 20 13 6	
Do., Card 0 6 0		Finchley, East 47 10 5		School for Daughters of Missionaries 2 0 0	
Dr. Greenhouse, for Female		Forest Hill. Queen's Road 21 18 0		Wandsworth. Aux. 67 0 0	
Missions 1 1 0		Hammermith—		Wimbledon 11 4 3	
Dr. Craig 1 1 0		Albion Road 4 11 9		Woodford—	
Mr. G. Rathbone 1 1 0		Broadway Ch. 12 6 8		Albert Spicer, Esq. 10 0 0	
F. B. 1 1 0		Hampstead. Heath Street 57 17 6		Mrs. Spicer 10 0 0	
Dr. Deputy Bontems 1 1 0		Hanover Ch. 11 2 0		COUNTRY.	
Brasnett, Esq. 1 1 0		Hansell 2 8 0		Abbots Bromley 3 3 4	
Dever, Esq. 1 1 0		Hare Court Ch. 68 1 6		Accrington 1 13 6	
W. H. H. Esq. 1 1 0		Harley Street Ch. 34 9 6		Alford 3 19 7	
P. P. for Madagascar	1 0 0	Haverstock Ch. 36 18 6		Alfriston 3 5 9	
Friend 1 0 0		Hendon 16 19 6		Aldersford 21 5 6	
Dr. Stromach 0 10 0		Horsbury Ch. 89 1 6		Alton 5 0 0	
W. T. 0 10 0		Horselydown. Union Ch. ..		Arundel 23 12 7	
Collected by B. V. Field,		Hoxton Academy Ch. 33 15 3		Ashbourne 7 8 2	
Notting Hill 0 8 11		Jamaica Row 20 1 2		Ashburton 6 1 9	
By a Card 0 4 6		Kenington—		Ashurst Wood, Mrs. Buckley	
C. 0 1 0		Auxiliary 302 4 4		..... 2 2 0	
Barry Ch.		H. Wright, Esq., for De- ficiency 50 0 0		Ashwell 13 3 2	
Miss Whincup, for Cal- cutta Zenana Home ..	0 10 6	Kentish Town—		Aylesbury 26 5 11	
Do., for Female Missions	0 5 0	Auxiliary 22 7 9		Barnard Castle 12 19 1	
L. 14 12 8		J. Gordon, Esq., for Native Teacher, New Guinea..		Barnet—	
Belton and Upper Tooting	8 8 5	..... 4 17 1		Mrs. Saddington 2 2 0	
Belton Ch. 2 12 0		Lancaster Road 10 7 10		Mrs. Chapman 0 10 0	
Belton 8 10 0		Latimer Ch. 9 0 0		Barton-on-Humber 3 12 6	
Belton Green 7 10 0		Lee 8 13 6		Basingstoun District 8 4 6	
Belton Ch. Mrs. Man- dering 1 1 0		Leicester Ch. 1 11 0		Bath. Auxiliary 117 2 1	
Brentford 6 18 6		Mile End New Town.....		Beccles 36 13 0	
Brentwell, Auxiliary ..	28 14 6	Rev. W. Tyler 20 9 0		Evers Regis 1 12 4	
		Mill Hill, Mr. W. C. Warman			
		..... 1 0 0			
		New College. Aux. Aveley			
		..... 4 1 7			

Bideford	18 10 0	Cuckfield	3 15 8	Hereford. Eign B	
R. Craigie, Esq.	1 10 0	Dartmouth. Auxiliary	16 1 6	Hegtesbury and Sut	
Birkenhead & Wirral. Aux.	69 3 6	Daselish	23 11 2	High Barnet	
Blandford	11 14 3	Deal	14 18 8	Hillingdon. Legat	
Bognor	1 15 0	Deidham. For Lantern	1 1 0	late Miss Eliza B	
Bollington	2 10 0	Derby. Miss S. A. Challinor, for Native Teacher, New Guinea	2 0 0	Honiton	
Bolton District. Auxiliary	170 0 0	Derizes	2 12 2	Horsham	
Bradford. Auxiliary	306 13 10	Dorchester	14 1 1	Huddersfield Dist	
Brampton	5 8 7	Dover. Russell Street	29 16 9	Hull and East Rid	
Bridgewater. Auxiliary	42 0 6	Durham. Auxiliary	3 14 7	Hungerford	
Bridport	12 18 2	Dursley. Tabernacle	12 13 0	Huntingdonshire	
Brighton. Mr. M. A. Daniells ..	1 1 0	Essex. Auxiliary	200 0 0	Ilfracombe	
Brill	4 12 0	Ersmouth. Mr. and Mrs.	2 2 0	Ilkeston	
Bristol— Auxiliary	48 14 5	Hinde	6 5 0	Ilminster	
Mrs. Field	1 1 0	Fakenham	9 13 10	Ipswich— Mrs. Reeve	
Burgess Hill	24 0 4	Fairfield. Mount Pleasant Ch.	15 2 7	J. Hyles, Esq.	
Burley	3 1 4	Fareham	7 18 3	Mrs. Byles	
Burslem	7 16 0	Faringdon	40 0 0	Kettering	
Buxton	20 12 3	Farnworth. Market Hill Ch., Mrs. Haslam	6 10 6	Kingsbridge	
Cam	10 11 0	Folkestone	16 1 6	Knowle	
Cambridge, near Stonehouse ..	2 3 6	Foulmire	14 5 7	Leatherhead. Per linghurst	
Canterbury— Guildhall Street	23 15 11	Gainford	4 1 11	Leeds. Aux.	
Watling Street	30 11 11	Glossop. Mount Pleasant Ch.	1 1 0	Leicester. Aux.	
Castle Cary and Gathampton ..	7 0 0	Gravesend— H. Williams, Esq.	0 10 6	Leiston	
Chard	32 14 4	Mrs. Williams	31 2 8	Lenham	
Charfield	1 14 1	Guernsey. Auxiliary	5 10 10	Leves. Tabernacle	
W. S. Chapman, Esq.	1 0 0	Guilford Morden	294 5 1	Littlehampton	
Chatham. Ebenezer Ch. ..	61 14 2	Halifax District. Auxiliary	4 10 0	Liverpool— St. Mersey Stre	
Cheddle Hulme	15 5 5	Harleston	24 4 6	Ch	
Cheltenham. Per Miss Blunt ..	6 14 10	Harrogate— Auxiliary	1 10 0	Grove Street, W	
Chester— Auxiliary	10 13 6	Misses Shutt	24 15 0	Tabernacle, Neth	
R. Morgan, Esq.	0 10 0	Hartlepool. Auxiliary	5 0 0	Luton. Union Ch.	
Chinley	17 14 9	Haslington	29 6 5	Lytham	
Chorley— St. George Street	14 9 6	Hastings— Croft Ch.	56 2 5	Maidstone. Aux.	
Hollinshead Street	8 17 2	Robertson St.	17 1 0	Malton	
Christchurch (Hants)	39 19 6	Hatherlow	8 14 8	March	
Chudleigh	1 0 0	Hazelgrove	1 8 0	Marden	
Cleveland District. Auxiliary ..	25 9 9	Heckmondwike. Upper Ch.	16 3 9	Margate. Aux.	
Cliitheroe	7 0 0	Henstridge	6 6 10	Market Harborough	
Colerne	1 7 7			Marlborough	
Cowes, West. Late Miss Hollis, of Ipswich	0 10 6			Marsh Gibbon	
Crewe	5 10 0			Marluc	
				Matlock Bank	

Remainder of List next Month.

It is requested that all remittances of Contributions be made to the B. ROBINSON, Home Secretary, Mission House, Blomsfield Street, London that, if any portion of these gifts is designed for a special object, full p the place and purpose may be given. Cheques should be crossed Bank and Post-office Orders made payable at the General Post Office.



George Rawson

Engraved by J Cochran, from a Photograph

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JUNE, 1881.

Athanasius.

OUR Christian faith in its ultimate analysis rests on facts, realities, that claim to be historical, authentic, credible. Nothing, certainly that ever happened in our world is less open to question than the birth of Christianity. It was born, as it were, in the full light of day, and the light is one that does not fade, that grows rather more beautiful by distance, making the facts it reveals fresh and radiant as at first. Our oldest stories have a sort of perennial youthfulness, which helps to keep the heart of the world young; and our divinest history has, one may say, the note of eternity, the inability to grow old. As each summer comes with brightening radiance and beauty out of the dark bosom of winter, just as the countless summers behind it have come, and yet is as new and fair and welcome to earth as if it were the first; as each day dawns just as the millions have done that lie between this and the evening and morning that made the first day, and yet is in its sunshine as fresh as infancy to a world anxious to cast off its slough of darkness,—so the great primary and creative facts of our faith, though so many centuries old, are still as green and glorious as the coming summer or the dawning day. The birth and death, the acts and words, the sorrow and suffering, the character and resurrection of Christ are as new to us as to His disciples, and perhaps more wonderful; and while generations come and go, and like forest leaves wither back into Mother Earth, the cardinal evangelical facts stand like the forest trees themselves,—deep-rooted in the sapful soil, which is enriched by the very leaves that live and die on their branches.

One reason why those facts are so immortal and unfaded because they are so significant, so inexhaustible in matter of thought. Man cannot help asking ever afresh what they mean. He was born, lived, and died—why? What gave to His person its extraordinary pre-eminence, to His death its extraordinary influence? His words their imperishable worth, to His character its perfect beauty. The thought of the Christian centuries has been one sustained and strenuous effort to understand and interpret these facts. It is wonderful, if we but think of it, that the single person of Christ should have exercised a mightier moral and intellectual fascination on the noblest spirits of our race than man collective with all his powers or nature with all her mysteries. Man is the interpreter of God; but Christ is the interpreter of man; in endeavouring to find the meaning, men have been struggling to make out their own. In this work even failures have not been fruitless, have helped to the thought, to force man to renew ever again the quest, to make it more earnest, more searching, more resolute to find the truth, to error that lengthens the way to the goal, only the more revealing its attractive force—the spell by which it draws the men who wander round and round, seekers with whom to search is almost as good as to find.

Foremost among the men who have contributed to the interpretation of Christ stands Athanasius, a soul so noble as to touch even the cold and critical intellect of Gibbon with enthusiasm. The English historian who made merry over "the furious contests which the difference of a single diphthong excited between the Homoiousians and the Homoiousians,"* could not refuse his admiration for the "immortal name" of the man whose courage and genius made the Homoiousians victorious. Athanasius lived in what was perhaps the most critical period the Church has ever known—the period when it passed from proscription and persecution to royal favour and political power. The transition was full of dangers, on every side new powers of good and evil were suddenly evoked and precipitated in the sharpest conflict. The sudden passage from poverty and lowly service to opulence and authority was to prove a fateful change for the Church. The men who had grown holy and heroic in the prison of the dungeon and death were now to face the deadlier, because

* "Decline and Fall," ch. xxi.

g temptations, of imperial policies and episcopal wealth. The
 rs, too, though in name Christian, were in fact Roman
 rs still, conquering and commanding through the Cross rather
 onquered and commanded by it. They simply changed their
 , were not changed by it; rather regarded their relation to the
 th through the customs and associations of the old, than appre-
 it with all the duties and possibilities of their position through
 rds and purpose of Christ. The heathen religions had been
 of State, determined in doctrine and ritual, worship and order,
 d festival, by the imperial will. And what had been was
 to be—the changed religion did not mean a changed authority.
 ntine thought he had as much right, and ought to have as
 erty, to regulate the new, as former emperors had had to deal
 e old faith. He held himself to be not simply *Imperator*, but
pontifex Maximus, the supreme spiritual as well as the supreme
 iver, able to settle questions of doctrine and discipline, like
 s of polity or statecraft, by an imperial decree. The conse-
 danger was immense; the emancipated (as it seemed) Church
 orely tempted to be grateful to subservience to its benefactor,
 had not yet learned by bitter experience that the rule of a
 an might be more calamitous to it than the rule of a pagan

change in the relation of Church to State was soon to raise
 new questions, and, unhappily, in the worst possible form for
 urch. It was divided. In the reign of Constantine the strife
 igs reached its deadliest. The controversy as to the most vital
 matters—the conception, on the one hand, of God, and on the
 of the person of Christ—had long agitated all minds, and the
 opposite and sharply antithetical doctrines were now wrestling
 oothold and formal authority within the Church. Two things
 ured and lengthened the controversy—the action of the revived
 n philosophy, which at once opposed and imitated the theology
 Church; and the action of the State, whose interference was
 disastrous and depraving; for that action became an attempt
 e the question by outraging the liberties of the Church, and
 ccessful only in turning the highest truths of faith into matters
 much even of civil legislation as of court intrigue. In all the
 ts that thus emerged, Athanasius played for almost fifty years

a leading part. Subtlest apologist for Christianity and most strident assailant of heathenism, mightiest foe of Arius and victorious champion of orthodoxy, valiant defender of the liberties of the Church and bulwark against the rising tide of imperial tyranny, he lived and died a much-loved and much-hated man, the idol and the abhorrence of his own age, and to after ages either a sainted and successful exponent of the deepest mysteries of faith, or a dexterous dialectician and furious stickler for the minutest verbal distinctions.

The youth of Athanasius lies in the deepest obscurity, the year of his birth being unknown. It must have happened at the close of the third or beginning of the fourth century. His first appearance must have appeared in or before A.D. 319, and we may well believe that he did not become an author before he was twenty-one. He had had recollections, though indistinct as those of a child, of the persecution under Maximian in A.D. 303-5; and so, if we make 319 his birth-year, we cannot be far wrong. The only glimpse we have of his boyhood is through a story which shows the boy so like the man that we can hardly tell whether nature so prophesied what he would be, or fond fancy so imagined what ought to have been. Alexander, the then patriarch of Alexandria, looking out from a house where he was to dine, once saw a band of boys on the sea-shore playing a religious service, in which, with all the needful and established solemnities, baptism was administered. Anxious to discover whether it proceeded from reverence or mockery, Alexander called the boys, examined them, found all had been done in proper form and with the sober sobriety of spirit, and was so struck with the boy who had acted as bishop that he adopted him and had him educated under his own eye. This boy was Athanasius, and the story represents him as with all the qualities he was most to need so built into his nature that they came out spontaneously in his very play. And he was placed where his powers were certain to be most completely developed. Alexandria was exactly the city where such a boy could be most thoroughly educated. In no city was life so varied, intellect so active, man so religious at once so strenuously aggressive and so strongly resisted. The people were mobile yet tenacious, nimble and subtle of wit, rich and resourceful in trade, of mixed blood and wide culture. The harbor was crowded with ships that carried the grain and fruits of Egypt to Rome, and bound in intercourse and interests the cities of the

the Tiber. The Jews had an immense colony, a synagogue that was at a fourth temple, a worship as elaborate as the old Judean, and it was where Moses was made to speak in Greek things he had uttered in Hebrew. Philosophy too, decayed in Greece, had its home in Alexandria, and as Neo-Platonism had attempted to make a religion, weaving rays it had borrowed from Plato and Christ and Buddha, into a system as beautiful but as unsubstantial as the rainbow, perhaps all the more beautiful that it was shed over the dark background of expiring paganism. Though the best creative teachers had passed, it was yet full of vigorous life, with its ecstasies, visions, loss of self in the absolute, its ablutions, mortifications of the flesh, its æons and spiritual hierarchies, its mystical interpretations, which enabled it to find wonderful wisdom in the most offensive parts of the old mythology, its theistic and even monistic doctrines, it had attracted to it and rallied round it the noblest hearts and best heads of the dying faith. The antagonism between Neo-Platonism and Christianity was intense, all the fiercer because they faced each other not simply as foes, but in a way as rivals. The gymnasium of the one vied with the catechetical school of the other, and the same persons were often to be found in both. And the catechetical school had its own fame; in it Clement, Origen, and Dionysius had taught, bringing subjects broadened and brightened by philosophy to the interpretation of the Christian Scriptures and the explication of Christian doctrine. And within and beneath all this intellectual life there beat a passionate religious zeal. Alexandria had had its martyrs, among the noblest of their order, and now had its hermits. Antony sanctified and glorified asceticism. Fiery Copts, sick of heart, weary of the struggle to reconcile a nascent faith with a decadent culture, had fled from the city to the hermit's cell, and the fertile colonies of the Thebaid multiplied and flourished while the city decayed.

All these influences acted powerfully on Athanasius. He had the home of the patriarch the breeding that made him sensitive to honour and liberties of the Church, conscious of her more than of his own dignity, of her mission as too high and holy to be forgotten or even at the smile or frown of an emperor. The far-stretching sphere of the city helped to make him cosmopolitan, prevented him

falling into the narrow ways of a provincial ecclesiastic. The sophical school made him a skilled disputant, exercised not simply by knowledge and by a dialectic, but trained through sympathy with men who had struggled towards the truth in the past to speak to men who were seeking truth in the present. The catechetical school instructed him in the most generous and creative Christianity of the early Church, and inspired him by the example of teachers who had been alike victorious in argument and through martyrdom. An enthusiasm of the cell, the devotion that could forsake the world to save the soul, begot in him the spirit of sacrifice, and made him ready under the hands of Antony as if he had been touched by the fire of God. And his earliest work showed how these varied forces affected him. The young was a mature man; he came out of the schools with the enthusiasm of the student tempered and directed by the spirit of the Christian. His first work consisted of two treatises—one, "A Discourse against the Greeks," the other, "Concerning the Incarnation of the Word." They form together a new apology for Christianity, distinguished throughout by one remarkable feature—it was not so much defensive as constructive; set the Christian religion as a positive and scientific interpretation of man and the universe over against the ancient heathenism.

The first treatise, starting from a strenuous criticism of the old polytheism, argues for the higher rationality of monotheism, and then applies alike to God and man of the Son and Logos. The second continues the argument so as from the history and state of man to bring out the necessity and significance of the person, death, and resurrection of Christ. In this method and aim there was the wisdom of the great genius. The best apology for Christianity is its interpretation of itself; bring out its inmost meaning and set it before the intellect of the world as the articulated truth of God, is the best way to commend it to acceptance. And this is what Athanasius did. The time had come for apologies. Christianity did not now need to plead, even the proud words of Tertullian, to be allowed to live; it had proved its right by living to purpose, and turning the very power that persecuted it into the power that befriended. What was now needed was to persuade the reason as it had conquered the heart and conscience of man. Athanasius planted over against the new philosophy, the eclecticist, a system combined the sublimest elements of all the older systems, a true re-

as also true science, and answered the coarse and disdainful charges of us, and the embittered criticisms of Porphyry, by placing face to face their system whose centre was the Christ of Nazareth, whose reference was the infinite God—completer, better reasoned, and rational than anything that had ever entered the imagination of us, or been heard in the Neo-Platonic school. What might have been the issue had no influence turned Athanasius from his path, nor did it not tell ; yet, indeed, he was never turned from it. His controversy with Arius was a controversy with the fundamental principles of Arianism. Hardly was his apology out of hand till this controversy began ; but as it forms a unity and represents his memorable and vital work, we must leave it to a second paper.

A. M. FAIRBAIRN.

Rest from Sorrow ; or, The Ministry of Suffering.

IV.—THE DISCIPLINE OF WITHHOLDING.

There is a remarkable passage in St. John's Gospel wherein the Evangelist tells us that when two anxious sisters had sent a messenger to Jesus with tidings of the dangerous sickness of one whom the Lord loved as His "friend"—when He full well knew the intent and import of that message, and of the deep distress of those who had sent—then, without so much as a hint to explain the delay, "He tarried two days still in the same place where He was." How much stranger, however, must the delay of their sympathetic Friend have appeared to the two lone and orphaned sisters of Bethany ! As they beheld the manly form of their loved brother prostrated by disease, and sinking into death, they clung to the hope that the only One able to cure would at once come to them. The messenger could not have carried a sentence more pregnant with power of appeal to the heart of Jesus : "Lord, behold, he whom thou lovest is sick." No request was added, for none could go to the motive of love. Each approaching step was listened to in anxious expectation. Eyes were strained in gazing along that village road from the Jordan. Their brother was visibly sinking, and every heart was big with urgency. But their Friend and Helper came

not. He sent not a word of promise or of sympathy. Hour after hour their trembling, astonished, and stunned hearts beat louder with grief, until hope died in bitter anguish. The grey flicker of dawn crept over the beloved face, and the dumb surprise of bewilderment fell on the home where dwelt those whom Jesus loved. They remembered Lazarus. They left him in the voiceless darkness, and, with chilled heart, and wrapt in a stupefaction of mystery, went back to their desolate home.

This testing sorrow—the keeping away of the Lord—has had its counterpart all down the ages. The Hebrew nation, in crises of trouble, had cried out, “O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land?” The individual cry of dismay had taken up the bold appeal, “Why shouldest Thou be as a man astonished, as a mighty man that cannot save?” David had felt the bitterness of his persecutions interpreted by the “daily” reproach, “Where is thy God?” and, under the “continually” repeated taunt, his “tears had been his meat day and night.” No more plaintive cry has ever ascended to heaven than that which has followed prayers that brought no visible token of answer. “O Lord, be not silent to me, lest, if Thou be silent to me, I become like them that go down into the pit.”

Let us not presumptuously attempt to explain this Divine silence. We should soon find ourselves groping amid dark mysteries inaccessible to us. God “leadeth the blind in a way they know not.” We should take heed to that temple song, prepared for the “chief musician,” “Thy way, O God, is in the sea, and Thy path in the great waters, and Thy footsteps are not known.” Nevertheless, in the failure of heart caused by this delayed deliverance of the Most High, we may fittingly ponder the following considerations:—

1. We must admit the *reality* of this “discipline of darkness.” Saintry men have been unwilling to reveal the terrible secret of the long hours when waves and billows of grief have passed over them. There was no available human succour. Refuge failed them. Their cry of supplication seemed to go into emptiness. The victory triumphed. Injustice had all its way. Deeper grew the darkness of tribulation, and the gleams of hope were being quenched in despair. Doubtless the invisible enemy, called in Scripture the “accuser,” whose scorn of those who appeal to Almighty Love is

ible, was present at these moments, and the poor soul shuddered at the awful silence of this valley of the shadow of death.

His drear and lone experience has been foreshadowed by Him who is the First-born among many brethren." The opening verses of the prophetic Psalm are counted, even by such a critic as Ewald, to be "unsurpassable" in pathos. "Why art Thou so far from helping me," said the suffering Saviour. "O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent." (Ps. cxlii.) And is it not written that the disciples must be "conformed to the image of the Son"? It is in Him, as He represents the Father, that the Father is "well pleased." His uttermost surrender to suffering, in order to taste the central core of the abysmal curse of sin—its separation from God—made Him infinitely worthy to become the Divine Brother and Head. Our entire conformity to Him fulfils the prophecy of our gathering unto Him when the Bridegroom claims His bride. To "know the fellowship of Christ's sufferings" was that for which Paul counted all things but loss. Enough, for us if we may bear resemblance to our great Representative enduring a darkness like unto His.

We must not forget, however, that Jesus could never know, in suffering for sin, the sense of *personal* remorse. In the depths of His self-abandonment, when being "made sin for us," He unwillingly held unto God as "*My* God." In the wisdom of the Most High He teaches some of His servants to pass into the deeps of the darkest humiliation for personal transgressions. Their prayer and their happier days, has been for the death of a false self-love. When we come to admit, with lowliest accusations, that we are not worthy for God to interpose for us, then we touch the reality of this crucifixion. Yes, suffering may bring the soul to see that sin is the barrier from God.

"Thoughts

That nourish us to magnanimity"

born from that remorse which arises not merely from the dark shadows of sin, but from *the evil in the spirit itself*. Then the presence of God is felt to be a personal rebuking. Prostrate and overthrown before Him, we come into the tenderest and holiest relations to the Searcher of all hearts. Alone with ourselves, we see our sins multiplied beyond all calculation. Out of this death will

come a second life. A germ of self-less, clinging faith will be developed by these heart-throes, which will emancipate the spirit and clothe the subsequent life with precious fruits of sanctity and redemption.

3. To return to the scene with which this section started: consider the significance of those words of Jesus when, having told His disciples "Lazarus is dead," He added, "I am glad for your sakes that I was not there, to the intent ye may believe." Presently, however, His human heart would have been tempted by the grief-stricken prayers of the two sisters to interfere, and the crowning miracle of the Gospels would not have been wrought. How graciously do His words disclose to us the fact that Jesus knew all that was happening in that Bethany home! He fully measured the depth of the darkness which was there. He gauged its intensity by the effect it would produce on His own heart. He knew when it was that the last flicker of hope died, and the very moment when Lazarus was dead. It is not for nothing this is told. You who are saying, "How long, O Lord, will Thou forget me, O Lord? for ever?" might hear, if fears did not deafen you, the response, "O Israel, thou shalt not be forgotten of Me." The thoughtfulness and boundlessness of your Saviour's sympathies are around you. He is counting the hours when He will, in His wondrous succour, appear for you. Remind yourself of another scene in His earthly history. One evening, as the shadows were falling from Galilean hills, He "constrained" His disciples to go without Him into a boat and cross the lake. As they sailed, a storm suddenly swept down the ravines of the mountains and laid the waves into fury. Jesus had sent them into that storm. But in His own place of prayer He saw them. While He seemed crucified, He was thinking of them. He beheld them toiling in the dark, pulling at the oar through those incisterous waves. He knew when they were out of heart; and on "the fourth watch of the night" He came, and the assuring word penetrated the wild hurricane, "It is I, be not afraid." Was Jesus less concerned for them when absent, when His living voice was not heard? Be sure the Redeemer is always brought near to His believing followers in the deep distress of their soul. A far-distant Saviour, who cannot come near to them, violently contradicts all the teaching of Scripture.

"Speak to Him, thou; for He hears, and Spirit with spirit can meet
Closer is He than breathing, and nearer than hands and feet."

ur cry that He is "silent" to you may be a craving to walk by
 and no longer by the trust of faith. There may be no voice, but,
 the sisters of Bethany, you, in your desolation, have the thoughts,
 rness, and sympathy of the Saviour, and, like unto those other
 les, there will come to *you* a fourth watch in the night, when you
 nd the storms that beat around you suddenly hushed into repose.
 The proofs are numberless that the revealings of the Lord grow
 and fuller by His delays. Weigh well this typical case of the
 ls. If Jesus, on receiving their message, had gone to these
 isters and snatched their brother from the brink of death, the
 rance would merely have taken its place among the other
 ous miracles of healing that marked His course. In nothing
 wisdom of God more revealed than in the *time* of His mani-
 ons. But for this withholding of help, we should not have had
 atchless pearl of narratives recorded in the eleventh chapter of
 hn. It was the delay that gave us those sublimest words of the
 Jesus respecting Himself as "the Resurrection and the Life ;"
 which have sounded in holy funereal liturgies over myriads of
 , and have quieted more bereaved hearts than there are stars in
 a. It was the delay that disclosed those fathomless depths of
 vour's sympathy when He also "wept" as He accompanied
 ers to a human grave. It was the delay that told us how He,
 He "groaned in spirit," was moved in the innermost centres of
 ture by His pitiful commiseration for that common and universal
 ness which mortals know when looking into the grave of love
 pe. It was through this delay that there came that stupendous
 e which brought death face to face with One higher than the
 most of our woes, that hastened the hour of the world's redemp-
 ave to apostles an impulse and courage which in a few months
 ry ends of the earth would feel, and that bids the Church wait
 almost trust in Him, who shall "judge the quick and the dead
 appearing and His kingdom."

two sisters, who knew these things but in part, came thus to
 hat hours of desolation make the channels through which joys
 all they could have asked or thought flow into human hearts ;
 hou desponding one, who mournest the delays of thy Lord, say
 soul, "What though the strength be spent in heaviness and
 eved pains ? what though there be these fatigues of watchings

and of hopes deferred that make the heart sick? what though there be wearing trials and apparent discomfitures of righteousness? what though the storms of detraction assail, and friends stand afar off? Let thine be the language which condenses all the wrestlings, and waitings, and invincible confidence in God of the great sufferer of the older dispensation—"Though He slay me, yet will I trust in Him;" and thou, like that sufferer, shalt see 'The end of the Lord; that the Lord is very pitiful, and of tender mercy;' and that these Divine withholdings are to lead thee into sunshine, to 'increase thy greatness, and to comfort thee on every side.'" From the beginning of the world one voice of encouragement comes from all who have truly *waited* for the Lord: "Heaviness may endure for a night, but joy cometh in the morning."

5. Before leaving this Gospel narrative, let us note the effects of the discipline of withholding, in the subsequent history of Mary of Bethany. Love sublimely courageous, love that allows no limit of self-sacrifice or of costly devotion to lay an arrest on its service of gratitude, is born in the hours of pining after an all-succouring Friend. After the Lord's dealings with her, Mary's character rose to a dignity that enshrines her name in unsurpassed lustre on the evangelic page. Hitherto she has been silent and self-contained: now she becomes practical and intrepid. Did she, who had sat at His feet as a learner—and with the keenness of discernment which accompanies adoring faith in the heart of a woman—learn as none beside the real import of His words that the "Son of man must suffer and be set at naught"? Did His pregnant utterance, "The things concerning Me have an end," break to her the meaning of the dreadful tragedy that was at hand? Certainly we may picture her with muffled face entering the bazaar in Jerusalem where Indian odorous unguents were sold, and paying more than eight pounds of our money for a precious vase. We know the price that one who well estimated the worth of gifts put upon that ointment, as Mary, the high-priestess for mankind, anointed the Great Sacrifice on His way to the cross, and won that unparalleled eulogium from the Lord, "Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this that she hath done shall be spoken of for a memorial of her." It has come to pass. Even now, of her, who "did what she could," it is true—

"Thou hast thy record in the monarch's halls,
 And in the islands of the far-off sea ;
 And where the mighty mountain's shadow falls
 The Alpine hamlet holds a thought of thee."

And you who in hours of desolation have learnt that nothing remains to you but God alone ; you who have tried to clasp an invisible hand in the darkness, while you have cried, "How long wilt Thou forget me?" *you* will learn also that the discipline of withholding, and of Divine interposition, are the appointed methods for the highest Christian progress. God causes you in your anguish to press your comfortless spirit in a closer reliance upon Himself, and thus, through paths lonely and sorrowful, is preparing you for the revelations in reserve, and for a deeper gratitude, a holier sanctity, and a more self-less service than you yet have rendered. * * * * *

(To be continued.)

Hymns.

THE present number of the Magazine is enriched by a portrait which will have a special interest to many of our readers. The sense of obligation which we feel to one who has given voice and form to some of our deepest and most passionate longings, is unique. We hail the writers of some of our best-loved hymns as our truest friends. They accompanied the morning of our days with the lark-like carol of praise and hope, they have breathed gentle consolations in our ears as we have pressed along the dusty and crowded highway of life, and have blended the music of a sweet undersong with the roar and tumult of the garish day, and when the eventide closes the door of our spirit-home and the night wraps us in its mystery, then, too, is their song with us, while we lift our prayer to the God of our life. When the voice of the preacher is hushed, and we have lost for ever the precise form and substance of the grand emotion or sacred purpose which he kindled ; when speculation, like the grasshopper, is a burden, and when rhetoric and logic, though on fire, do not kindle our enthusiasm ; when weakness films our vision of unseen verities, and clouds and darkness confuse our perceptions ; when "evidences" are a weariness to the flesh, and conventional phrases, like professional

mourners at the funeral of faith, move ghastly up and down the streets; when friendship cannot find us out, and even the precious oracle is a sealed book,—the hymn that we have loved years, like an angel of the Lord, strengthens us to suffer or to die.

Who can estimate the power of consolation which has been conveyed to myriads by the evening and midnight hymns of Bishop Doane? What volumes of the great book of remembrance are filled with strains of penitence, the sighs of relief, and the raptures of joy which have been evoked by "Rock of Ages," "Jesu, Lover and Friend," "O God of Bethel"! The mighty praise-hymns of the Church, from David to Ambrose, from Luther to Watts, have been the lifting wings on which untold millions have soared heavenward, beyond the lost sight and count of the miseries and perplexities of life, broken through the fog and murk and battle-smoke of earth at the unveiled face of God. How have the bravest been aroused to enterprise and grand endurance, and youthful soldiers urged forward on forlorn hopes to victory, by the mighty war-songs of the Church? Some men have become immortal in the records and life of the Church by the sympathy, or the genius, or the industry, or the inspiration, we hardly can say which—that has produced a solitary hymn which will never die. Our greatest poets have not often won this additional chaplet to their amaranthine crown. James Montgomery would rather have produced the three hymns of Ken than have been the author of the *Iliad*. The present generation has received an addition to its hymnology of very various merit; indeed, one of the rarity of the experience of the hymn-writer is that, however critical in other respects, he is quite unable to judge of the real merits of his own work. Even the best-known writers have offered to mankind broken, worthless melodies, some stilted prosaic numbers, some in plain words—unmitigated twaddle. Popular collections of hymns are sadly disfigured by limping rhymes and blundering rhythm, by mental folly, by inharmonious and pernicious nonsense, sanctified by tags of sectarian theology and popularized by some whimsical and melodious tune. Nevertheless, in all our new collections there are many very excellent and noble contributions, which are already shrined in the sacred experiences of the Church. They are proud of themselves to be real jewels as they pass from casket to casket. They have the royal superscription on them. They are additions

h of the kingdom of God. Some have been washed up from the
by the everlasting waves beating on its shores. Some have been
ed and cut by master-hands, and will reflect the light of heaven
ng years to come.

ong these precious things we are disposed to place some of the
s of George Rawson. They have been slowly, surely coming
ery wide recognition. They were first loved and sung in one
egation in the North of England, and now they may be heard
age chapel and stately cathedral from one end of England to
er, and in a thousand churches of the Greater Britain. The
g hymn, "Father in high heaven dwelling"; the litany to
oly Spirit, commencing "Come to our poor nature's night";
aturday evening song, "Soul, thy week of toil is ended"; the
mental ode—

"By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord
Until He come!"

neral harmonies of submission and triumph at the grave, such
t commencing

"Ye principalities and powers
That never tasted death!"

ome versions of the Psalms, notably the 23rd and 146th, are
ested by long and varied experience. They have acquired
place without any assistance from name or previous reputation.
onymous aids to praise and prayer they have been loved and

Some five years ago, their author gathered his hymns together,
ublished them in a volume, entitled "Hymns, Verses, and Chants.
George Rawson." We do not doubt that those who possess this
e, value it among their choicest treasures. We do not claim
ese utterances the highest place in modern Christian poetry, yet
ow not where to look for hymns which breathe profounder
ous thought in more musical form. There are lines which have
ical ring in them, and touches of fancy, which are worthy of a
poet, which diffuse about some of the commonplaces of religious
ience an atmosphere of intellectual luxury and mystic grandeur
seems almost unique. It is quite possible to criticise many
e lines, and some of the compositions are on a lower level than

others, yet we predict for many of these pieces a long remembrance and a very hearty love.

We refrain from biographical details or remark touching the subject of our portrait. May the venerable writer from his quiet retreat in the West of England amid his favourite books and sacred studies, send forth more musical strains of holy feeling which may help us to follow him to the delectable mountains of vision and hope.

We present the following, as among the least known of Mr. Rawson's hymns, and also a "Post-Communion Hymn," never before published :—

PSALM LXXXVII.

Upon the holy mountains high
Are His foundations still !
Though silent, sad, and desolate
Is Zion's ruined hill :
God hath a lofty city, where
His standard is unfurled—
His one Church reared on faithful hearts
That rise above the world !

Beyond earth's mists, its turrets stand
In the clear light of heaven ;
And there Jehovah dwells in power,
There is His Spirit given.
Jehovah loves His children's homes,
But more His own abode
All glorious is thy destiny,
O city of our God !

The Highest shall establish thee
To glorify His name ;
All nations soon shall, flocking, press
In thee a place to claim.
Within thy safe and beauteous walls
The song shall never cease
In thee are all our springs of joy,
The fountains of our peace.

PSALM CL

Praise ye our Jehovah, in His temple singing
Yea, round the firmament let His praise be ringing,
And His deeds of might
Blazoned in glory-light,
Towering and exulting through the heavens be winging

With the horns and trumpets thrilling and far sounding,
With great organ harmonies leaping and rebounding ;

Sweet now as the lute,

More tender than the flute,

Measured and magnificent be the song resounding.

In triumphant chorus, earth her lauds be telling—

Chorus that can triumph even to His dwelling.

All that breathe ! always

Breathe forth His holy praise !

allelujah ! Hallelujah ! all worlds through, be swelling.

NEARING THE CROSS.

“ Rise, let us be going.”—Matt. xxvi.

Vain now to sleep : each sense command :

Hark ! to the trampling armed band ;

Lo ! the betrayer is at hand—

Rise, let us be going.

Priests mutter in the midnight air ;

The flickering torches wildly glare

On shield and spear ; prepare, prepare !

Rise, let us be going.

No time is this for shrinking fears ;

The lurid cross its shadow rears :

The death, for man's redemption, nears.

Rise, let us be going.

As His life only *could* suffice,

He wills to pay the mighty price—

Welcomes the great self-sacrifice !

Rise, let us be going.

His great prayer heard, He urges on,

Straitened, until His work be done :

The joy before Him shall be won !

Rise, let us be going.

Have we not too a death to die ?

Through the lone river silently

Struggling for immortality ?

Rise, let us be going.

Fear not the misty darkness now,

The waves have learnt a calmer flow,

A heavenly message sweet and low—

“ Rise, let us be going.”

The Christ is there, to say to thee,

“ I died, to win thy victory.

Come, trusting soul, to be with Me—

Rise, let us be going.”

THE ASCENSION.

The King of glory ! lo, He soars—
 Open, ye everlasting doors !
 Before His wondrous majesty,
 Sing sweetly, all ye spheres on high—
 Alleluia !

Once, Man of sorrows here below,
 He soars, the King of glory now !
 Bearing aloft, beyond the stars,
 His human love, His human scars—
 Alleluia !

The martyred Baptist to those skies
 Gone on before, with rapture cries,
 " Make straight His way from earth's low sod
 Angels ! Behold the Lamb of God !"
 Alleluia !

Prostrate, triumphant love they own,
 At the right hand, upon the throne ;
 The principalities and powers
 Bow down before their Lord and ours,
 Alleluia !

Then trumpet, harp, and seraph-voice
 From myriads make the song rejoice.
 " He that descended," so it rings,
 " Ascendeth now to fill all things."
 Alleluia !

As the notes reach their upward flight,
 The glorious wings dilate their height
 Waving in homage ; and the lay
 Is choral thunder, when they say,
 Alleluia !

Great Sufferer of the death renowned,
 Jesus, the Crucified, the Crowned !
 Jesus, our Brother ! Saviour ! King !
 With grateful souls we join to sing—
 Alleluia ! Alleluia

A CLOUDED MIND : A SACRAMENT.

My soul was a ruined cottage
 On a rocky dangerous shore,
 Around it the lightning went flashing,
 And the thunderings loved to roar.

One night of murkiest darkness,
 When storms careered in my sky,

And the great winds rose in their fury,
And raised their wild voices on high—

'Twas then ! there stood in the doorway
A form I had seen before,
So suppliant, wayworn, and patient,
Bent down by the sorrows He bore

He knocked ; and He stood imploring—
A strange love He had for me :
In my gloom I could hear Him saying,
“ May I enter and sup with thee ? ”

I lifted the latch in silence—
Before us was bread and wine :
He blessed them ; His countenance beaming
With tenderness all Divine.

He brake ; and my eyes were opened—
The eyes of my faith so dim :
I knew Him—my Saviour and Master
At once I remembered Him !

He vanished ! the clouds returning,
Soon shrouded my soul anew ;
But there comes a grand restoration,
When all things will He subdue.

And so my mind's night grows calmer :
I wait for a heavenly day,
Surely soon will the dawn be stirring
These shadows have passed away !

WE HAVE SEEN THE LORD.*

John xx. 25.

Like the first disciples
In their strange glad hour,
We have seen the Master
In His risen pow'r.

In this rite have owned Him
As the Christ ador'd ;
In His living presence,
We have seen the Lord.

Oh ! that face of suffering,
Wounded hands and side
Say to each, “ I loved thee,
And for thee I died.”

Hear His voice of triumph,
“ Death's dark reign is o'er ;

* Post-Communion Hymn

I am He that liveth,
Liveth evermore.

My death hath redeemed you
Now for you I live ;
Uttermost, eternal,
Is the love I give.

Lo, I'm with you always,
Till the ages cease."
Lord, we rest believing ;
Lord, in Thee is peace.

May, 1881.

The Children and their Worship.

IN a previous paper I ventured to present a plea for the recognition of the claims of children to the care and nurture of the Church. I then endeavoured to show that such claims could not be satisfied either by their admission by baptism into the fold of the Church, or by institutions like the Sunday-school, established to meet their needs. The lambs are a part of the flock, and they may well claim attention from the shepherds who have the charge thereof. Many of the pressing problems of our day in relation to the young will be solved as the Church herself resolves to be their true nursing-mother. Better days will be near when the ministry shall regard itself responsible, not only for the sheep, but for the lambs of the flock. Many, I may almost say most, of our ministers have served the Church of apprenticeship to Christian work within the bounds of the Sunday-school, and not a little of their aptitude for the Ministry of service was gained therein ; but, if I am not greatly mistaken, when they entered the ranks of the ministry, in not a few cases there was the impression that they had left the care of the lambs to undertake that of the sheep. If it be so, there is here a radical mistake. A truer conception of the matter would be that they had added to the care of the flock that of the sheep, and that they were now responsible for the flock of which they had become the under-shepherds, and that their responsibility cannot be discharged by any official post as president of the school, but only by an actual pastorate over, or ministry to, the whole flock of which they have been made overseers. Let this take deep root in the minds and hearts of our candidates for the ministry, and it will not be long before the fruit appears, and

h will become the happy fold, not only of the sheep, but of the who within its enclosures will find the care and nurture that need in their tender years.

s is manifestly a large subject. I can here only speak of one of it, viz., *How provision may be made within the Church for worship of the children.* Until recent days this was a question scarcely presented itself to the mind of the Church. Formerly thought enough that the children should be brought to the services—their compulsory and often unwilling attendance to be the all-important matter; if their *feet* stood within the of Zion it seemed to matter little whether their hearts were there

When we recollect the didactic character of the hymns that sung, the slowness and heaviness of the tunes, the length of the s, uttered only by the minister, with not even an "Amen" from ple, the far-off and highly theological or metaphysical cast of mons—to say nothing of their length, their minute divisions, ck of illustrations; and the cold, whitewashy look of the g-houses of the time, it is really almost a miracle that religion t become quite hateful to their young and sensitive spirits. I aid that public worship was rather a hindrance than a help to eligious life, and that the flame of it was kept alive rather by the influences of the home than by any help that was offered in the ary. About a quarter of a century ago the conviction arose that s would not do, and the other extreme was touched when the n were practically banished from the House of God. If the were to be told, I fear it must be acknowledged that even this was caused rather by a wish to get rid of the noise and disturb- caused in the services by the children (the wonder is that they t make more noise) than by any deep and earnest feeling to meet ds of their young hearts. Be that as it may, out they went. hey worship apart, and the congregation neither sees them nor is ed by their presence. Both are extreme courses, harmful alike children and the Church. The Church will probably ere long middle course which shall possess the good of both plans. It his that earnest minds are patiently searching. There are very indications that this subject is really engaging the wisest minds us. The problem is at last in many churches being fairly ed with. The feeling is growing that it is not fair, either that

the children in our families should gather with their elders Sunday after Sunday, without recognition of their needs, or even the scholars in our schools should alway be held aloof from the worship of the Christian assembly. So far as I am able to discern the solution of the difficulty is being sought in two directions, of which I will briefly speak.

The first is, *to provide some elements in each service suitable to children*. In some cases this is accomplished by the introduction of a children's hymn, in others by a short address to them before the regular service to the congregation. I have not, as yet, heard of any special provision to meet the needs of the children in prayer. These movements are in the right direction. They are chiefly of value as indicating that the Church is awaking to her duty in relation to the children. A meeting of superintendents of Church of England schools in London—metropolis—in which this very matter was discussed—was held not long ago, and the feeling was manifestly strong, that in some way or other provision should be made for the worship of children within the Church. One speaker went so far as to advocate that the children's service should follow closely that of the Episcopal Church, and that a choir should be formed in which the boys should be arrayed in surplices, and the girls in fur tippets, in imitation of a surpliced choir. Here the zeal outran the discretion, but behind even this proposal there was a distinct recognition of the children's needs. Perhaps even a little extravagance is better than dull stagnation and neglect. For my own part, I am loth to go into detail or lay down any precise method. The method that may suit admirably one congregation, or pastor, or district, may be like Saul's armour on David—utterly unsuited to others. Men should frame their own method; they will themselves discover those best suited to their own people and gifts. It is of consequence that the presence of children in our congregations should be recognised and their claims felt; and that sooner or later, call forth elements in the service suited to their needs. Let the pastor look fairly over his congregation, and as he looks in it the young and wistful faces of the children he will see that *them* be sent empty away; he will catch the echo of his Master's words, "They need not depart, give ye them to eat."

Nor will the adult congregation in any way be the losers thereby. None of the worshippers will complain of a *childlike*, though the

of a *childish* service. Indeed, our worship would be touched to issues, it would become more beautiful, and even more powerful, if we grew more childlike. Congregations have suffered far more from a so-called profundity than from a true simplicity. The sternness of our age, who has so recently passed from our midst, never of bidding men clear their minds of cant. I fancy, if the children were duly recognised in our services, they would, by their insight, by their very childlikeness, clear away much that we cannot spare without loss. It is well, perhaps, to devote to them parts of the service, but we shall touch a higher point of success if we can engage their hearts in the service as a whole, if the simplicity and earnestness of our whole worship should cast a spell over their young souls and lead them up to our common Father. I fancy that the Lord's words, addressed ever to adults, must, by their very piqueness and clearness, have drawn and interested even the children who happened to be in the crowd with their parents. This, of course, is more within the range of some minds than others. There are children who naturally cast their thoughts and express their feeling in simple forms, and who thus throw a spell over the imagination and hearts of even the children; but every one is more or less led to simplicity by a child. The profound philosopher, who would, it may be, deliver his discourse to adults even with sesquipedalian words, would stoop to learn, with a little child upon his knee, to confine himself to the simpler and more vivid Saxon speech.

When once the children are fairly recognised as not only coming to the sanctuary, but as being a part of the worshipping company, they bring us down from the airy heights where no food can be found, to the green pastures and still waters where the lambs and the oxen alike may find both food and rest. Indeed, it is one of the essentials of our Christian faith, that whilst it touches realms that are mysterious even to the most profound thinker, its staple truths lie near to the heart—it offers bread and water which even the child can eat and digest. I do not scruple to say that our public worship would not suffer if considerable portions of it were made to the thought and feeling of children. I should not be surprised if it had gained in power and tenderness over the hearts of the people; it would surely gain in reality. It is wonderful how children, in a simple way, prick the empty theories which, like so many bubbles,

float about in the realm of religion. It may be that a little shall lead, not only the wild beasts of the prophetic vision, but Christian men and women nearer to their Father's feet. In our abbeys and cathedrals some of the sweetest music comes from the of even tiny choristers, whose little heads are scarcely seen above the book-boards of the choir, and in the common worship of the Church at-large, not only may the children lend their sweet voices to its praise, but they may lead us, if we are seeking in ways that are too high for us to the simplicity of Christ. The Church too often thinks, as the angels are urged, that much is being asked of her, or some self-interest is imposed upon her; but the gain would far outweigh the fancied loss. The seeming scattering would prove a true increasing, and here, everywhere, the liberal soul would be made fat. I venture, with respect, to urge upon the ministers of the Gospel such claims upon the little ones to their care and thought in their conduct of the public regular worship of the Church.

The second method is, *to devote to them at regular periods the public service of the House of God.* In the ordinary worship it is possible only to give mere fragments to the little ones. They have, like the birds in winter-time, only the crumbs from the table. Even for these, like the birds, they are thankful; but they surely sometimes have a meal, even a feast provided for them, in the nursery, but in the chief room of the house, not with their own age alone, but with their elders, giving dignity and importance to their repast. The Church has been content, as a rule, to provide them with a feast apart in the school, or at an after-school service, or at widely separated seasons like anniversaries, where a prominent feature has been the collection. These are all good, but it may be necessary, but something more is needed to complete the matter. Children are highly susceptible, their natures quick to respond to favouring influences—those that honour them they will honour. Let the Church recognise them, give them at stated intervals one of her public services; let the elders gather with them, sing in the same holy songs, follow the same prayers, listen to the same discourse, and new ties will surely grow between the young and the Church between the school and the Church. Do we not all know how on holiday-times the children love to have their older friends partake in their fun and games; they may not be half so nimble in

ments, nor know the games nearly so well as those of their own age. There is a feeling that they are honoured, that a new importance is given to their amusement by the presence of older friends. The same feeling prevails in higher realms. The Church looks more pleasant and attractive to them when they are permitted and encouraged, not merely to join in her regular worship, but when special services suited to their young hearts are provided for them. Congregations could be named in which once a month, or even a quarter, the morning service is devoted to the young; they gather as usual in the sanctuary, they join in their song, they offer their simple prayers, they listen to the special sermon addressed to them. Do they object to such provision for the little ones? Do they think the service a weariness? Do they ask for it to be held less frequently, or that it should be discontinued? I have never (I have taken pains to inquire) heard the whisper of such objections; and the reasons are not far to seek. The first is that the Church and our congregations sustain the parental relationship; and in some churches their "children are about them"; in others they have grown into manhood or womanhood, but visions of their childhood's days are ever present. Even the childless expend the affection which God has poured into their hearts upon nephews and nieces. I verily believe, and I know, that to see the children happy in God's house, to see them fed with the pure milk of the Word, is almost more blessed than to be fed with the strong meat which they are able to

The second is that a real provision for children—truly childlike, not childish—in prayer, in song, in teaching, is really enjoyed by men and women. Who has not opened at random a child's Bible and just to glance over it, and almost unconsciously been spell-bound by its pages? Who has not gone, out of feeling for the little ones, to a service designed for them, and found real stimulus and refreshment? Who has not found more inspiration in worship from the children's hymns than from the didactic verses which fill so many of our books of hymns? Out of the mouth of babes and sucklings praise is not only offered but is sometimes perfected, but by their influence it is perfected out of the mouths of their elders. Those who are frowned upon such worship are but the descendants of the men who were rebuked when they heard the hosannas of the children in the Temple, were

sore displeased, and asked in scornful tones, "Hearest Thou these say?" Christ's answer is quite sufficient for them, as it be for us: "Yea, have ye never read, out of the mouth of babes and sucklings Thou hast *perfected* praise?" The Church need not concern herself much as to what the chief priests and scribes may say, or even what the disciples may have said, who, in their low carnal estimation, "forbade them." Her ear should be open only to her Master's word, "Suffer them to come." When that word, with its grand accompanying declaration, "Of such is the kingdom of heaven," is read in all its breadth and simplicity, the days of the Son of Man will be far distant from our earth.

I hope in a concluding paper to speak of the special festival which should mark such worship for children. W. G. HODGSON.

Early Culture.

THE future must always be the outcome of the past. The sower sows the seeds; the varied conditions of life, age, and temperature favour their growth or decay, and such minute causes are perpetually at work to mould the mind and give it the qualities by which it afterwards manifests itself, that it would seem almost hopeless to attempt the study of the best method of training youth so as to avail ourselves as much as possible of *esoteric* and *exoteric* advantages. The effect of the outward on the inward is not fully recognised until long ere the ultimate character is developed, the circumstances influencing its formation, or modifying its tendencies, have been forgotten. Innate force, checked by adverse influences, may find an outlet in evil qualities which, under more genial conditions, might have asserted themselves as virtues. One species of the rose, grown in a cold climate, puts a green moss robe around the tender buds, and its cellular energies in self-defence against inclement skies; its vigour propelling the structural sources which should bud forth into graceful leaves, produces thorns in their stead, and the comparatively smooth stem bristles with sharp points. Remove it to a warmer region, where the soft breeze fans it lovingly, and the sun k

power into rightful exercise, and the moss disappears, the angry is no longer tell of suppressed vitality, which now shows itself in full foliage and the perfect symmetry of the blossom. In like manner, diverted from their legitimate direction, the highest, the best qualities of our nature may degenerate into vices, differing in degree proportionate to their original strength; so that, paradoxical as it may seem, our virtues are oftentimes the parents of our vices, and our vices are frequently virtues gone astray—misplaced, misdirected energies.

Regarding the young as sacred trusts confided by the loving Father to His watchful care, regarding ourselves as the providence divinely appointed to aid and promote their spiritual and moral advancement, we should earnestly advocate the necessity of early culture as the only means within our reach of impressing on the, as yet, plastic mind the stamp of excellence; so that perfection of spirit, as shown in the noblest works of faith—those best evidences of true sonship—may be the inheritance of the child of the Creator, and prove how truly man is made in the image of his Maker, knowing good from evil; a knowledge whose light is at all times a beacon to warn us off the shoals of time, and the guiding ray to lead us onwards and upwards to our Father's home. A close observer will not fail to notice that many have little moral perception, are incapable of distinguishing between right and wrong. The child that does not recognise his crime, cannot understand the claims of conscience, and looks upon the penalty awarded to his breach of duty as arbitrary—the veto of superior authority. Teach him to know right from wrong, strengthen his intellect so that he can comprehend the sin and the guilt of his conduct; let him grasp the grand truth that God's laws are framed only for our benefit, to insure our happiness and highest good, and that their smallest infraction inevitably results in suffering and sorrow; let him compass the wonderful harmony which links all things in one concordant whole, whose several parts are interdependent and correlated, and there is yet hope for him; and could this have been effected earlier in life, had he been in childhood led to know good from evil, what sin and misery would have been spared! Nature, that speaking evidence of God's omnipotence, teaches us that astonishing changes and improvements may be produced by the diligent application of her forces in the vegetable kingdom, and science and patient research toiling to penetrate the mysteries of her work-

ings, gives us some little insight into the construction and mechanism of plants, and the *modus operandi* by which the vital fluid circulates through every part, renewing their strength, and maintaining the vigour of life requisite for the due fulfilment of their allotted state of existence. When the earth wakes from its deep sleep, roused by the glad light and genial warmth of the sun, and birds with gleesome twitter welcome back the spring, the sap begins to rise, and the giants of the forest become decked with many-coloured buds ; while some whose gaunt arms stretch upwards are silver-burgeoned at each tip, and seen against the storm-cloud, throw back the borrowed radiance from each sun-lit point. Year after year we have watched this resuscitation, though familiarity with its marvels renders so many of us unappreciative, but few pause to consider and strive to understand. To the reflecting mind, the thought will come, that the same circumstances, acting on different organisations, have different results. The strawberry is matured by the same heat which later on ripens the wild crab. One is all sweetness, the other rough, acid. The flavour of fruit is also affected by altered modes of treatment, showing a power of assimilating material which fills us with astonishment and admiration if we endeavour to comprehend the nicety of arrangement, the delicacy of formation, the accuracy of mechanism which enables each plant to do its appointed work—to bud, blossom, cast its leaves, rest in wintry death, to rise again and take its place among its fellows—a mute symbol of a cheated grave. Who will master this mystery and solve this enigma ? “O Lord, how manifold are Thy works ! in wisdom hast Thou made them all : the earth is full of Thy riches !”

Seeing, then, that varying causes bring varying effects, we are led to speculate on the many changes wrought in the human character by unseen and unsuspected agencies. What an interesting study it would be, were it possible to trace the influences which have tended to determine the idiosyncrasy of any remarkable man, and discern how “trifles light as air” have been powerful to favour the development of opposite qualities. But however intimate our relations with the person whose mental growth we wish to consider, success would be impossible ; even a mother’s keen perception would be baffled. From earliest infancy the merest nothings modify a child’s temper and disposition, and give the mind a bent which after years will manifest.

obvious fact is the essential difference to be met with in members of the same family, brought up and educated precisely in the same way. In the same way? Can the statement be accepted? We must not, for the circumstances cannot be identical in the case of every child. Will any one dispute that the first-born reigns supreme, the eldest monarch in the home—his will a law, his smiles its sunlight, his angry cries its storms? How soon he becomes conscious of his power, and how skilfully he uses it! Judicious after-training may give him a chance of counteracting the evil effects of such injurious age; and fortunate is the little one whose right to absolute authority is disputed by other claimants, and who is thus reduced to a proper place in the hearts of his parents.

The health of the body, too, aids the formation of individuality. As a rule, the strong and robust do not possess minds with a capacity for reflection equalling those of a more delicate organism. Their physical life is more vigorous; exhilarating exercise and rough sports pass their time, leaving little leisure for the cultivation of habits of observation and the thoughts consequent. Thus the athlete delights in the exertion of his muscular powers; the joyous sense of strength, the bracing action of the fresh air quickens the pulse, invigorates the mind; and the elastic step, the ringing voice and merry laugh speak of intense enjoyment. But the spirit is in a state of repose. Rarely does the intellect make itself effectually heard when its earthly dwelling is content with the bare bliss of vitality. Thus it is evident that the best health is seldom the companion of mental superiority. Would it were otherwise! If the body could maintain its full vigour without succumb to the strain which, affecting the nervous system, weighs over brain-work, often plays such havoc on the human frame, the power of acquisition would become greater, and the capability of storing the knowledge gained materially enlarged. It would be wise, then, to try to keep the equilibrium, and preserve *mens sana in corpore sano*.

The vicissitudes of life, its changeful fortunes, heart-breaking losses and bereavements, have also their large share in modelling character. These disguised blessings do more for us than we are aware of; for

"There's a Divinity doth shape our ends,
Rough-hew them how we will,"

and the deep furrows which grief ploughs make us fertile in
 Our hardened consciences are broken up and fitted to receive
 seed, which, germinating, will in due time bring forth fruit af-
 kind. Even childhood can understand and take to heart so
 these many lessons. The writer knew a little one, too young
 compass one tithe of the trouble fallen on her dear home, yet sen-
 enough to perceive and sympathise with the distress of her pe-
 Unwilling by her tears to add to their affliction, she stole
 away to some lone corner, where she was found weeping bitterly
 it not more than probable that such an impression, at such a
 would leave its influence on that child? The susceptibility, the de-
 of perception, the forgetfulness of self, the unostentatious love
 felt and shared the load it could not lessen, proved her the pos-
 of a nature of rich promise, which will some day give back the t-
 entrusted to her care, with interest, since

"Nature never lends
 The smallest scruple of her excellence,
 But, like a thrifty goddess, she determines
 Herself the glory of a creditor,
 Both thanks and use."

We cannot estimate too highly the effect of books as a me-
 culture. The youthful reader, won by the charm of graceful e-
 sion, is too apt to receive as truth whatever the favourite autho-
 make his hero or heroine enunciate; and thus falls into the
 error of accepting as trustworthy, axioms which were merely in-
 to elucidate character, and to reveal the ethical motive of the
 An unwholesome taint of sentimentality pervading some works
 them dangerous literary pabulum; and it is noteworthy in too
 interesting and talented publications, that the person in whom
 our sympathies centre is called upon to endure an enormous a-
 of trial and suffering, too often culminating in a death touch-
 described, which, however, is not the most attractive inducem-
 an imitation of the exemplary life portrayed. Even Words-
 says—

"The good die first,
 And they whose hearts are dry as summer dust
 Burn to the socket."

Now, to the young such an announcement might well ac-

rent; for although we seek to inculcate the grand truth that we are the children of God, and if children, then heirs; heirs of God, joint-heirs with Christ," it is difficult for a child to realise this and draw comfort from the conviction. Human nature revolts at the Father's grim image. Faith in Christ alone can enable us to gaze undaunted upon its terrors, and give the rifled casket to the earth in the full hope that the spirit is with the just made perfect in Him. It would therefore be advisable not to place stories with this tendency prominently in a child's way, but only occasionally; and every opportunity should be taken to elicit remarks on what has been read, that the incidents narrated may be explained, and unfavourable impressions removed.

For the child-mind, tangible and immediate benefits as rewards always prove more potent incitements to the practice of virtue, than distant and spiritual recompenses. We find the corroboration of this in the fifth commandment of the Decalogue, which holds out as a motive for its fulfilment, "that thy days may be long in the land, and which the Lord thy God giveth thee." He who made man, and knows what is in man, appended the assurance of personal benefit to the obedience to this law, which, given for guidance in the conduct of the world, needed enforcement by promises which could be understood by the simplest mind. We ought, then, to be careful how we use such expressions as, "He was too good for this world," "He was too much of an angel to live," to be uttered in the presence of children. They sink into their hearts, and growing there, choke more healthful life-producing words. A few months ago, a little one, seven years of age, who had been gradually wasting away from consumption, was fully released from his sufferings by death. His mother, a poor widow, obliged to work hard to support herself and children, with but a slender modicum of aid from other sources, saw him laid in his narrow bed, and returned home to struggle on for the maintenance of the four yet left. Her heart ached for her precious boy's loss, and although she had held him in her arms night and day for many weary weeks, she mourned as only a mother can. She had known a woman's purest, deepest joy. She had clasped the helpless, dependent infant to her breast, and had hoped to rear it in health and strength, and now she writhed in the bitterest agony of soul. True it is, that height is always proportioned to depth, and that

the keener our susceptibility of enjoyment, the greater our capacity for suffering.

"But time hath power to soften all regrets,
And prayer and thought can bring to worst distress
Due resignation."

Possessed of a superiority of character not often met with in persons of her station, she seeks to bring up her family as responsible as possible. One day, when worn with unremitting toil and the cares of the children, she took the youngest on her knee, and tried to lead him into goodness, finishing up her little sermon with, "See how A—— was; do all you can to be like him, and then God will love you too." The child replied, "No, mother, no, I don't want to be like A——. I don't want to die, and if I am good, I shall die like A——. I like best to stop with you." Evidently this little boy had taken the words dropped in his hearing, and had drawn his own inference from them, and as these were both logical and reasonable, we can wonder that his baby-mind felt all their weight.

Of still greater moment, and of still more probable power of moulding spirit and disposition, are the home surroundings. The mixed qualities which make up character originate from the home. The effort to influence is often unattended with success; but the looks, and actions showing the true character are unconsciously influences, and have a powerful effect on others, because undeliberated, and therefore not liable to be suspected of ulterior motives. Then "let your light so shine" that the good seeds of your example may grow and thrive, remembering always, that if Paul planted and Apollos watered, yet 'tis "God that giveth the increase." Most of the fundamental virtues germinate beneath the sunshine of a cheerful and happy fireside. The love of kindred, prompting the youthful to kind and gentle deeds insignificant in themselves but prior to the stepping-stones to better things, paves the way for that higher and more purifying love which, recognising in God, the Heavenly Father, of whom the earthly parent is but the lowly type, elevates the soul and fills it with the desire to work His will; and be in truth the temple of the Most High, where the daily worship and sacrifice of faith's fruits testify to sincerity of belief in, and love to, the Father, Jesus Christ, and the in-dwelling of the Holy Spirit. Seemingly inadequate causes are often potent for good or evil, and in the sphere

world, as in the physical, nothing can be destroyed or perish ; but even decay—death, as we misname it—is only the starting-point of another phase of life. Let us banish, then, from the family circle whatever might have a deteriorating influence on the heart or mind ; let us early instil the *love*, not *dread* of God, the ardent admiration of noble actions, the wish for knowledge for its own sake, and not as a means of display ; the intense desire to be an instrument in the Great Master's hands, a day-labourer in His vineyard, a reaper in His harvest.

Powerful for the work will that Christian be, who unites with the habit of observation a capacity for examining and analysing physical phenomena, which will enable him to explain some of earth's mysteries to the less capable. He will act as interpreter to nature's magnificent testimony, and make mountain and valley, hill and running stream, forest and floweret, star-besprinkled canopy, and cloud-beflecked azure, tell of His glories, speak His praise, till the rapt soul, looking from "Nature up to Nature's God," acknowledges the Omnipotent Father, trusts with child-like faith His all-embracing love, and rests in the hope of salvation through the merits and sacrifice of His "beloved Son." Truly wise will be the psychologist who grasps the full extent of the might of the outward over the inward in the complicated effects of these influences in the formation of character ; but happy those who, not satisfied with the jubilant "Eureka" of a fancied discovery, will use the lever in their hands, and let early culture, by means of its earthly fulcrum, raise poor humanity from the darkness of sin and ignorance into the light which will prepare it to receive "the Word" which is "the Life."

I. B.

Lord Shaftesbury's Life-Work.

Of all the meetings which have been held in London of late, is there any that can rival in interest the concourse which gathered in and around the Guildhall of London on the 28th of April, to do honour to Lord Shaftesbury on his eightieth birthday ; and in honouring him to honour themselves, and the God whose work of mercy in the world he has so nobly done. In and around Guildhall we say advisedly ; for while the noble and the wise, Cabinet Ministers, Members of Parliament, ministers of the Gospel, and notable merchants assembled within the building, under the presidency of the Lord Mayor, perhaps

to those who look beneath the surface of things there was more impressive, more touching, more charged with beautiful in the flower-girls, the costermongers, and the ragged-school who thronged the space outside. Inside the building they celebrate Lord Shaftesbury's virtues and to rehearse his deeds they came to bless him for the way in which life-long he had done for them, and the light which he had brought into their lives as weighty as were the words which were spoken in the Guildhall by men of the first eminence in the State, perhaps the "blessed poor, and of him that was ready to perish," which rose from his heart outside, in the estimation of heaven outweighed them.

The half-century which has elapsed since the passing of the Poor Law Bill, and in whose higher activities Lord Shaftesbury has taken a distinguished part, which will probably be known as the Victorian Era in our future history, is one of those great eras of social regeneration out of which new conditions of society are born, when from time to time God grants to the world. It is a great thing to have lived in such an age, and to have taken a part, however humble, in the development of its life; for great things will grow out of the creation of which, if we have done the commonest duty, we shall have had our share. It is the age in which Nature for the first time has fully placed her forces at man's disposal, and has made him his faithful helpmeet and minister. The command which has now been attained over the energies and resources of Nature, has no sort of parallel in the past history of the world. It is a thing new, and it gives a new interest, power, and promise to life. Again, in this generation for the first time it has become an acknowledged political truth among us, that the mass of the common people, the "*profanum vulgus*," which the Roman poet hated and kept at bay, is the main element to be dealt with in the solution of our social problems, which hitherto king, noble, and priest have solved in their own interest in their own way. In the coming future of social reform the people will have *their* way, and the privileged classes will be made up their minds to take their fair share in a common good. We are entering on an era of democratic political development, an age in which we live has seen its birth. Spasmodic revolutions have heralded it during the past century; but in our time it has taken its place as the recognised dominant political idea.

now fairly started on a new course of social and political development; and the age which is now closing will long be remembered in history as the age in which a new order of things was born. Through this century Lord Shaftesbury has lived; he was born in its earliest years, and judging by his octogenarian vigour, he may live on to near its close. During the last fifty years he has been a leading actor on its theatre, and has taken a large part, larger perhaps than any other of his contemporaries, in the development of what is noblest and most fruitful in its life. More than any other living man he has guided and stimulated its social progress; and he is the true father and founder of many a great movement which will minister to the welfare and elevation of humanity, while humanity endures.

In the year that followed the Reform Bill, Lord Shaftesbury began the noble work of his life. The year 1830 marks the commencement of this great era, during which society has achieved a progression unparalleled in any previous age of the world's history. The final fall of the Bourbon monarchy and the election of the citizen-king in France, marked the close of an old order of things and the inauguration of a new. In England the Reform Bill laid the foundation of all subsequent stages of political progress; it proclaimed a principle the development of which has completely changed the face of society, and which has more wondrous transformations in store. And it is not a little remarkable that as soon as the measure was passed which rendered inevitable the concession of political rights to the great mass of the people, Lord Shaftesbury, then Lord Ashley, began that beneficent legislation, which was destined in the end to make them in some measure worthy of the franchise which they were certain ultimately to secure. While the Whig leaders were busy with their political emancipation, Lord Ashley commenced their social emancipation, and their elevation to something like the dignity of freemen, fit to take part in the conduct of the affairs of a great empire, and to make their influence felt throughout the world. And Lord Ashley, without foreseeing all that was to grow out of his labours, as is the case with all who open new paths to men, began where Christianity began, with the lowest stratum of society, and the most helpless and degraded members of the community. The condition of the operative class generally, and of the women and children of that class in particular, was in those days incredibly degraded and

wretched. It is hardly possible for the young ones of this generation to imagine the horrors which were quite matters of course in this Christian land in the years in which Lord Shaftesbury began his work. Women and children, even little children, just toiled in the mines like brutes. The present writer well remembers being taken down a deep coal-pit in the North some thirty-five years ago ; and as he and his friend the owner were creeping up a steep narrow passage, through which they had to bend almost double, they met what appeared like a human creature on all-fours, dressed in rough sacking, with a strong belt round its waist and a heavy chain passing between its legs, attached to a heavy coal-truck which it was dragging painfully up the incline. He asked the owner whether it was a boy or a girl. "Upon my word, I can't tell," he said. "Are you a boy or a girl?" he asked, addressing the object. "A girl," was the answer. And when mothers, and those about to become mothers, worked in the same way ; the pages of the Report of the Commission contain statements which fit to make one's heart bleed of the degradation and misery which they endured. If those who in these days are always harping on the degradation of the working classes, and prophesying gloomy things for the future of society, could compare them with those days, they would be rebuked and put to shame.

Lord Shaftesbury's first efforts were directed to the mitigation of these crying evils, which kept great multitudes of the working classes in a condition which had a terrible outward likeness to the brute. In 1833 the first Bill was carried which set a limit to the slavery of the poor for it was nothing else, of the helpless classes of society ; and this was followed by successive measures which culminated in the Factory Act of 1847, by whose operation this disgraceful and miserable system of things was done away with for ever. The measures were first opposed ; and when we consider the bitter opposition and the fanatical hatred which those measures engendered, in the face of whose interests they were supposed to imperil, we are constrained to regard the courage and energy by which they were carried through the Legislature as little less than heroic. But this was but the beginning of Lord Shaftesbury's work for England. It would be difficult, did space allow, to show how out of this beneficent legislation for the protection of the helpless, the great philanthropic movement grew, with which Lord Shaftesbury's memory will for ever be associated.

grown. The Ragged-school movement will occur to everybody's mind in connection with Lord Shaftesbury's name. It is simply one of the noblest and most effectual movements to uplift the degraded and reclaim the outcast, which Christian faith and love have ever inspired. The statement contained in the resolution moved by Lord Shaftesbury at Limerick, that "in London alone 300,000 poor children of both sexes have already been rescued from the ranks of the criminal and the most dangerous classes, and made good and useful citizens, loyal and dutiful subjects of Her Majesty," would alone be a noble eulogy of Lord Shaftesbury's life.

But we are disposed to rate still more highly the invaluable service which in the early days of the movement Lord Shaftesbury rendered to the cause of Sanitary Reform. He knew thoroughly by personal and often perilous inspection the slums of London and of most of the great towns of England. He was constantly about in them, by night and by day, seeing with his own eyes the squalor, the foulness, the filth, parent of all sorts of vices and miseries, by which our great towns were disfigured and polluted; nor did the same condition of things in our agricultural villages escape his sight. He threw himself with intense earnestness into the work of cleansing, purifying, and sweetening the outward conditions of the life of the poor. Decent homes to live in, pure air, pure water, better food; these were the objects on which he was always preaching, as indicating the necessary conditions of that moral and religious reformation which was the most intense and consuming desire of his heart. And what a confirmation in all these matters he has lived to witness! What a new order of things is suggested by the very existence of that working-class village near Clapham Junction, which is known by his name. And it is all in the true direct line of Christian progress, this uplifting of the physical and social life of the poor. Some five-and-thirty years ago, Dr. Sutherland, who founded and conducted the *Health of Towns Advocate* at Liverpool, and really gave form and method to the Sanitary movement, said to the present writer, "I only want the legislation of the Pentateuch carried out; that will do for us all that we need." And the wise, thoughtful care of the poor and helplessness with which the Old Testament legislation is charged, occupies the chief place in the legislation of the New. It was distinctly as an evangelical Christian that Lord Shaftesbury devoted himself to the

work of ameliorating the physical and social condition of his fellow-men ; believing that in the end it would conduce to the highest spiritual results. In fact, his life-work is one of the noblest fruits of the Evangelical school, whose influence as a school is waning ; and it will hand down a priceless legacy of blessing to the future.

Lord Shaftesbury votes with the Tories. Yet it may be questioned whether any man living has done more to help forward a true Liberal progress. His measures for the elevation of the working classes in the moral and social scale, inevitably carried in their train political reform. While Liberal politicians were busy with the enfranchisement of the people, Lord Shaftesbury was yet more busy, making them more worthy of their freedom and more capable of its duties ; and as Mr. Forster well said at the Guildhall, it may be questioned whether without Lord Shaftesbury's reforms, political reform would have been so readily practicable. If Lord Shaftesbury is not without the narrowness of his theological school, let us at least remember that it was his intense zeal for the Gospel, and his profound belief that it is the one radical remedy for the maladies and the miseries of society, which animated, we will not say inspired, them. We could forgive much narrowness, even bitterness of theological feeling to one who has wrought so nobly, and whose life-work is laden with such a priceless benediction to the poorest and most helpless of his fellow-men. May he still be spared for many years to see the growing results of his manifold and truly heroic labours ; and when he is at last borne to his rest, "the blessing of the poor and of him who is ready to perish" will lie bright upon his grave.

J. BALDWIN BROWN.

Literary Notice.

Stephen Grellet. By WILLIAM GUEST, F.G.S. (Hodder and Stoughton.)

This volume abundantly justifies its place in the series of brief memoirs of "men worth remembering," the more so, because the impressions of Stephen Grellet's name and work were becoming indistinct and shadowy. The readers of Willam Allen's memoirs will recall references to his beloved friend and fellow-traveller ; and the effect of his holy living, and of his "testimonies" to the power of the Spirit of God and to the reality of the Divine presence, was frequently

ferred to by the brothers Wiffen. Mr. Guest has told this story well. It is a veritable romance of religious experience, that compares favourably with some of the grand records of the *Acta Sanctorum*. That a young Roman Catholic noble of France should pass through Unitarianism to a profound belief in the reality of Divine things, in reading William Penn's "No Cross, no Crown," and should subsequently become an apostle of spiritual light, liberty, and enfranchisement, is sufficiently remarkable. But the peculiar preparation for his work is still more striking. A soldier and prisoner of war, once threatened with instant death, becomes a witness, before crown princes and masters of nations, of the evils of war, of capital punishment and of discipline. A terrible sufferer from the French Revolution testifies in favour of Christian liberty and love. Repeatedly crossing the Atlantic, he had a mission to all classes of men, from the humblest peasantry up to the Emperor Alexander I. and the King of Sweden. In Rome and Peru, in Catholic France, Protestant England, and Christian America, he delivered his message.

Stephen Grellet died in our own country, after twenty years of quiet living, and enjoyment of the rest of Paradise before the time. Mr. Grellet, by abundant use of autobiographical matter and quotation from his letters, has made him tell his own marvellous story of adventurous mission and extraordinary acceptance; and the whole is so well compacted that it becomes a living and progressive testimony to the reality of those truths, principles, and practices which have really been introduced into other communities from the inconsiderable and dwindling "Society of Friends" to which he belonged.

May Meeting Chronicle.

GENERAL SOCIETIES.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its annual meeting on May 4th. Chairman, the Earl of Shaftesbury. Report stated that 2,846,029 copies of the Scripture, in whole or part, had been distributed. Receipts, £209,519. Expenditure, £190,043. Speakers, Dr. Cairns, Bishops of Rochester and of Moosonee, Revs. J. C. Harrison, S. Whitehead, of China, and others.

LONDON CITY MISSION, May 5th. Chairman, the Lord Mayor.

Number of missionaries, 449. Income, £51,138. Expenditure, £50,857. Speakers, Revs. H. Webb Peploe, Drs. Donald Sinclair Paterson, G. Weldon, and Mr. J. G. Watson.

SUNDAY SCHOOL UNION, May 5th. Chairman, Mr. J. M.P. Report stated that in connection with the Union of Sunday schools, with 115,069 teachers, and 1,079,482 scholars. The centenary celebration had given great impetus to the work. The occasioned by the decease of Sir Charles Reed was touching. Speakers, Revs. Dr. McAuslane, W. Minchen, Jack Paul Cook, of Paris, and Mr. W. S. Caine, M.P.

RELIGIOUS TRACT SOCIETY, May 6th. Chairman, the Earl of Aberdeen. Report detailed the various operations of the Society, including the circulation of tracts, periodicals, and other publications. £33,373 had come in as free contributions (as distinguished from business profits), and have been applied, with £13,252 from the trade fund, to benevolent uses. The entire cost of management defrayed by the trade fund. Total receipts, £193,580. Expenditure, £189,042. Speakers, Rev. Canons Hoare and Hussey, Mr. Gibson, and Colmer B. Symes.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE, May 6th. Chairman, the Earl of Shaftesbury. The report noted the favourable attitude of the English Government in relation to the opium trade and the favourable action taken by the Chinese Government. It urged that there would be need of continued action till what was promised should be actually performed. Income, £1,586. Expenditure, £1,485. A large number of influential ministers and laymen had joined the executive. Mr. Hugh Mason and others addressed the meeting.

MISSIONARY SOCIETIES.

The LONDON MISSIONARY SOCIETY's meeting is fully reported in the "Chronicle" of the Society, appended to this number of the Magazine. Other of the principal Missionary Societies met in the same Hall as follows:—

BAPTIST MISSIONARY SOCIETY, April 28th. Chairman, Mr. Herbert Tritton. The report stated that the year had been marked by steady advance, and the income had been the largest ever recorded, viz., £51,459. Still a permanent annual increase of £

needed. Speakers, the Revs. J. P. Chown, W. Anderson, E. C. Hallam, from Allahabad, and others.

WESLEYAN MISSIONARY SOCIETY, May 2nd. Chairman, the Lord Mayor. The report embraced work done on the Continent as well as among heathen nations. Income, £130,199. Expenditure, £143,215. Speakers, the President of the Conference, who made touching reference to the death of Dr. Punshon, the Rev. Canon Fleming, Mr. Charles Lewis, etc.

CHURCH MISSIONARY SOCIETY, May 3rd. Chairman, the Earl of Chichester. The report related extensive operations in various spheres. Income, £207,508. General expenditure, £189,685. The balance had been used for special objects, including a steamer on the East Coast of Africa as a memorial of the lamented Rev. H. Wright, the late devoted secretary. Speakers, the Bishops of Norwich, of Ossory and Ferns and of Moosonee, Canon Money, Rev. E. H. Bickersteth, and others.

IRISH EVANGELICAL SOCIETY, May 11th. Chairman, the Lord Mayor, who payed a warm tribute to the memory of Sir Charles Reed, the late President, and spoke from personal knowledge of the work of the Society. The report set forth that the action of the Land League had seriously paralysed the finances. Income, £2,373. Expenditure, £3,683. Speakers, Revs. W. Cuthbertson, W. Roberts, and others.

COLONIAL MISSIONARY SOCIETY, May 12th. Chairman, Mr. James Spicer, J.P. Report showed progress in work in Canada, British North America, South Africa, Australia, and New Zealand. Income, £3,703. Balance in hand, £458. Speakers, Drs. Lewellyn Bevan and Stevenson, and Revs. J. Jefferis, LL.B., and Alex. Sandison.

CHURCH AID AND HOME MISSIONARY SOCIETY, May 10th. Chairman, Mr. S. Morley, M.P. Report stated that there were 37 county associations in connection with the Society, comprising 611 churches and 238 mission-stations. In the congregations of the aided churches were 101,666 persons, of whom 31,758 were church-members. The Society had supplemented the income raised by the churches for their pastors and for evangelists. Income, £41,020; expenditure leaving a small balance in hand which would be more than needed for the next year. Speakers, Revs. G. B. Johnson, D. J. Hamer, Colmer Symes, and G. S. Barrett.

Notices of the Christian Evidence, Continental Evangelical, and other important Societies are omitted from press of matter.

CONGREGATIONAL UNION.

The ANNUAL BUSINESS MEETING was held on Monday evening 9th; President, Rev. Dr. Allon. The report, presented by Mr. Hannay, related the proceedings of the Committee during the relation to the Jubilee of the Union, College Reform, the use of Memorial Hall by ministers and others, and the condition of the Evangelical Society. The ballot for Chairman for 1882 was the result being—for Rev. J. A. Macfadyen, 726; for Dr. Allon, 479. The Rev. W. M. Statham moved, and the Rev. A. Reed seconded a resolution, to the effect that henceforth nomination for Chairmanship be done away, and that the Assembly ballot for whomever its members please; should the highest number of votes not represent a majority of members present, the four names having the highest numbers to be read out, and subsequent ballots to be taken until a majority for one name be secured. After some discussion, but without any expression of excited feeling, the resolution was passed by a large majority. It was then proposed, "That it be referred to a Committee to draw up a Standing Order or Orders on the lines laid down in the resolution now accepted, to be submitted to the Annual Meeting."

The FIRST SESSION was held on Tuesday morning, May 10th, at the Union Chapel, Islington. Dr. Allon presided, and delivered an admirable address on "Congregationalism." He took a retrospective view of the Union, and of the state of the body in general, during the fifty years. The address grappled with the root principles of interdependence, carefully guarding full liberty from the perils of legalism or even moral compulsion of any external organization whatever, yet showing the place and claims of the union of churches. It was marked by great discrimination, breadth of sentiment, and a clear statement, and was throughout listened to with the deepest interest.

The Rev. J. C. Harrison moved, and Dr. Rees seconded, a resolution in relation to the Jubilee of the Union, and the general progress of the churches during the time of its existence, and calling upon the churches to make the jubilee year the starting-point of a new course of service and more complete consecration.

The Rev. A. Hannay then brought up the report of the Special Jubilee Fund Committee, which recommended that the Church Aid Society and the scheme for the removal of chapel debts should be kept specially, though not exclusively, in view during the jubilee year. Mr. Hannay moved the adoption of this report, which was seconded by Mr. H. Wright, and supported by Mr. S. Morley, M.P., and carried.

THE ADJOURNED SESSION was held in the Memorial Hall, on Friday morning, Dr. Allon presiding. The visitors from Australia, America and Scotland addressed the Assembly. H. M. Bompas, Q.C., presented a memorial from a number of members of the Oxford and Cambridge Universities, requesting that arrangements in those towns be made for a series of lectures on Nonconformist principles, which was warmly responded to. The Rev. J. Radford Thomson presented the list of students who had passed the "Senatus Academicus" examination. Papers were read by Revs. Dr. Bruce and J. A. Redford, and resolutions thereon were moved and seconded by Revs. H. Tarrant, G. Martin, E. Hassan, etc.

In the evening a CONVERSAZIONE was given by Dr. Allon and his sons in the rooms of Union Chapel; after which, there was a concert of sacred music, and addresses were delivered by Messrs. R. W. Dale and J. G. Rogers. This fittingly brought to a close the important proceedings of the Spring Session. J. B. F.

In Memoriam.—Edward Miall.

THE friends of Mr. Miall seek no national grant to perpetuate his memory, and they desire no abbey monument to celebrate his fame. But they entertain no doubt that if such symbols of regard are assigned to bear witness to qualities exceptionally high, there are not many men to whom such honours have been more deservedly paid. Edward Miall was the leader of a large party in the State. The party was and is one that pursues all its objects by strictly constitutional methods. Not only are its adherents numerous, but its tone is far more earnest than that of any simply political party. It is truly patriotic. The welfare of the whole empire, as distinct from any class, is its object. National, and not mere party ends are its goal. Mr. Miall's leadership was acknowledged by a very numerous, and an ever-growing army; and in reality he was the leader of a great

multitude who would not have avowed that they served under his standard. His work was pre-eminently a Christian work. The highest form of patriotism must always be Christian, and practical Christianity is always truly patriotic. Miall served his generation well, because first and above all, he served Christ. His work is solid building. It is not wood, hay, stubble. The fire has already tried of what sort it is, for it was carried on in the very fire itself. It needs not to be undone. It is imperishable.

Mr. Miall's place is amongst foremost reformers. He saw a great evil, and he gave himself to its removal. In the modern movement that would set free the Church of Christ from bandages that threatened to become graveclothes, he stands the most prominent figure. He will be remembered as having done more than any other man in the present century to train the public mind to feel the political and the religious necessity for the liberation of every Christian Church from State domination. He was animated by a holy and a noble purpose—a purpose well worthy of any man's ambition. The object to which he devoted his life is one of the first importance. We are reminded that in making the freedom of religion the object of his life, he gave up the work of the Christian ministry. But it is only in the narrowest and most technical sense that he did this. For many years after he assumed the editorship of *The Nonconformist*, he preached such sermons as very few men could preach, charged with a high and holy reverence for Christ our Lord, and evincing a large and uplifting view of the spiritual life with which we may serve Him best. His life was a Christian ministry from first to last. No doubt what he sought was to be obtained by political amongst other methods. Parliamentary mistakes must be rectified by Parliament. The hand of Parliament binds and crushes Christ. What hand but that of Parliament must we seek to unloose? Miall was never unconstitutional, and never disorderly; he was therefore political. And undoubtedly also in ministering to Christ he ministered to man in man's temporal interests. The principles for which he contended, as thoughtful men increasingly perceive, are politically sound. He sought to promote human rights. He contended for strict equity between man and man, and the ends he had in view were those which make for the welfare and the stability of the State. But his aim was *spiritual*. It was a religious and a Christian object, and only in

quite a secondary sense a political one, to which he gave his energies. It was spiritual freedom he sought. The Gospel of Christ must be unfettered. The truth must be proclaimed and commended by love, and supported by willinghood. His papers on the "Principles of Christian Willinghood," *i.e.*, of spontaneous consecration to Christ, did much to place what is called "the voluntary principle" on a philosophic basis, and also to show how close it lay to the essence of Christianity itself. Any approach to rude force and compulsion is not of its nature, and should be far from its methods of progress. It was the undivided authority of Jesus Christ in His Church that Edward Miall contended for, and we believe no public man ever cherished aims more distinctly spiritual.

We hear with perfect equanimity the assertion that Miall was a man of one idea. The statement is not literally true. His work on the "Basis of Belief" was a very able theological treatise, in which he maintained the place in thought for the "supernatural" and its evidences with high courage and success. The sophisms of Hume were never better handled than by Edward Miall. If the charge that he was a man of one idea means that he was narrow, because he looked at all subjects under one aspect, and was impatient of those who could not see as he did, nothing can be more untrue. His character for width and liberality has been so well vindicated that we may pass by the imputation. But if to be of one idea means that he set before himself one purpose, and devoted his life to a chosen, specific object, then indeed he was a man of one idea. Amongst his contemporaries he may be compared in this respect with Cobden, and with one or two of the great American anti-slavery advocates. It was owing to the definite character of his aims that he accomplished so much. His eye was single, and so he was full of light. The power of one inspiring purpose made him earnest, laborious, patient, and confident.

Mr. Miall was clear that the work he was doing was that which he had to do, and he did it with a brave and a glad heart. But there were aspects of it with which his natural disposition had no affinity. He was anything but a pugnacious man. He was no war-horse sniffing the battle from afar, and eager to obey the trumpet-call. He was no gladiator longing to display his powers in the arena. He had to do a kind of violence to his mind at the call of duty; the necessity for conflict and publicity was to him a veritable and a prolonged sacrifice

of feeling. He was deeply religious. He maintained a temper of heart in close harmony with his Christian aims. We know from his own lips that his immediate preparation for his greatest appearance in Parliament was effected by intense religious emotion and earnest prayer, and he considered that his chief Parliamentary success and the tranquillity with which he went through his momentous task, was a distinct answer to prayer. We know of no better instance in our own time of a man who, amid all the temptations of conflict and of turmoil, maintained a quiet and devout spirit. Like David, he betook himself to the secret of the tabernacle that he might be free from the strife of tongues. His strength was in quietness and confidence. It is this dwelling in the secret place of the Most High that fits the true champion for his work. He goes forth refreshed. He hears other voices, and he sees other sights than those which are of the earth earthy, when the din of the conflict is around him. However the battle goes, the faithful man is never cut off from his true base of operations. He is never beyond the reach of communications from headquarters; never separated from the command and the encouragement of the great Captain. We have often thought—strange as the idea may seem to those who knew Mr. Miall only as a public character—that in other times he might have been one of the monk-prophets. He was of a meditative cast of mind. He was possessed of profound reverence. The call of duty ever found him ready to come forth to the conflict, but his spirit was more of the cloister than the battlefield. He had in him a great deal of the spirit of Augustine, of Savonarola, of Luther, and of a long succession of men who have come forth called of God, like Moses, to lead the people. The cell was more congenial to him than the platform.

Mr. Miall furnishes a fine illustration that the climate of controversy is not necessarily adverse to the cultivation of the spiritual life. Some of the ablest men in religious conflict have been men of deep devotion, and he was no exception to this rule; he knew where God was leading him, and it was in the path of obedience that his Christian character was matured. He was called according to God's purpose, and in consequence, all things worked together for his good.

Very few men have lived to see as fully as he did the fruit of their labours. Religion is not yet free from State patronage and control, but the questions that remain are simply, When, and under what par-

ticular conditions is the end to be attained? Mr. Miall lived quite long enough to see the end at some uncertain but short distance before him, though he has not lived actually to reach it. He lived to see that both friends and opponents alike were clear as to the issue, and, in fact, that the political-church theory is dead, and is simply awaiting burial. Broadly speaking, all Christian people and all progressive politicians are demanding that the regions of the spiritual and the secular should not continue to overlap one another in the mutually confusing manner which is brought about by our laws, and which has become intolerable. Miall has rendered it impossible for any one else to have the same work to do which he has done. He did his own work so well that it does not remain for other hands. Like other true apostles, he can have no successor. Nevertheless, he has given us an admirable specimen of an earnest, devoted, well-spent Christian life. His was a genuine, faithful, courageous spirit, such as is much needed always; and to point this out as far truer greatness than godless show, may do something to counteract the deadly lesson much taught recently, that temporal success is goodness, and is a claim to immortality. Without any moroseness, he took life seriously, as not to be thrown away, and not to be ruled by personal ambition. The rewards of successful ambition never were his, but we owe him a debt which no brass or marble can ever repay.

Religion in this kingdom is freer because he has lived. He has won for us invaluable blessings of equality, the completion of which, if not actually attained, is fully assured. The State Church owes him a debt too, for not only has he greatly stimulated its spiritual life, but he has shown its members "a more excellent way." He was never an enemy of any spiritual body, and the members of the Establishment, chafing in their law-made fetters, are beginning to see the truth. We are quite sure that when they shall come to rejoice in the liberty wherewith Christ makes His people free, they will learn that Edward Miall was one of Christ's ablest ministers of their deliverance. In the meantime he has gone to his rest with a good life's work well done, and we reverently and affectionately lay this little chaplet on his grave.

Ashton-under-Lyne.

THOMAS GREEN.

THE lukewarmness of our prayers is the source of all our infidelities.—*Bishop Wilson.*

Managers' May Meeting.

THE Annual Meeting of the Managers of the EVANGELICAL MAGAZINE was held at Anderton's Hotel, Fleet Street, on Wednesday, May 11th. There were present the Revs. H. Allon, D.D.; T. W. Aveling, D.D.; L. Bevan, D.D.; W. Cuthbertson; Caleb Scott, LL.B.; R. Bruce, D.D.; J. Barker, LL.B.; H. Griffiths, F.G.S.; A. Hannay; J. Harrison; W. G. Horder; J. A. Macfadyen, M.A.; A. Macmillan; J. Mann; H. R. Reynolds, D.D., the Editor; Dr. Rees; W. Roberts, B.A.; W. M. Statham; J. R. Thomson, M.A.; R. W. Thompson, and J. Viney, the Treasurer, who as usual, presided. Other gentlemen had been invited, but from various reasons were unable to attend. The claims of the Magazine upon the confidence and support of all, but especially on the heads of families, were urged on manifold grounds. The Treasurer stated the fact that the periodical originated near the place of assembly in the year 1793, and was associated with a spirit of earnest and persevering prayer for its success. Dr. Reynolds pointed out that the Magazine has a noble work to do through the simple and strong utterance of great truths, which allow of ever-varying applications. Drs. Allon, Bevan, and Bruce, together with Messrs. Harrison, Scott, and Thompson, also spoke with great cordiality. Warm sympathy was expressed with the Secretary, the Rev. I. Mummery, on account of his recent accident, while the hope was cherished that before long God would be pleased to allow His servant to resume the place and the work in which so much joy has been experienced, and so much holy influence has been exercised.

W. R.

THE MANAGERS of the EVANGELICAL MAGAZINE acknowledge, with thanks, Sacramental Collections received from Rochdale, by Mr. Shaw, £3 15s. 6d.; Camberwell Green, by Mr. W. Hunt, £2.

[JUNE, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Anniversary of the London Missionary Society.

↑ It is with pleasure and thankfulness that the Directors have to record
↓ the celebration of the Eighty-seventh Anniversary of the Society. The hope expressed twelve months ago that the year now closed would be one of growing prosperity and usefulness has, so far as the Society's operations are concerned, been amply justified. Pressure on its finances, however, still calls for increased liberality on the part of its constituents and friends.

Following the arrangement observed in 1880, the SUNDAY sermons and collections again took precedence of the Annual Meeting, and in most of the chapels in and around London the missionary cause formed the subject of pulpit appeals both morning and evening on the 8th of May.

At a devotional meeting on the morning of MONDAY, May 9th, held in the BOARD ROOM of the Mission House, Blomfield Street, an address was delivered by the Rev. Dr. LOWE, of Edinburgh, formerly missionary in India, and special prayer was offered for the Divine blessing on the Society, its agents, and its work. A large number of DIRECTORS, ministerial and lay, from all parts of the kingdom met in the same room on the afternoon of the day.

The Annual Sermons were preached on WEDNESDAY, May 11th; that in the morning at CHRIST CHURCH, Westminster Bridge Road, by the Rev. WILLIAM PULSFORD, D.D., of Glasgow, from Heb. ii. 17, the devotional exercises being conducted by the Revs. A. McCauslane, D.D., and Edward H. Jones, Deputation Secretary; that in the evening at WESTMINSTER CHAPEL, to young men and others, by the Rev. J. JACKSON WRAY, of Tottenham Court Road, from Ezek. xlvii. 9 (last clause), the devotional exercises being conducted by the Revs. H. Simon, and R. Robinson, Home Secretary.

ANNUAL MEETING IN EXETER HALL.

The Annual Meeting was held in Exeter Hall, on Thursday morning, the 12th of May, under the presidency of the RIGHT HON. THE EARL OF ABERDEEN. The hall was well filled. The proceedings commenced by singing the hymn—

“Light of the lonely pilgrim’s heart,
Star of the coming day;”

after which the Rev. J. HUTCHINSON, of Ashton-under-Lyne, offered prayer.

The CHAIRMAN, who was received with loud applause, said :

Ladies and Gentlemen,—On such an occasion as this the feeling of the speaker may well be like that which was indicated a short time ago by a leading statesman and orator. When addressing a company on a certain occasion, he remarked that the circumstances demanded of the speaker two things : first, that his words should be sincere ; and, secondly, that they should be concise. I hope my words will be sincere ; and as to brevity, the dictates of Providence, so far as I am concerned, as well as the consideration of what is due to you, very obviously point in that direction. You are spared to-day to see another anniversary of a Society which for eighty-seven years has been privileged to take a leading part in the glorious work and duty of publishing the Gospel in all lands ; and, if that be conceded, it need scarcely be added that the basis of the Society is a wide and comprehensive one—not wide merely theoretically or by constitution—we know that there may be a sort of narrowness with a latitudinarianism ; and, on the other hand, there may be loyalty and attachment and connection with one particular branch of the universal Church, and yet a spirit of catholicity, and charity, and toleration. I venture to think that even my presence to-day as chairman is an illustration and token of that desire to extend the right hand of Christian fellowship and to extend Christian co-operation to others. I am here as a member of the Church of England, but when I mentioned that circumstance to the Secretary before accepting the invitation with which I have been honoured, he assured me that that would be no disqualification. I trust that all our great religious corporations will ever more and more strive to attain to this spirit of toleration and Christian harmony. If such be the case with us at home, it will surely encourage and stimulate our missionaries abroad to meet all who are concerned in this great work, with whatever denomination they may be connected, in the same spirit of harmony and co-operation—such a spirit, for instance, as was shown by that devoted man some years ago removed—I mean Bishop Patteson—who, when invited to undertake the charge of the Island of Lifu, ascertaining that it had already been occupied by agents of this Society, and that others were expected shortly to take their place, at once declined to occupy that island. I said this is the eighty-seventh anniversary. Even without the record which you will by-and-by hear as to the operations of the past year, surely the mere fact that this Society has been working under God’s blessing for that long period is enough to cause us to raise our voices in thankfulness. A retrospect also leads us to recall to mind the honoured names of those who have worked in connection with your Society. I have been looking forward to this day to meeting on this platform one whom I think this Society claims as one of her sons. I am sure we have been looking

forward to seeing Dr. Moffat here. My honoured friend must be pretty well hardened to hearing observations about himself, and therefore I need have no scruple in just saying this, that I believe if Dr. Moffat were not even to open his mouth to-day, his presence here would stimulate and encourage and cause thankfulness in many a heart. I shall not longer detain you with introductory observations, but simply declare that I feel it a great privilege to be here to-day ; and I desire also to express an earnest hope that the words which will be spoken may be listened to in the spirit of the prayer which has just been offered, with the result that what we shall hear shall stimulate and encourage us in a powerful zeal on behalf of the great work in which you are engaged.

The Rev. R. WARDLAW THOMPSON, the Foreign Secretary, read extracts from the

ANNUAL REPORT.

Ten years years ago (May 11th, 1871), the constituents of the Society were informed in the Annual Report that "after several years of continuous labour the Directors have been able to complete a careful revision of the entire range of the Society's agencies at home and abroad. They have sought to arrive at principles ; they have examined into details ; they have been anxious to promote true economy ; and they have also aimed to secure true efficiency."

One of the most important results of that revision was the compilation of a most complete Code of Regulations. These were adopted by the Society in 1873, and embody the principles on which the working of the Society's missions is based. They have the effect of bringing all the stations under common rules, and provide a common standard for the consideration and settlement of the innumerable questions which arise from time to time in connection with individual claims, or the needs of various departments of work.

Among the rules then adopted was the following :—"At intervals of ten years, the Annual Reports, whether of Committees or of individual missionaries, should contain a General Review of the progress made in the Society's missions during the ten years preceding." "NOTE.—The next decennial Review will be due in 1880." In accordance with this rule many of the reports for the past year have been accompanied by a statement reviewing, with more or less fulness of detail, the results of labour during the decade. And, in order to give the review the completeness which it ought to have, it seems desirable that the Annual Report of the Society should also take the same form.

Your Directors propose, therefore, to turn aside from the track of the ordinary Annual Report, and to take a more comprehensive survey, comparing the present position of the Society, so far as is possible, with its position

ten years ago, and seeking to gather from the results of this comparison some suggestions which may help to make the future still more prosperous.

I.—THE ORGANISATION.

The system of organisation which was formally adopted ten years ago, and which, in an amended form, was finally approved three years after, has now been tested by the practical experience of several years, and the Directors are glad to be able to believe that the soundness of the principles on which it was based is confirmed with the lapse of time.

It would be idle to deny that the adoption of such a complete system of rules has been distasteful to some of those who have had to work under them. The difficulty of carrying on work in accordance with the rules laid down for general guidance is far greater to some men than to others. And it cannot be wondered at, therefore, if some complain of, and perhaps go so far as to withdraw from, a system which does not permit them to have all the freedom they desire in carrying out their own methods of work. Possibly some of the losses the Society has sustained during the past decade in the ranks of its workers are to be attributed mainly to this feeling. But such objections are the exception, and not the rule. The body of missionaries as a whole have accepted the new arrangements loyally, have worked under them most heartily, and appear to find the system sound and helpful. And the Directors have been able to carry on the management of the Society with great smoothness, yet with thorough supervision of all its details.

II.—THE AGENTS.

Every report necessarily chronicles some changes in the ranks of those who are serving the Society at home or abroad. And in some years the record has had features of peculiar sadness. During the year now closed death has touched us with a light hand, but those who have been taken are thoroughly representative. Mrs. LACROIX, the venerable widow of one of our best-known and most apostolic early missionaries in India, whose connection with the Society had extended over fifty-three years, fell asleep, at Brighton, last October. Mrs. KING, the young wife of a young missionary, was suddenly taken away in March, after only eleven months' residence in China. The Rev. GEORGE GILL, after sixteen years of work as a missionary in the South Seas—the younger of two earnest brothers who laboured in the same field—became a pastor in Burnley in 1861, but did not lose his interest in missions when he left the foreign field. He was ever ready to serve the Society, and was one of its Directors to the close of his life in August last. The Rev. M. A. SHERRING, M.A., LL.B., had

been a missionary in Benares since the commencement of 1853. A man of superior attainments and conspicuous ability, he soon took a leading place among the Christian workers in that great city. Distinguished alike in his management of the high school connected with our mission and by his power as a preacher in the vernacular, he won the hearts of men by his amiable spirit, and gained universal respect by his sound common-sense and sterling Christian character. He died very suddenly, after a slight attack of cholera, on the 10th of August.

While the past year has thus been marked in the life of this Society by an unusually small number of losses from death, it has been otherwise with some other Societies. Among those who have been called away stand very prominently the names of the Rev. Prebendary WRIGHT, the much-esteemed Honorary Secretary of the Church Missionary Society; the Rev. S. B. BERGE, who, for thirty-five years had served the British and Foreign Bible Society with ever-growing power, and who, in his position as one of the Secretaries of that Society, was universally beloved; and the Rev. W. MORLEY PUNSHON, D.D., the eloquent preacher and lecturer, and able Secretary of the Wesleyan Missionary Society. All three were men whom the cause of missions could ill afford to lose, and the Directors cannot refrain from recording their sympathy with the Societies which have, by their removal, been deprived of the services of honoured and able servants.

The vacancy in the Foreign secretariat of this Society caused by the death of Dr. MULLENS has been filled by the appointment of the Rev. RALPH WARDLAW THOMPSON, of Liverpool. Mr. THOMPSON entered upon his duties upon the first of January in the present year. The Rev. J. O. WHITEHOUSE, who on two previous occasions, during the absence from England of Dr. MULLENS, had acted as his substitute, has again laid the Society under obligations of no ordinary kind by acting as Foreign Secretary until Mr. THOMPSON entered upon office. And the Directors are glad to have from Mr. WHITEHOUSE the very kind promise to continue to give such counsel and assistance in the work of the Society as may be required until the new Secretary becomes familiar with the duties of his office.

EUROPEAN MISSIONARIES.—The extent of the changes which have taken place in the ranks of the missionaries during the past ten years deserves very serious attention. In 1871 there were 160 European missionaries in the field. Of this number, twenty-five have since died, and forty-nine have withdrawn from missionary work in connection with the Society. During the decade, seventy have been sent forth to various fields, and,

of these, *eight* have been removed by death and *nine* have already withdrawn from the work.

The result of the heavy losses of the past ten years has been to reduce the staff of European missionaries from 160 to 139. When it is remembered that in 1867 the number was 175, the reduction will be seen to have been very great and continuous for some time. It would be a mistake to infer that this has necessitated a corresponding contraction of the Society's sphere of labour. Fortunately, this has not been the case, though the Directors feel that some parts of the field are at present much more slenderly supplied with workers than is at all expedient. But the principles of self-support have become so well understood, and have been so loyally carried out of late in many of our older stations, that the Society has been relieved entirely of the burden of supporting the ministers of these churches. During the past decade, ten churches in South Africa and eleven in the West Indies have thus become entirely independent of the Society's aid. To this extent, therefore, the reduction in the number of missionaries has been an evidence of Christian progress among those who have received the Gospel at their hands, and this result is a cause for thanksgiving.

But yet the time is far distant when the liberation of the Society from special responsibility about one part of its field may be legitimately regarded as a reason for reducing the number of its European missionaries. In most places there is room for far more labourers than we have ever been able to employ; and around us on every hand are apparently boundless wildernesses of heathenism as yet untouched by the Gospel plough, and even unpenetrated by the Christian pioneer. The Society needs not a smaller, but an ever larger number of men as the circle of its operations expands.

It must further be borne in mind that during the past ten years Madagascar has required and received special attention; and that new missions have been commenced in New Guinea and Central Africa which employ between them twelve missionaries. In view of these special extensions of work, which have absorbed a larger number than have been provided for by the increased self-sustaining power of some of the mission churches, it will be evident that the reduction of the staff from 160 to 139 must indicate serious weakening of some portions of the mission field. The Directors appeal to the supporters of the Society to enable them as speedily as possible to supply this lack.

The Society has had a large number of offers of service during the past ten years. Many of these were from young men whose Christian earnest-

ness was evident, but whose qualifications for missionary work among the heathen did not seem to be such as to warrant the Directors in accepting them. The number received during the period under review was 114. Of these, twenty-five died or retired from their connection with the Society before their college course was completed.

It is extremely satisfactory to find that there has been during the whole of the period now under review a steady and marked increase in the number of native workers in connection with our missions. The returns for the year now closed are not yet complete, but comparing 1870 with 1880 the results are as follow:—Native ordained pastors—1870, 106; 1880, 371. Native preachers—1870, 1,644; 1880, 4,529. The numbers would appear still larger but for the growth of self-support in the West Indies and the Cape Colony. In consequence of this, some who in 1871 were included in our list are now omitted, because the churches to which they belong are entirely self-sustaining.

The numerical increase is not the most gratifying part of this growth. There has been a very decided advance in the fitness of the workers for the responsibilities they have undertaken. Again and again have the missionaries testified in the most emphatic manner to the earnestness, the intelligence, the fidelity, and the success of these native workers. There are some in every part of the field whose names have become familiar to the readers of missionary literature as men of exceptional endowments and unusual consecration; and every year sees the number of such thoroughly qualified workers increasing.

The Training Institutions in the South Sea Islands have now an honourable history extending over many years, and they are maintained with unabated efficiency. Nearly 200 young men are receiving a training in them at present which will fit them to become pastors or evangelists. The course of study usually extends over four years. Great care is exercised in admitting candidates, and the instruction, though plain, and in some respects necessarily elementary, is thorough, special care being taken to make the students familiar with the Scriptures.

Similar institutions for the training of a native ministry have been established during the past ten years in Madagascar and South Africa. The Moffat Institute was established in 1874 with special contributions in honour of our South African patriarch, Dr. MOFFAT. A substantial stone building, well adapted for the purposes for which it was designed, has been erected at the station which was for so many years identified with Dr. MOFFAT'S labours; and a few students have been gathered under the care of the Rev. JOHN MACKENZIE. Owing to the backward condition of

elementary education among the Christianised natives, and the general disturbance of the country by wars and rumours of wars almost ever since the Institution was opened, the number who have offered themselves for training is still very small. A beginning has, however, been made, and already the results have been good. One of the first students is engaged in missionary work on the shores of Lake Ngami, and others have been entrusted with the charge of schools and evangelistic work at several important villages among their own countrymen.

The College at Antananarivo is established on a much more extensive scale than the Moffat Institution, and those who preside over it are fully alive to the greatness of the responsibility which rests upon them in connection with the future of the Christian Church in the Island of Madagascar.

While the progress of the native ministry in the South Seas and Madagascar is so marked, and its improvement is so carefully and sufficiently provided for, the figures which are given in connection with our Missions in India and China do not appear to have the same satisfactory character. Yet when the conditions of the work in China are considered, when it is remembered that the prejudice against Christianity has in that country always been strong, the growth in the native pastorate from three to eight within ten years is a cause for rejoicing rather than for disappointment. The numbers, truly, are small, but the proportionate growth is almost equal to that in Madagascar.

The change in the temper of the people towards Christianity, and the rapid development of the spirit of self-help among the members of the mission churches, warrant us in the expectation that ere long there will be considerable additions to the number of native workers, and that those who will offer themselves for this service will prove quite equal in mental and spiritual power to those who are already engaged in it. Lack of funds alone prevents the immediate increase of the number of evangelists to a considerable extent.

The condition of our Indian Missions alone, it must be admitted, is, in this respect, disappointing. Instead of that progress which might reasonably have been expected, there seems to be a tendency to retrogression. And the missionaries say that, as the older evangelists and pastors die, it becomes difficult to obtain young men to fill their places.

Various reasons have been assigned as the explanation of this state of things. And the Directors are at present in communication with the South Indian missionaries with the view of providing increased facilities for special training.

FEMALE MISSIONARIES.—During the past ten years a new and special effort has been made to provide female missionaries for work among the women and children in various parts of the mission field ; and especially to meet the needs of those countries in which, by social custom, women have been specially secluded from the world, and have thus been prevented from hearing the glad tidings of salvation.

It would be a mistake to infer from this that nothing had been done before for the females of heathen countries. The wives of many of our missionaries have been, and still are, among the most earnest and successful workers in the field. So far as health and the claims of domestic duty have permitted, they have aided their husbands nobly in their labours. But in recent years it has been pressed upon the church in all denominations that, valuable though this loving labour is, it is not sufficient to accomplish the work which requires to be done ; and that it cannot always be relied upon. The result has been the formation of special organisations of various name and kind to provide female missionaries. In 1870 there were three ladies at work in connection with this Society, two of them being in India and one in South Africa. Of these, two retired in the following year. No provision was made for the employment of others until 1875 ; in that year a committee of ladies was formed to co-operate with the Directors in seeking for suitable persons to carry on the work of female education, and to obtain special contributions for this branch of the Society's work. The efforts of this committee have already met with considerable success. Fourteen ladies have been sent out since 1876, of whom eleven are still engaged in the work, two being in Madagascar, three in China, and six in India. These, with Miss STURBOCK, who has laboured in South Africa since 1864, form a company of twelve, who are rendering specially valuable service to the Society.

The importance of this branch of our work can hardly be over-estimated, and it is indispensable in the East. In view of the growing requirements of the female work in Bengal, the Directors decided last month, upon the erection on the mission premises at Bhowanipore of a two-storied building as a Zenana Home. The upper floor of this building will be set apart for the use of the European ladies engaged in Zenana and school teaching, while the ground floor will accommodate a number of young native teachers who are being trained for service, and for whom it is desirable to find a place of abode under the protection of the missionaries. The cost of the building will be about £2,500, but of this sum £1,000 has already been given by one friend who is deeply interested in the progress of female education in the East.

III.—THE WORK.

The Society has **THREE** very distinctly marked districts or divisions of work. Each of these has features peculiar to itself, which require to be understood in estimating the results of the past or considering the needs of the future.

1.—**FIRST DIVISION, WORK AMONG AFRICAN RACES**, includes the Missions in the West Indies, South Africa, and Central Africa.

The **WEST INDIAN Mission** has, during the last ten years, passed almost entirely out of the care of the Society, the responsibilities of Christian church life having been undertaken by the people for themselves. In 1871 nine missionaries were at work in stations connected with this Mission in British Guiana and Jamaica. Their number has now been reduced to three, each of whom has a large district under his care. Ten churches, which, at the beginning of the decade, were more or less dependent on the funds of the Society, are now entirely self-supporting, and a considerable amount of steady work is being done in schools and at the out-stations.

SOUTH AFRICA presents a history in many respects very similar to that of the West Indian Mission, in combination with a vast and ever-extending field for aggressive work.

The Society has, within the last ten years, been able to rid itself of the responsibilities connected with the landed estates which it possessed during the early history of mission work in the Cape Colony.

The whole of the older stations within the Colony are now self-supporting, and the three missionaries who still represent the Society within that area receive such support as they get from our funds because they carry on purely evangelistic work.

The mission churches in British Kaffraria have not yet attained to the strength and freedom of those within the older colony; but this is due largely to special causes, which have tried their Christian consistency very severely.

The Gospel has, however, taken a very deep root among these people, and the evidences of improvement in their social habits, their morality, and their Christian spirit of liberality and zeal for the cause of God are most gratifying.

The Directors feel that these Kaffrarian churches are in a position quite equal to those within the colony in means and Christian intelligence. And they hope and believe that, as soon as prosperity visits them again, they will rise to a sense of their obligations and undertake the entire responsibility of providing worthily for their own ministry.

When the Society is entirely freed from its obligations in the Cape Colony and British Kaffraria, it will be able to concentrate all its efforts upon the vast field in the interior which has been in its charge so long.

It is true that the field has not been one of the most encouraging the labourers have had to till. After more than half a century of toil the results appear to be very small. But they are not small when the variety and magnitude of the difficulties are considered.

Owing to the prevalence of war in the Transvaal our communication with the missionaries in the Matebele country has been almost entirely stopped for some months. But the only letter we have received has been a ray of light. There, whence Mr. J. B. THOMSON wrote in 1874 that after fourteen years of labour there did not seem to be a single man or woman who could be called a Christian, the Rev. W. SYKES finds unmistakable evidences of stirrings of heart, and tells of several who have come under the power of the Gospel, though they dare not openly confess the change.

The CENTRAL AFRICAN Mission is the most recent extension of our responsibility, and represents the progressive side of our work for the African people. It was commenced in 1877 by Messrs. THOMSON, DODGSHUN, HORE, and HUTLEY. Dr. MULLENS, Mr. GRIFFITH, and Mr. SOUTHOX as medical missionary, went out to join the Mission in 1879; and Messrs. WOOKEY, WILLIAMS, and PALMER, another medical missionary, formed the third party, which left last year.

Three stations are now occupied by our missionaries. Ujiji, the Arab settlement on the eastern shore of Lake Tanganyika, was the earliest of these; Mtowa, on the western shore of the lake, nearly opposite to Ujiji, was the next. The third is Urambo, two hundred miles from Ujiji on the way to the coast, the capital of the noted Wanyamwezi chief, Mirambo. The previous history of this warlike chieftain, and his early dealings with goods belonging to the Mission, made the commencement of work among his people a great trial of faith and courage. But all fears have been entirely dissipated by the manner in which he has received his visitors, and our brethren who have come into contact with him seem to have perfect confidence in his sincerity.

Dr. SOUTHOX has now been rather more than a year at Urambo, and is able to report the results of his work in terms which are suggestive of a bright future for that station.

In consequence of the veiled hostility of the Arab residents at Ujiji, we have not as yet been able to procure a piece of land anywhere in the neighbourhood for a permanent settlement. It is hoped that this difficulty will be overcome; and that, before very long, we shall be able to

commence work a little to the south of Ujiji, where the natives may gather round the missionaries without the danger which arises from the presence and influence of these unfriendly traders. Meanwhile, Messrs. WOOLLEY and HUTLEY are not idle; they are acquiring a knowledge of the native language, and are taking such opportunities as they can to explain their objects to the people.

The station at Mtowa, on the western shore of the great lake, seems to be admirably situated alike for health and for access to the people of several large and powerful tribes. It is the point of passage for the great trading caravans which the Arabs conduct into the far interior, and large numbers of natives from many tribes are frequently brought there for a time. These see the white men, and hear a good report of them, and, as the result, they carry their names far to the west.

The Directors have recently received a munificent offer from JAMES STEVENSON, Esq., a merchant and friend of missions in Glasgow, which has given them very great satisfaction, and which they have accepted with the utmost cordiality. Mr. STEVENSON desires to see the line of communication with the interior by way of the Rivers Zambesi and Shiré and Lake Nyassa extended as speedily as possible. He has therefore offered to the London Missionary Society, the Livingstonia Mission, and the Livingstonia Central African Trading Company jointly, to spend £3,000 on the construction of a road between the north end of Lake Nyassa and the south end of Lake Tanganyika, and to take shares in the Livingstonia Central African Trading Company, on condition that each of these three parties shall undertake a certain responsibility in connection with the road. The conditions proposed to this Society were that a steamer should be employed on Lake Tanganyika, and that a mission station should be formed at the south end, and that we should send our supplies to the missions on Lake Tanganyika by this route.

These conditions the Directors have accepted on behalf of the Society, and we have reason to hope that the construction of the road will be undertaken at once.

2.—THE SECOND GREAT DIVISION OF OUR WORK

comprises the Missions in the South Seas, Madagascar, and New Guinea. Though Madagascar is very far removed from the South Seas, the people belong to the same great stock, which ethnographers describe as the Malayo-Polynesian. And it is interesting to observe that, while the history of Missions in these two centres has been quite unlike all the rest of our Missions, there has been a very striking similarity in the development of the work in both places.

The MISSION IN THE SOUTH SEAS was the first undertaken by the Society, and it has been known for many years as one of the brightest spots in the field of missionary enterprise. The three principal groups of islands which have been the scene of our labours have long been Christianised. The inhabitants of a hundred islands have adopted the dress and the habits of civilised life. Commerce has advanced with remarkable strides in the wake of the missionary: schools and churches have been multiplied; Christ reigns where Satan's seat was. The Reports of recent years all bear the same bright, hopeful character. The seminaries are full; the standard of knowledge and the tone of piety among the native pastors improves. The contributions for the support of religious ordinances are liberal, and the gifts to foreign missions increase every year. Many of the native pastors now receive large salaries, and the hunger for knowledge is being met by the provision of a valuable Christian literature.

Such has been the progress of the work, so well have the people learned the lesson of providing for themselves, so heartily do they respond, in service as well as money, to the cries of need from the dark places around them, that the Directors have felt justified in reducing the staff of European missionaries from twenty-six in 1871 to nineteen last year, and they believe this reduction has been effected without any loss of efficiency.

And yet they are not at all prepared to hold out the hope that the Society will be able to withdraw from active work in the South Sea for a very long time to come. The time of danger in the Christian life of such a people is when precociously rapid youthful growth introduces those who are young, inexperienced, and immature to all the influences of the outer world of temptation; and this is the stage upon which many of our older churches in the South Seas appear now to be entering.

The MADAGASCAR Mission has shared in the progress of the last ten years more markedly than any other field. Twelve years ago the burning of the national idols inaugurated a social revolution in the Hova kingdom, from which there has been no going back, and which has been followed by most startling results. The changes produced in some of the South Sea Islands, where chiefs and people together have embraced Christianity, have here been witnessed on a larger scale, and in connection with a more advanced and consolidated government. And it is most instructive to observe the effect produced by Christianity when its teachings are intelligently accepted and acted upon by the rulers of a people.

From whatever point of view the Malagasy people are regarded, the change produced during ten years is most remarkable. One of the collateral results of Christian instruction is to be found in the political

progress of the nation. In the social life and habits of the people the change has not been less marked. The Malagasy are by nature exceedingly impure, and in their heathen state licentiousness of the grossest kind was the open rule. Now, there is a very marked change in the outward morality of the people in those districts where Christianity has obtained a firm footing ; and it is hoped that a real change is being slowly wrought in their opinions and feelings on this subject.

When the Sovereign declared her conversion to the new faith by burning her idols, it is not to be wondered at that the people, accustomed to follow their leaders, came over in large numbers to Christianity. The commencement of the decade found the missionaries overwhelmed by the magnitude of the movement which had thus set in. Thousands had cast off heathenism, had banded themselves together in Christian congregations, and were trying to conduct Christian worship according to their light. It was necessary that prompt action should be taken to meet, so far as was possible, the cry of a people thus simultaneously stretching out feeble hands to heaven for the Bread of Life. And it was even more needful to make provision for the future nourishment and training of those who had thus committed themselves to the care of the Christian Church.

The immediate need was met by the services of a very large number of native preachers of very various capacity and knowledge of the truth. The permanent want was provided for by paying special attention to the subject of education. The provision made for the training of native pastors and evangelists has already been referred to. In addition to this a Normal School which had been carried on in a small and feeble way since 1868 was re-organised in 1872, and has done most useful work in preparing a staff of carefully trained teachers. A similar Normal School for the Betsileo district was opened at Fianarantsoa in 1871 ; and a girls' Central School, providing a second grade education, was established in the capital in 1872. The Queen and Prime Minister have sympathized most heartily with these efforts to enlighten and instruct the people, and have done all in their power to insist upon the necessity for education. The result has been an increase in the number of schools from 359 at the end of 1870 to 862 ten years after, in which 43,904 children are receiving a good elementary education. And there are now upwards of 26,000 adults able to read.

To supply the demand for books which has thus been created, the printing press has been kept constantly at work, and has, during the ten

years, issued not less than 1,500,000 copies of publications of various kinds.

The Directors would take the opportunity here to express the deep obligation under which the Society has been laid by the continued and generous aid of the Religious Tract Society and the British and Foreign Bible Society. This aid has been given to all their missions without stint or grudging, and has made it possible to supply the wants of the people in a way which would have been quite impossible without such help. In the South Sea and Madagascar Missions, in particular, this generous aid has been most conspicuous.

Previous to 1870, the missionaries in Madagascar were all gathered in the capital, and their efforts were centred upon the churches in the immediate neighbourhood. The first forward move of the new decade was made in the direction of the Betsileo country. A second movement was made in 1875 to the Antsihanaka district, north-east from Antananarivo. The third mission was to Mojanga, in the Iboina district, on the north-west coast. And, finally, last year a missionary was stationed at Tamatave, the principal port on the east coast.

As the result of the labours of ten years the number of churches has increased from 800 to nearly 1,200. The membership has grown from 37,113 to 71,585. The number of adults able to read is now 26,217, as compared with about 11,000 in 1871. And the contributions of the churches for all purposes during the ten years, including the money collected by the Palace Church for evangelistic and educational purposes, is about £40,000.

The Mission in NEW GUINEA occupies in this section of the Society's work the place which the Central African Mission takes in its work for the African races ; there being this striking and characteristic difference, that it has been hitherto carried on very largely by the aid of converted natives from the older section of the same group of missions. It was commenced in 1871 by means of eight native teachers from the Loyalty Islands. Through the generosity of Miss BAXTER, of Dundee, a small steamer, the *Ellengowan*, was provided for the use of the new Mission. The *Ellengowan* has been of very great service in exploring the almost unknown coast and rivers of the south-east portion of New Guinea, and in maintaining frequent communication with the teachers at their locations. The expense of keeping a steamer in thorough repair and employing her constantly has proved so great that it has been decided to sell this vessel. Yet the need for frequent communication with the stations along a coast-line of 300 miles is as great as ever. And Miss BAXTER's renewed

generosity has now provided the Society with a sailing vessel in place of the steamer. The vessel is to bear the same name, *Ellengowan*, and will be ready for sea in a few days.

There are now twenty-eight teachers settled at twenty-six stations on the mainland of New Guinea, and on islands on the coast, and many students in the training institutions at Rarotonga and Lifu are eager to be employed in the work. Mr. MURRAY left the Mission for England in 1875; since then the Rev. JAMES CHALMERS, the Rev. T. BESWICK, and the Rev. J. TAIT SCOTT have, in succession, been added to the staff. It is intended still further to strengthen the Mission this year by the appointment of a medical missionary.

3.—THE THIRD GREAT DIVISION OF THE SOCIETY'S WORK

contains the Missions in INDIA and CHINA.

CHINA has been until late years the embodiment of hopeless exclusiveness. It is no small gain in relation to the progress of Christian work that the barriers of pride which have shut China in, and prevented her from receiving the influences of the Western civilisation, are being thrown down. The opinion of one of the most zealous and successful of the Society's agents, Mr. GRIFFITH JOHN, of Hankow, is very decided on this point.

"Looking at the empire generally, it may be safely said that the missionaries are taking possession of the land as they never did before, and that Christian work is carried on with an energy and on a scale which completely dwarfs the attempts of earlier days."

This fact has been recognised by many within the last five years, and earnest efforts are being made by more than one Society to send out more labourers to the field which has thus become opened to Christian effort.

Nor are the indications of progress in China confined to these evidences of change in the attitude of the nation towards foreign influences. The reports and decennial reviews from the Missions of this Society are full of encouragement derived from actual success.

Dr. CHALMERS reports that the native church in Hong-Kong has increased in numbers from 83 to 216 during the decade, although, during the same period, no fewer than 77 members have removed to other parts of China, or have gone abroad. Mr. EDGE, of Canton, speaks of the difficulties which Chinese Christians experience when they avow a change of faith, and of the salutary influence which these trials produce on their Christian character. He also testifies to the reality of the Christian life in

the converts, as proved by the unobtrusive private efforts made by them to bring their friends to the feet of Jesus.

The converts have begun to recognise the duty of self-support in church life, and several of the native communities now entirely provide for their own pastors. The Rev. J. MACGOWAN reports that no fewer than *three* of the little congregations connected with the Mission in Amoy have become self-supporting during the past year, and describes the truly Chinese method adopted by a very poor church to meet the responsibility thus bravely undertaken. And Mr. GRIFFITH JOHN is able to bear yet further testimony to the change of heart produced by the reception of the Gospel, as witnessed in the liberal assistance given by the native church in Hankow to their poor brethren in Hiau-Kan in the erection of two small places of worship.

Medical mission work occupies an important place among the agencies employed by the Society in China, and has contributed in no small degree to the progress of the Gospel. The girls' school in Shanghai now numbers 100 scholars, and the Society has a female missionary specially engaged in work among the women. Two ladies are also employed with marked success in the same branch of the work at Hong-Kong. Twenty missionaries are not, in the present condition of China, an adequate staff to represent the interests of this great Society in its conversion, and the Directors are, therefore, anxious to increase their number as soon as the means are provided.

INDIA has claims upon the Christian churches in this country such as are presented by no other part of the world. God has bestowed upon us as a nation, in the possession of India, the grandest empire in the world, and has thereby entrusted us with a stewardship of the most responsible kind.

This Society has, from the first, devoted much of its strength to the provision of a purely evangelistic agency. Your missionaries have given themselves to preaching the Word in the bazaars, at the temples, at the fairs and festivals, in the villages. Day by day, and often many times in the day, they have addressed the people as opportunity offered, and have proclaimed to them the glad tidings of salvation through the blood of Christ.

Their labours have not been confined to preaching; they have paid attention to the education of the young. Of late years especially, assisted by the grants-in-aid offered by the Government for secular results, they have paid special attention to Anglo-Vernacular schools, in which such training is given as prepares boys to pass the first university examination.

Such schools are to be found in 'connection with the Missions at Benares, Bhowanipore, Vizagapatam, Belgaum, Bellary, Bangalore, Madras, and Salem—and they have been very successful. Girls' schools have also been commenced since the change in public feeling about the education made it possible to do so; those in Mirzapore, Bhowanipore and Calcutta, and Madras being under the care of ladies who have been sent out as female missionaries, and others being under the charge of the wives of missionaries.

In estimating the results of these labours it is necessary to remember that Christian profession in India exposes those who attempt it to persecution, which is often very severe.

And in regard to the statistics of work done during the past decade, it must be borne in mind that a terrible famine desolated a large part of our mission field between 1877 and 1879.

Yet your Directors are thankful to observe that there is not a single Report from all the wide districts which your missions cover which does not breathe the spirit of thankfulness and hope. And it is remarkable that similar grounds for encouragement are found alike in the far North and in the South. The progress of Christian work may be observed mainly in the following directions:—

1. The organised opposition which has been undertaken by the leaders of Orthodox Hindooism.
2. In close connection with this stirring of opposition, and giving evidence of the manner in which the truth is laying hold of young India, is the testimony to the influence of our mission schools.
3. The progress of female education.
4. The willingness displayed by the common people to hear the Gospel.

Ten years ago the Directors laid the claims of the great Eastern Missions before the Society, and said that, "because of their vast populations, the great strength of their religious systems, and the close relations subsisting between them and Western nations, they should henceforth be made the principal sphere of the Society's efforts." And, in the Report for the preceding year (1870), it was stated that, "when the pressing need of Madagascar has been fully supplied, it will become most important within due bounds to strengthen the Indian Mission again."

The Mission in Madagascar has been greatly strengthened. The Mission in New Guinea has been extended. The Mission in Central Africa has been commenced. The ten years which have passed have seen constant progress in the preparedness of India to receive the Gospel; but the number of ordained European missionaries in India in connection with this

Society has declined from fifty to forty-five, the number of native pastors has only grown from twenty-eight to twenty-nine, while the band of catechists and other workers has considerably decreased. In female missions alone has there been an advance—from two to six.

This diminution has been unavoidable, but the Directors feel that it ought not to be perpetuated. They believe that, "in the present condition of missions in India, not to advance is to recede." They look upon the field as one which will afford scope for the consecration of the noblest talents, and opportunity for the most apostolic ministry of evangelisation. They regard the necessity for increased educational effort as urgent. They consider the increase and improvement of native ministries of various kinds as essential to healthy progress and sound consolidation. And they recommend that the immediate strengthening of both the great Eastern Missions be made the expression of gratitude to God for His goodness during the decade now closed.

IV.—THE FUNDS.

Appeals for more help in different parts of the mission field ultimately resolve themselves into the question of funds. And the balance-sheet becomes the crucial test of the satisfactoriness of a Report.

The Directors are sorry to be obliged to state that the condition of the Society's finances is not wholly satisfactory, and that, although, owing to the receipt of an exceptionally large sum in legacies, the total income has been larger than it was last year, the expenditure has also risen above the very low point to which it was then reduced, and that, consequently, the Society begins the new year with a deficiency of £2,021 7s. 7d.

The Directors are glad to observe that the contributions for female missions are steadily increasing, and that the interest of the young in the missionary ships is undiminished. They note also with great satisfaction the fact that, though an increasing number of mission churches are self-supporting, and the amount raised and expended at the mission stations rises year by year, the contributions to the general funds of the Society from the converts shows no diminution.

But they regard the general contributions which come through the auxiliaries in this country as the real test of the strength or weakness of the funds. Special appeals for specific objects frequently bring in large sums, but these have to be expended on the objects for which they were designed by the contributors. And if such appeals are too frequently repeated they become no longer special, and must lose their force. And the income from legacies must always be variable, and it is a source of

supply which the Directors have no desire to depend upon. If the exchequer of the Society is to be well supplied, it must be by means of regular and liberal contributions to the general funds.

A comparative statement of the receipts from all sources during the past ten years shows that, though there has been a steady and gratifying increase in some special funds, the general contributions have remained pretty steadily at the same point; that they are £3,166 lower this year than last, and £1,200 lower than in 1871, the closing year of the last decade; and the present income of the Society is insufficient to meet its present expenditure.

The Directors are exceedingly unwilling to make fresh appeals to the liberality of the supporters of the Society. But they find that, as the work with which they have been entrusted increases from year to year, the expenditure connected with it necessarily increases also. They also find that the actual cost of living in most of the mission fields has materially increased of late. Hence, an income which would have sufficed ten years ago is inadequate now. And the alternative presents itself of a reduction in the number of agents employed or an increase in the funds. The cry of the great Eastern world for more help has also become so urgent that they know not how to refuse it. The difficulty would be swept away at once by a slight increase in the general contributions in each church and auxiliary. They therefore appeal to the contributors to commence the new year by making an effort to provide for these pressing needs.

At the conclusion of the report the Rev. R. ROBINSON gave out the hymn—

“Let all men praise the Lord.”

THE FIRST RESOLUTION.

The Rev. R. W. DALE, M.A.,

My Lord, Ladies, and Gentlemen,—The resolution which I have the honour to move, reads as follows :—

“THAT the Report, an abstract of which has been read, be adopted, and that it be printed and circulated, together with the audited accounts, among the members of the Society. That this meeting unites with the Directors in thanking God for the continuous and abundant success with which He has blessed the labours of the Society during the past ten years. It regards the Missions in New Guinea and Central Africa as evidences of God's approval of past work done for Him, and humbly resolves to carry on these missions with unflagging vigour by Divine help. Above all it is deeply impressed with the magnitude of the openings for enlarged Christian work presented by the great fields of China and India, and it resolves to signalise the commencement of the new decade in the history of the Society

by the provision of such enlarged funds as will enable the Directors speedily to make adequate provision for carrying on their work in these countries on a scale more commensurate with the magnitude of their requirements."

My lord, this resolution covers nearly every province of the Society's work, and if I were disposed to claim the full prerogatives which the Directors have conferred upon me by placing this resolution in my hands, I should be inclined to assume that they intended me to occupy all the rest of the meeting. But I am not disposed on this occasion, nor on most other occasions, to assert my full rights. I feel that the true speech on this resolution has been made in the admirable Report, a part of which you have, with some impatience, listened to. There are one or two points in that Report to which, however, I feel it my duty to direct attention. You heard that the Directors are obliged to state that

THE CONDITION OF THE SOCIETY'S FINANCES

is not wholly satisfactory, but I am thankful, my lord, that the condition of the Society's finances is not very much worse than it is. It is true that the ordinary contributions from the churches in this country were lower during 1880 than they have ever been in any one of the last ten years; but if we had been told this morning that there was so heavy a decline in our income that only a great effort to meet the deficiencies of the year could relieve the Directors from the necessity of making serious retrenchments, I, for my part, should not have been surprised. We all know that a succession of calamitous seasons has prostrated the agricultural interest of the country, and for several years all our great manufacturing industries have been suffering a severe depression. Liverpool and Manchester, Halifax and Bradford, Birmingham and Sheffield, and the great iron towns of the North, have been passing through worse troubles during the last four or five years than I have ever known. They have been suffering under the influence of a general and a universal collapse. To those of us who come from the manufacturing districts it is a positive relief to learn this morning that the finances of the Society have not been thrown into utter confusion and chaos. There is another ground of unqualified congratulation. This time last year

THE OFFICE OF FOREIGN SECRETARY

was vacant. I cannot trust myself, my lord, even now, to speak of the great qualities and the great resources of my dear friend, Dr. Mullens—of his courage, of his zeal, of his tenderness, and the warmth and constancy of his affection for his friends. With all that he was, present to their memory, I do not wonder that the Directors found great difficulty in filling up the position which he had occupied, but they have succeeded in making an admirable appointment. Your Foreign Secretary brings to your service no mere official zeal; he has not to kindle the fires of his missionary enthusiasm in Blomfield Street. His father was a missionary; he was born in South India; and I know that he has shown during his English pastorate that he has never escaped, and never desired to escape, from the influence of early associations. He comes to his new position with the unreserved confidence and with the unqualified esteem of those who have known him well for many years past. And now, my lord, it might be well if I sat down, and left to those who are to follow me, the great argument and the great appeal which are to be urged this morning; for among the speakers

to whom you are to listen are men who have themselves lived among the heathen populations of Central Africa, of China, of India, and whose minds and hearts are full of the superstitions and the miseries of heathen races. They will feel that an English minister can know nothing of the real condition of heathen nations, and that every appeal which I may make on their behalf must be cold and passionless. I will not stand long between them and this meeting; and yet it may be well to remember at starting that

THEY ARE "MEN" WITH WHOM WE HAVE TO DEAL.

We call them the heathen, but let us remember that first of all they are men. The African tribes about that great Lake from which Mr. Hore has come; the people of Madras, of Benares, of Agra, of Delhi, of whom Mr. Simpson may speak; the vast populations of Canton, Amoy, and Peking, and of Central China, on whose behalf Mr. Bryant will make a vehement and passionate appeal to you, are, first of all, men. We must not suffer their dress, their customs, their language, their colour, their civilisation, their religion, in all of which they so widely differ from ourselves, and which make them unfamiliar to us, to lessen our sense of the closeness and the reality of their kinship with us; they are our brothers and sisters, ladies and gentlemen. And we must not let the description "heathen" conceal that fact either from our conscience or from our hearts; their nature, through all the gradations of its sensibilities and powers, is your nature and mine; they suffer physical pain as we suffer it; they have to endure hunger and thirst as we have to endure them; they are happy as you and I are happy in the love of children and of friends; their strength is wasted by sickness as our strength is wasted; they grow old; they die; they have intellectual powers like our own; they have consciences like ours; they are capable as we are capable of every variety of religious impulse and passion, of intense love for Christ, of reverence for His august authority, of exultation in the hope of immortal righteousness and glory. When this enterprise was renewed in modern times the imagination of multitudes of Christian people was naturally touched and fascinated by the contrasts between the barbarous people whom we were first able to reach and ourselves, and between the great Eastern populations that we were a little later able to reach and ourselves. With our insular ignorance, pride, and conceit, it was difficult for us to realise that even the people of China and of India, whose civilisation was older than our own by thousands of years, were in any sense our equals. Their common humanity was for a long time, I am afraid, unreal to us. One sad human prerogative was commonly attributed to them all; it was believed that they were at least capable of eternal perdition. And there was a time, my lord, when the great stress of the argument on behalf of Christian missions was rested on the dark and appalling destiny which was supposed to menace, without discrimination, the whole of the heathen world: it was believed by many of our fathers that these millions were drifting generation after generation, without a solitary exception, to "adamantine chains and penal fires." You may be sure, my lord, that it is not my intention to discuss open questions of theological controversy this morning, but we are bound on this platform frankly to recognise the fact that to large numbers of Christian people the whole question of the future destiny of the heathen world is surrounded by grave uncertainty, and that the theory on which this great appeal was rested has been by very many altogether abandoned. The point, however, on which I want

to insist this morning is this, that whatever our theory concerning the future of the heathen world may be,

THE OBLIGATIONS RESTING UPON US

to evangelise it remain unalleviated and unimpaired. I protest against the easy and indolent temper which says that we may leave the heathen uncared for, because they are in the hands of a just and merciful God. That is a most inhuman fatalism. Why, when little children are left desolate orphans they are in the hands of a just and merciful God, but who will be so brutal as to refuse on that account a subscription to an orphan asylum? When great provinces are parched with famine and millions of people are in danger of death, they are in the hands of a just and merciful God; but where is the heart so hard as to refuse to contribute to a relief fund? When an emigrant steamer is on the rocks, and 500 men, women, and children are in danger of perishing, they too are in the hands of a just and merciful God; but with what fierce and just indignation we should resent the interference of anyone who urged that plea in order to prevent the launching of the lifeboat. The starving, the dying, the shipwrecked are in the hands of a just and merciful God; but so are we who are able to rescue and relieve them, and He can confer no higher honour upon us than to make us the ministers of His infinite pity. The heathen are in the hands of a just and merciful God; but so are we; and what will be the sentence of His justice against us if we refuse to send them the Gospel which he has entrusted to our hands for them? and will not the very fires of His infinite mercy turn to fires of fierce indignation if we make His very love for them the excuse for our neglect? There are some who are confident that in the ages which lie beyond death God will continue to seek the lost until He finds and saves them. I cannot discuss that theory. We have to deal with men in this mortal life; they are here within our reach, millions upon millions of them: many of them weary with sorrow and suffering, and it is in our power to give them divine consolation; many of them crushed, many of them in those heathen lands crushed with a sense of sin, and we know of God's infinite mercy; many of them feeling after God in the darkness, if haply they may find Him, and we have to tell them if they are seeking God it is because God is seeking them. They are men, whatever their future may be. Is it worth while for them to know here of the infinite love of the Son of God that moved Him to stoop from the height of His glory, and with impatient mercy to come and to seek those who had erred and gone astray? Is it worth while for them to listen, as you and I have listened, to the parable of the Prodigal Son? Is it worth while for them to be invited, as you and I have been invited, to be the guests of the Lord Jesus Christ at His table, His friends and His brethren? Is it worth while for them to know that within their reach there is the power of that Divine Spirit from whose presence comes the inspiration of a Divine life? Is it worth while for them to have a heaven of endless and glorious hope stretched over all the sorrows and conflicts and burdens of this mortal life? If it is, then I charge you in God's name and Christ's name to send them the Gospel. Try the question by considering a case nearer home. It is true of your brothers and sisters, it is true of your parents, it is true of your children, that they are in the hands of a just and merciful God; but has not it made an infinite difference to you when they have caught the sound of His august voice, and when their hearts have been

touched by His infinite love? Have you ever known a joy like that which thrilled your hearts when you found that some dear child of yours had learnt to love God better than it loved you? And there are brothers and sisters, and husbands and wives, and parents and children, yonder—forget that they are heathen, remember that they are men and women, and apply to them the same principles of judgment which you apply to those who are nearest to you. But there is

ANOTHER SIDE TO THIS SUBJECT.

Does God care to have the heathen know in this world all that you know about Himself? Whatever your speculations may be about the possibilities of the infinite future, is not the heart of God yearning to have His children home soon? Does He want to wait for them until they have exhausted the years of this mortal life? Is not His heart touched by the indifference of their hearts to Himself? We have not to do with great impersonal spiritual laws, we have to do with a living Person of immeasurable love. He is longing to see the heathen at His feet; and to satisfy the heart of God, here and now, by bringing them there, should be the earnest and passionate desire of every true and loyal servant of His. I, my lord, am not among the number of those who think that it is the duty of Christian people to turn aside from all the common activities of life in order to commit themselves to that which is distinctively called Christian work. God's commandment is "exceeding broad"—it covers all the provinces of human thought and interest; and I long ago came to the conclusion that the Divine authority cannot be neglected in any of the departments of human life without menacing the supremacy of God in every other. For some of us it is a clear duty to consecrate most of our time and strength to getting the will of God done in earthly industry and commerce as it is done in heaven. For some of us there are noble works of philanthropy; for others there are the tasks of local government; for others there are national politics; for others there is the elevation of the intellectual condition of the country by the development of literature and art; but if, whatever our special province of activity may be, our supreme desire is to get the will of God done, then our deepest and intensest sympathy will be attracted by this great enterprise which has this for its most conspicuous end. About many other schemes in which we engage for the benefit of the human race we may sometimes be doubtful. In relieving the want and the sufferings of men, we cannot help sometimes fearing lest we may be lessening their self-respect and enfeebling the springs of independence. There is hardly any great political reform, however just in its ethical conceptions, however generous in its aims, which may not incidentally create unsuspected evils. Even in great schemes for the intellectual improvement of the people, in which many of us have taken a keen interest, we are still beset by the same doubts. The school buildings we are erecting at great cost may prove so unfit for their purpose fifty years hence as to be rather a hindrance to education than a help to it. The methods of education by which we are securing great immediate advantages may, within a generation, become antiquated and obsolete. But, my lord, here we are absolutely safe; to no tribe, nation, continent, can the Gospel of the Lord Jesus Christ be other than the source of infinite blessing. Here, too, we are absolutely certain of success; our names may be forgotten, our names will be forgotten long before the great triumphs of this enterprise are finally achieved; but we are the allies of God, and God is our ally in this great conflict, and we

are sure that He will triumph at last over all the sins and sorrows of the human race. The greatest of living orators once described England as the august mother of free nations ; it was a lofty description, a claim to immortal praise and immortal renown. By our missions we hope to win for her a more venerable and sacred title. In remote ages we trust that great Christian commonwealths and kingdoms in Asia, in Africa, and in the South Pacific, will confess that from England they first received the elements of a noble Christian civilisation. And when our material prosperity may have passed away, and when our imperial dominion may be reduced within narrow limits, I trust that the powerful Christian nations of future centuries will confess that England was the author of their freedom and of their faith, of all that contributed to the dignity and to the blessedness of their life in this world, and of the immortal hopes which irradiate their eternal future.

The CHAIRMAN : I am very sorry to ask your indulgence for one moment with a personal explanation. Some time ago I had occasion to become the medium of a request to one of our Royal Princes, who, I am sure, has shown himself most active in support of many good works, that His Royal Highness would preside at the opening of a home. This day was appointed for that ceremony ; it is, therefore, obvious that I shall be obliged to be present on the occasion. I have, therefore, certainly to my own great regret, to ask to be excused from further attendance ; and your Treasurer, Mr. Kemp-Welch, will kindly take the chair.

The Earl of Aberdeen then left the meeting, and the chair was taken by JOHN KEMP-WELCH, Esq., J.P.

REV. EVAN BRYANT, MISSIONARY FROM CHINA.

Christian friends,—Very happy reference has been made to our new and worthy Secretary. Mr. Dale has made some felicitous remarks respecting our good friend Mr. Thompson. Let me, before I enter upon my special theme, say that we likewise, the missionaries, congratulate the Directors on having such a Secretary, who is not only intellectually qualified for this momentous work, but qualified in his mighty heart—qualified to govern some of us rather wayward missionaries who are apt to kick now and then against regulations, but who have hearts to respond to his kindly feelings. Long may he live to serve our noble Society, and through this Society to serve our glorious Saviour and King ! The subject that I am expected to speak on to-day is

CHINA.

Missionaries are specialists, and we are expected on this occasion to deal with our own special fields of labour. China, I presume, is interesting to all here—old, middle-aged, and young ; and it must be interesting to all classes. If the antiquarian wants topics of study and inquiry, where can he go better than to China, the oldest nation in the world ?—at least, so they say. The statesman also must feel an interest in China ; and certainly the members of the Christian Church must feel a profound interest in the Chinese people. To look at such a vast quantity of humanity must be a matter of deep interest to Christians—a vast number of brothers and sisters, men and women, very much like ourselves, with hearts to feel, with sins to carry on their shoulders, with corruption permeating their hearts, with desires for better things, with grand and glorious hopes of better things here, and infinitely better things hereafter. Sir Rutherford

Alcock, the latest authority I have seen, has stated that China contains 400 millions of people. I have seen a statement made by a missionary that the population is 240 millions. I do not know which statement is correct; but at any rate, the number is overwhelming, and we missionaries have to go from town to town, from village to village, from hamlet to hamlet, meeting with these people everywhere; and our hearts are sad sometimes when we ask ourselves, when are these mighty millions to be converted to the Lord Jesus Christ? There is another aspect of the question. You go and ask representatives of Great Britain what they think of the Chinese, and they always speak very highly of them. Go to the intelligent, fair-minded merchants, and they will admit to you that they are made to feel every day of their life in China, that the Chinese are equal to them as merchants in every respect; their scholars are men of splendid minds; and even the lower classes, who, perhaps, have never learned to read a single word, are men of keen, strong, able intellect; and when we can get these to the Lord Jesus Christ, we shall have a grand nation bowing at His footstool to adore Him,—whether they be 200,000,000 or 400,000,000; and, then, sometimes I feel inclined to think that our Lord Himself will feel somewhat satisfied. There is a

GREAT NEED OF CHRISTIAN WORK

in this mass of humanity. I have not time to enter into details on this point. I pass it over it as briefly as possible. The need is very great of Christian work in that vast Empire. Look at their condition intellectually: they are slaves to the past, not only to Confucius and some noble sages who lived in his time and previous to him, but slaves to scholars who lived some fifteen hundred or two thousand years after Confucius. They are slaves intellectually to these men, and they think it the greatest presumption to look forward to anything nobler or purer than their own teachers have taught them in ages gone by. In spite of some amount of literature and learning, an intense ignorance prevails throughout the empire, and gross darkness covers the land. Look at them religiously; there is a great need of Christian work among them on this account. The Chinese have their religion, but it is a wonderful mixture. On the one hand they seem to be without any God at all—they seem to be in the iron grasp of fate, and fate only; on the other hand, you can see that they have plenty of gods, and almost as many gods as there are men in the empire, and they believe themselves to be subjected to the caprice of these innumerable gods. Then think of them, again, as regards the comfort, and blessing, and help to bear the burdens and sorrows of life, which they ought to receive from their religion. Though they have gods, and temples, and shrines innumerable, they have told me hundreds of times that in those temples, and before those gods, and around those shrines, they never get comfort to their sorrowing hearts—they never receive help under the burdens and trials of life. Look at them again with regard to the future world. There is, in the large majority of Chinese, a belief in a future life; they believe that the souls of men survive death—but what do they think they have in store in looking into the future? They have no hope of entering into a better world—no hope of entering into something which they can enjoy better than this life. No; the common belief of the Chinese is this—that men when they die go right down to Hades, which means something very much like hell, and they are to be tormented in various forms—for how long nobody knows—and then to come

back into this stage in various forms—men perhaps as women, and women perhaps as men, if they have been pretty good in the previous life ; or, men and women come back in other forms, such as the form of a horse, an ox, a pig, a dog, a donkey, or a cat. I am not exaggerating these things before you. They are represented in the popular books scattered throughout the empire. They may be seen in pictures along the streets in various towns of China. On the walls of Hankow I have seen the picture of a young woman thrashing her mother-in-law, and another picture representing the same young lady, having made a visit to hell, tormented right well there, then having the privilege of coming back to this world in the form of a dignified donkey. That is the condition of things amongst the great masses of China—no God, and yet innumerable gods ; no help, no comfort, no consolation, no life. Looking into the future, there is nothing to lift them up, or to give them consolation in such a view as that. We are trying to work among people of that kind, and

OUR FACILITIES ARE NOW VERY GREAT

as compared with what they were some years ago. We can now travel throughout China wherever we like, with our passports in our pockets, and very often they never come out. A few years ago that was a privilege not enjoyed in China ; but we can now go wherever we like, and preach the Gospel in all the towns and villages of the land. We have also the right to reside in a great many places, and there are some places in which, though we have no right to reside, the people tolerate the residence of missionaries amongst them ; and I have no doubt there are a great many more towns and cities which will be open to the missionaries when we have means to send them there. We have likewise great facilities for travelling. The means of travelling are very numerous—canals, rivers, creeks and lakes, and boats, which are on the whole very comfortable. There is only one thing more I would say on this, and that is, that in travelling in China you need boundless patience ; and if you have any impatient creature over here, send him to China for a few years, and I warrant you he will come back a most patient individual. People are always ready to listen to us. I am not going to make a comparison exactly, between you and them, here to-day. I thought, for a moment that I was back in China again, for they make a rare noise sometimes when we are speaking to them ; the fact is, they do not like everything that we say. Their patience is not so much tried as their taste ; but their tastes are sometimes very much offended. Do you know why ? It is the old, old story. When we preach about the Fatherhood of God to them, they listen with all their mind and soul ; the idea is charming to them. When we speak of the goodness, the holiness, the righteousness, and the omnipotence of the Father—why, I have seen congregations rapt in attention not to be surpassed by any congregation in this country. But when I have been preaching for an hour on a theme like that, and then pass on to that other theme—the Christ crucified—I have seen my congregation going out almost to a man, stamping their feet with wrath and fury. What is it—the offence of the cross ! Yes, the cross is offensive to them, but we make no compromise. A Chinaman has come to me more than once, calmly, quietly and respectfully, and has said, “Teacher, preach to us about God, the Creator ; preach to us about God, the Father ; preach to us these grand and glorious things, and we like to hear about them ; but do not mention the name of Jesus.” Think you that we can compromise ? No. They say to us, “It is Jesus, and Jesus

perpetually." "Yes," we have to say, "Jesus to-day, Jesus to-morrow, and Jesus for ever." They are prepared to listen to us. Come with me to

HANKOW,

to any point among its 800,000 inhabitants, and I will get you a congregation anywhere you please—at the door of a poor shanty, in the tea-shop, along the busiest portions of the streets, on the riverside, or in the temples, if you will. And as for selling the Scriptures and tracts, they seem to be wonderfully eager for them—at any rate they buy them very freely. I have sometimes gone out on a journey of three weeks' duration, preaching to thousands every day, and selling thousands upon thousands of portions of Scriptures, besides innumerable tracts. What does it all mean? Don't you imagine that it all means that there is a great longing for the Gospel of Jesus Christ. Don't you think it means that they are yearning for the salvation which we are preaching to them. Oh, no; it is curiosity to hear what a foreign devil has to say. That is to say, they look upon us as something outside themselves, as a great curiosity to them; they are curious to hear us speak; and they come for that very purpose. Very occasionally do we meet with anything different from that. We preach in our chapels, and get them there in crowds. My friend and colleague opened the mission at Hankow twenty years ago, and from that day until now, we have never lacked congregations in our chapels, whether at morning, noon, or night. I feel this—that whenever we go through China we can always command audiences. Our chapels are full; when we go to the temples they are crammed also; but, mark you, it is to listen to the foreigner from curiosity and not from a sense of deep want. It is a very important consideration for us—that we have the means and right of travelling and residence, and people always ready to hear us preach, even though they do not come to hear for the love of the Gospel. But,

WHAT IS THE RESULT OF OUR LABOURS?

Some one said the other day, "An ounce of fact is worth"—I do not know how many—"pounds of theory." Now I am going to introduce a few facts to you. The result in China has been something like this. We have about 15,000 or 16,000 converts, men and women, in connection with our Christian churches throughout the empire. In Hankow and neighbourhood we have about 700 of these people. I have seen a great many of them, not only in Hankow, but also in Tientsin, in Peking, and elsewhere, in connection with our own and other churches; and, speaking generally, I venture to say that they are a band of noble Christian men and women. Of course there are some amongst them who are very poor ones; but there are some poor Christians in this country too. The great majority are remarkably good men and women, and some few are exceptionally good. You naturally look at the work of Christian missions, expecting certain definite results. Christianity is to make some changes in men and women in this world, and I will tell you what I have seen in China. Look at it as a transforming power. We see, in going through the streets of Hankow, many vile dens, dens of iniquity, scenes of corruption. Amongst these we find men who have spent many years of their lives indulging their lowest nature to its utmost extent; men who have been guilty of all sorts of evil; who have been drunkards, given up to gambling, thieving, fighting, to all forms of debauchery, and to opium-smoking for a great many years. We meet with men of that kind in our chapels; they come, as a matter of curiosity, to hear what the foreigner has to say; some word

is carried home to them—a word about Jesus Christ, the Saviour of men. This also happens in the streets. Not long ago I met a man, far off from Hankow, in the middle of the street—a young man—coming to me, and asking me if the tale we told was true? “What tale?” I asked. “The tale that Jesus can save sinners.” “Oh!” said that young man, “teacher, my sins are very heavy—can Jesus save me?” That man wants to know if there is a possibility for him to be saved. It is no use hesitating and saying, “I think you may; perhaps He will save you.” The question comes home, “Can He save me?” and we say “Yes.” In the chapel of Hankow we had a man, about forty-five years of age, who had spent more than twenty years, living a life of the utmost degradation. He heard the Gospel preached, he followed the missionary into the back room, which, by courtesy, is called the vestry, and said, “Teacher, is this true, that you have been telling us to-day? Can Jesus save me?” The missionary said, “Yes, He can save you. Jesus is almighty to save, and can save to the uttermost.” “Oh,” said the man, “I am a drinker, a gambler, a thief, a debauchee. I am a poor opium-smoker. I am all that is bad. Can Jesus save me?” “Yes,” said the missionary, “Jesus can save you.” And down on their knees they go, there, in that dirty, miserable little room, in prayer to God; and will you believe it, that man got up from his knees a changed man, a new man entering upon a new life! He was with us for four or five years, and then he thought that he should like to go home; so he came and said, “Teacher, I should like to go home and tell my wife and friends and relations what the Gospel has done for me.” He went home, and the people could hardly recognise him, he was so changed. He was now clothed, and in his right mind, while formerly he was almost as bad as a demon. He went home, and began to talk to them. He told them about God’s infinite love to a perishing world. He told them about Jesus Christ coming from heaven to live a beautiful life, and to die an awful death for the sins of the world; how that Jesus rose from the grave, and the third day rose again; and, after forty days, ascended to heaven to be the Mediator between God and man. He declared these facts, and then spoke of the power of the Holy Ghost in changing men’s hearts, in renewing their souls, and helping them to be good. This story charmed the people, and, in two days, some four or five families in that small village were so moved that they brought their idols and all their paraphernalia, cast the whole concern at the man’s feet, and said, “Go back to Hankow and tell the missionary to come here quickly to tell us more of this thing.” The missionary went, as you may imagine, with great joy, but still with some anxiety, and a native preacher accompanied him. They arrived at the village after some days’ journey, and there everything was in a state of excitement. He said, “What is the meaning of this? You know nothing about Christianity; you know nothing about the religion of Jesus. What does this mean?” “Ah,” said the poor villagers, “it is true we know very little about the religion of Jesus, except what this good man has told us; but we know this, that a religion which can change a man, as your religion has changed this man, must be from Heaven, and that is the religion we want.” Yes, that is logic for you. Now take another case of a young man, whom I know very intimately, and who has turned out to be

A NOBLE COMPANION TO ONE OF OUR COLPORTEURS.

He had an old father, and they both agreed, very much like the Sadducees and

Pharisees of old, on one point—namely, to persecute and revile the Christians and the missionaries ; but, somehow or other, that young man was induced to come and hear the Gospel in one of those villages ; God's mighty Spirit used that Gospel to change that young man's heart ; he gave himself to Jesus Christ, and by-and-by work was found for him, and he has turned out nobly. Just before leaving China we paid a farewell visit to that neighbourhood, and the old man came and told me a tale like this : "Ah, teacher ! I know that there is among you that which you call the Holy Spirit." I said to the old man, "How do you know that ? Of course, you have heard us preach it ; but how do you know that there is such a thing as the Holy Spirit amongst us ?" "Ah," said he, "I know that no other power could change my son as he has been changed, but that which you call the Holy Ghost." That old man is yet a heathen ; but he has told us again and again his belief in the presence of the Holy Ghost amongst us. Our native assistant told the old man one day, "You had better get rid of your idols, and your ancestors' tablet, and your incense, and all the paraphernalia of idolatry from your house. Sweep out your house clean, or be sure the Holy Ghost will not come to you." "Ah," said the old man, "I do not see that, you know, because the Holy Ghost did come into my house and changed the heart of my son, idols and idolatry notwithstanding." So much for the transformation of character. We have a good many instances of that sort. I could also tell you of their

CONSECRATION TO THE LORD'S SERVICE,

and that at a great pecuniary sacrifice to themselves. We have an old man there in Hankow, who has been a Christian for well-nigh thirty years. Twenty years ago he went up to Hankow, and he was offered, as a secretary in our English Consulate—for he was a graduate—somewhere about twenty dollars a month. By this time he would have been receiving a great deal more than that if he had remained in the employ of the Consulate. He came to my colleague as a Christian from Shanghai, and took part in preaching the Gospel every day. How much do you think he got for it ?—somewhere about twelve dollars a month. And from that day until now he has remained at that work, contented for those wages to work, and work hard, for his Saviour and Lord. Take another case. A man has been a deacon in our church for the last ten years. For a long time he was engaged in preaching, taking trips with us through the country, but never receiving a cent for his labours, not even his food. He preferred to keep all that out of sight completely, so that his countrymen could not say he was accompanying the foreigners for any pecuniary gain to himself. That man showed us that he was called by God to the work of an evangelist. I have heard him preach to the heathen, sermons that thrilled me many a time—a man unquestionably of mighty power. We said to him, "Friend, we want a native assistant ; will you take this position ?" He said, "Not just yet ; I want to carry on my own work a little while longer, so that I may be able to save just enough to keep me and my good wife, that I may devote my whole time to preaching the Gospel free of all charge to the Society." Just before I left Hankow, twelve months ago, that man came forward and took the situation of a paid native agent free of all charges. Just look at that fact in the face. Here you have a Chinaman, who loves the dollar as much as an American does, and he can give up everything, and devote himself day after day to preaching in our

hospital in Hankow, and trying to teach the patients the way of everlasting life. The Gospel of our Lord is operating in the hearts of the women, too. There is a woman with us in Hankow, very quiet, gentle, and kind. I have known her ever since I went to China. Twelve or thirteen years ago, we wanted a kind of Bible-woman, to look after a few little girls who were willing to come to our school, and to visit the wives of the converts, who were unwilling, at that time, to attend our services. She was then receiving twelve dollars a month in the service of an English lady. Her position was a very good one. Well, we wanted this worker. Where could we find her? We had only two women to choose from; and she was the only one of the two, that we could look upon as in any way fit for the work. We talked over matters with our native brethren, and they agreed that she was the only woman. Would she come? What could we give her? Six dollars a month was all we could offer her. Would she give up her twelve dollars and her easy, quiet position, with scarcely anything to do but be the companion of a nice, kind English lady, and would she take the six dollars and become a hard worker, suffering shame and disgrace amongst her countrymen for Christ? We put the question to her, and she said she would, and she has not swerved from that path from that day till now. There is not only consecration, but there is also a wonderful spiritual taste created amongst them, seen in

LOVE FOR THE SCRIPTURES.

All over the world is it not so? When men come under the power of Christ, under the mighty dominion of the Holy Spirit, is there not everywhere a wonderful taste for the Holy Scriptures created in their minds and hearts? Such is the case in China. They have also a wonderful faith in prayer. We had a widow living forty miles from Hankow. Both her sons were Christians, and one died. A little girl was with her—betrothed to the remaining son, the child of heathen parents. The father-in-law and all the relatives were dead against this widow on account of her Christianity, and persecuted her on every hand. They took away the little girl who had been betrothed to her son, and went so far as to beg the little girl to commit suicide, so that they might have some ground for revenging themselves upon the poor widow. But the little girl did not see it exactly, and she refused. We sent messenger after messenger to see the father-in-law, but they found it utterly impossible to come in contact with him. He refused to see them, and they were threatened that if they came to his house they would be beaten. What was to be done? They came back one after the other. Three of our brethren thought, in their deepest hearts, as to what they should do; and they said "human power fails, &c."; and, of course, where man fails—what then? There is a God in heaven. Those brethren met one evening to pray over the matter; and they knew that not only must they pray, but they must work, and so on their knees they conceived and wrote a letter. That letter was steeped in the prayers of three Chinamen in Hankow, and it was sent quietly away, and reached the home of the old patriarch. The old man opened the letter, read it, threw it down on the table, and said, "I never had such a letter in all my life. I have no face, no face!"—that is what a Chinaman says when he is inexpressibly ashamed of himself. He sent for his son and showed him this letter, and told him that he was to go instantly and restore the little girl to her mother-in-law, so that they might have peace. In this case human messengers failed; but those three brethren in Hankow went on their knees in prayer, and steeped their letter in prayer, and sent it

in faith to the old man, and the great God in heaven overruled that to melt the old man's heart. Another word as to the power of

SPIRITUAL ILLUMINATION

of Christianity there. These are the things that we might expect. Jesus Christ has come to be the light and the life of the world, and we find that to be the case in China. Now and again, in going through the country, we find old men and old women, with their dull faces and duller eyes, indicating that the light of intellect is almost blotted out. These people hear us preach. God's mighty Spirit lays hold of them, and His truth is carried home to them, and light and life are generated in their old hearts. When that has been done a light is kindled therein, and that light is showing itself in their faces and in their eyes. Again and again my colleague, Mr. Griffith John, has seen this with me; and we have talked scores of times on this point. "Oh," he has said, "it is worth while coming here if only to see sights of this kind—dull, dark old men and women quickened anew, and to see in their very faces and eyes the light of life shining, and shining brightly." A young man of twenty-three years of age had been a convert several years. He had often heard us pray and preach about light Divine, and felt that he should like to enjoy that light. Instead of coming to us missionaries or to the native preachers, he one night went on his knees in prayer about ten o'clock at night to seek that light. He prayed on till four in the morning, yet it was dark. He remained on his knees still praying for light, until about six o'clock; and when the sun was shining in the East, he got up from his knees and said, "Jesus has given me light." He was filled with an influx of light from heaven, having prayed for it the whole night long. I heard that young man in one of our church meetings declaring that fact; and to see and hear him was quite enough to convince me of the genuineness of the fact. The words that he uttered were ringing with genuineness, and there was no mistaking their truth. Every Chinaman and woman in that little chapel on Sunday morning felt that there was a divine reality about all he said; and if you could have seen his face—that face was beautifully illumined with the light which he had received in his own heart from the great Spirit of light. I had seen that before in South Wales, and I had seen it in England, and I had seen it in China among Chinamen. There is another point I should like to touch upon, the support that it gives in

TRIAL AND SORROW.

I have known Chinamen and women in great trials, and I have seen them sympathising with one another, and with us—a new feature in China; and they have told me again and again they have been conscious of the support of God's Spirit in their trials and sorrows. And in the hour of death, it is the same thing—they die in hope; yes some of them die joyfully and triumphantly. This is quite a new thing. You know very well that the Chinese have had a good deal of some sort of religion for generations past, but they have had no help in their troubles and trials, no power to overcome sin, and no real uplifting hope for the future. I ask you to-day, in view of these few simple facts, to pray for your missionaries there, that we may be more and more filled with the Holy Spirit, and with His mighty power for our work, and to pray for our native converts, that they may be sustained in their faith, strengthened day by day for the battle of life for Christ. And then I ask you to remember that our Society is in debt. Get the Society

out of debt, and give us something more to carry on the great work that the Directors are resolved to enter upon in this coming decade. And then, young men, and women too, oh, may I ask you, in the name of the Lord Jesus Christ, to think what you can do by way of consecrating yourselves to this work to take part in the evangelisation of China, of India, and other parts of the heathen field, and thereby hasten the coming of that blessed day, when Jesus shall reign over the whole globe, and our brothers and sisters in the whole world shall yield to Him, rest on Him, love and obey Him?

Rev. R. ROBINSON: I have been asked to say a few introductory words for the next speaker. This is the first time that our Central African Mission has been represented on this platform, and the representative of that mission, Mr. Hore, is one of our African missionary heroes. He went out with the first pioneer party for the whole weary journey of 800 miles from the coast to the lake, to Ujiji, where Stanley found out Livingstone. The providence of God called him to part in a very short time with two of his devoted fellow-labourers, the never-to-be-forgotten John Thomson and Arthur Dodgshun, our hallowed missionary. Our friend, Mr. Hore, was then left comparatively alone, having no one with him but our devoted young brother, Mr. Hutley. But they were not alone, for Mr. Hore knew that God was with them, and so, not bating one jot of heart or hope, he proceeded to found a mission station at Ujiji, and to navigate the lake in his little boat; he got at the people on the shores and conciliated them, and won them with no other weapons than his winsome words and Christian conduct. And further, he has added to our geographical knowledge, for he has found out that the true outlet of Tanganyika is the River Lukuga; and now he has come home to give the Directors the benefit of his knowledge and experience, but he is eager to go back again to put a little steamer on the lake and continue the evangelistic work. Now this is the point to which I wish to come—while as a skilled navigator he knows he is quite competent to take observations on Lake Tanganyika, he does not feel he is equally competent to make observations in Exeter Hall, and so he has written a little narrative which he is going to read, and we want you to listen to it, remembering that it is the interesting portion of a missionary sailor's log, and so I ask for him a warm welcome and patient attention.

MR. E. C. HORE, FROM LAKE TANGANYIKA.

Mr. Chairman, Ladies and Gentlemen,—I am asked to support the resolution that has been moved and seconded. I think Mr. Dale has already, from the very firm basis of the home foundation, given you full and sufficient reasons why you should pass this resolution; but our friend Mr. Bryant has sprung up on the Asiatic side with such vigorous help that I think, if it is only to square matters up a little, the resolution might well get another support from Central Africa—if it is but a feeble support—if it is but a “day of small things” out there yet, you will, I am sure, if you pass this resolution, believe with me that it is a promise of greater things to come, and of the approach of the day when the uttermost parts of the earth shall been taken possession of in God's name. I have no history to tell you of schools and chapels built or Christian communities established, but I can tell you of

A ROAD OPENED INTO THE HEART OF AFRICA,

of stations founded there, of slavery crushed under foot—and of many tribes in

the heart of Africa ready and willing to hear the sound of the Gospel. I have come from the swamps and jungles of Central Africa, from the very heart of heathenism and darkness, from the graves of my brethren who fell there, and from the African homes of the six brave men who are still toiling out there with earnest and true purpose. They have sent me to tell you God is blessing His work in Central Africa, to tell you that the harvest is very great and that they want more help. Further, I come from the *natives* of Central Africa, who are crying out for missionaries to come and live amongst them, and whose last words to me were, "Master, come back soon, and bring some more of your brethren with you." Nearly four years ago we started from Zanzibar, with 800 miles of swamp and jungle between us and Lake Tanganyika, enthusiastic and determined, in actual contact with the work and its difficulties and encouragements. That road was the century-old slave-path that lay between Livingstone and the coast during his dreary waiting at Ujiji. Thank God ! it is now the road, with five mission stations on it—to the great Lake, with another station on its western shore, and our two mission-boats navigating its waters. We started with 120 bullocks and eight carts and wagons. For five months we fought, axe in hand, through forest and jungle, working sometimes a whole day to cut through half a mile of road ; but an enemy appeared in our midst, and our 120 bullocks (one by one) dropped down under the fatal little *tsetse* fly. We had to wait a bit, and, reorganising our caravan, we turned our faces once more westward, with 240 native African porters carrying our stores. Some of the difficulties of the way were very great—wading up to our necks in swamp, or creeping through low tunnels of thorny jungle. We often arrived at the end of a day's march to drop down utterly exhausted ; but the one great object of our work kept us going through all. No small part of our work was the management of these 240 wild children. Many of these faithful men are much attached to us, and it is no small success that we are now able, with confidence, to entrust the caravan of supply which is about starting for Ujiji to the sole convoy of African natives. Two of our devoted brethren only survived that march to die a few days after their arrival at Ujiji. They wore themselves out in the service, and I bear witness before you this day that they were faithful unto the end—desiring that they might be so spent, if only the Gospel standard might be planted in Central Africa. But I must get along the road more rapidly now and land you at once at

THE CAPITAL OF THE GREAT CHIEF MIRAMBO.

He received us in a friendly spirit, asked for one of us to live with him, and has afforded every facility for the settlement of those brethren who were in due time sent there. You have heard of the troubles caused by or attributed to Mirambo. Natives, Arabs, and Europeans have alike been too ready to cry "Mirambo !" in case of robberies or failures of expeditions. Mirambo (in personal conversation with me) has protested bitterly against white men entering his dominions without communicating boldly with him. His subjects are loyal, and their motto is, "Those who are not for Mirambo are against him"—hence difficulties arise. Mirambo rules over a territory of from 10,000 to 15,000 square miles of savage Africa, and, like other rulers and annexors in that continent, has found himself involved in wars with African natives ; but I am no politician, and therefore could never understand why there was so much criticism of Mirambo for failing to maintain peace in such borders, or secure a scientific

frontier without a military organisation. Mirambo is a total abstainer from intoxicants, standing alone amongst African chiefs in that respect. He is earnestly desirous of improving himself and his people, and, above all, is anxious for knowledge of the way of salvation. I recommend you to read Dr. Southon's account of the encouraging work at his station. Under the influence of his teaching there is no doubt Mirambo is striving to control the warlike spirit of his people. Petty chiefs flock to him to arbitrate their difficulties, and in more than one instance peace with honour attained in congress has taken the place of bloodshed. But we must press on to

UJJI,

where Livingstone sojourned, and from whence he made his appeal to us to go in and take possession. There Thomson and Dodgshun lie buried, but there our missionaries are now printing off the first Central African alphabet sheets. The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. *The day we arrived there the Ujiji slave-market was closed.* They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us—it was no use. Thomson said to them in full council—"Kill us, you may; for every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission." They well remember it to this day, and believe that his words are coming true. On one occasion they armed all their principal slaves, and, with a body of about two hundred armed men, approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal room. This was a critical moment. There were Mr. Hutley and myself, quite alone, and apparently helpless, in the hands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in this principal room, just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns. With their fingers on the triggers they shouted to their masters to give the word of command, but they could not: some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words:—"The house is full of goods, let us empty it now, and destroy these men by one stroke." The excited mob were now yelling and dancing in our verandah and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business, and talk over it quietly. But One all-powerful to save heard two earnest prayers for help, and the next moment *those Arabs were literally crushing one another in the doorway in their anxiety to get out.* What an ignominious retreat for the stately Arab! It was a total defeat, from which they have never since recovered. What, say you, had the news of friendly help arrived? Had the distant war-drum of an approaching army sounded? None of these; only one of their leaders had risen from his seat, and said, "*Let us get out,*" when that rush was made, and we were left alone. Then they tried to work upon the fears of the natives, to whom they accused us of sorcery, and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said, "Sit down, friend, and let us reason together.

These Arabs say we are very bad men, who work magic, and mean to take your country from you. Now it is no use my just telling you that I am very good, but I see you Ujiji men have got eyes and ears, and are very smart men altogether. What I ask you is this—just look at us with your own eyes. If we cheat or harm any man, let it be known openly; but if we do good, then believe your own eyes." He replied, "Your words are good."

A YEAR AFTER

that, the same chief came again and volunteered this statement: "Master, we have looked at you with our own eyes for a whole year. We see that you pay every man his due, and speak truth always. Since you have lived here, we can go to market without fear of being robbed of our goods, and all the people say that you are good; now, therefore, what would you have that we should give you?" I said, "Friend, just give us a place to dwell among you in peace, that we may be your brethren, that we may learn your language, and teach your children." He said, "Show us where you would dwell." Soon after that a council was assembled at that chief's village—twenty or thirty lieutenants of counties, grey-headed old men, most of them, formed that council; they consulted together apart for some time, and then called me in and formally repeated the chief's words. Then they rose up, and, followed by a great crowd, we came to the site I had chosen on the shores of a beautiful bay, where our steamer could lay snugly alongside. One of the chiefs mounted a little hillock, and addressed the crowd in words something like this:—"Listen, all you people; this land as far as that tree on that side, and as far as this mark on this side, is given to the white man this day for an inheritance, to him and to his brethren, not to sell but to live upon—because we will not sell or give away our country—but the white man shall always dwell here and no one shall take it away from him; and if his men molest you, you shall not have a row, but shall go and talk the matter over with him; and if the Wajiji molest his men, he shall not have a row, but he shall go and talk over the matter with the chief of the district." Now, these were the very words that I had spoken at the council, which they had taken up and which will now be as lasting as a parchment deed. The whole party then paraded the boundary, except on the side of the hill, for "there," said the chief, "you may extend your borders at will." This is how we stand with the natives, but the Arabs won't let us occupy—that wonderful fright they got when they assembled armed at our house was the last armed demonstration they made: their tactics are more gentlemanly now; they say aloud, "If you please, friend, do not take possession of that land"—and in a whisper they say, "*two hundred guns*, and the Sultan and the Consul are far away." But half the battle is fought. We are daily increasing our friendship with the natives, and even among these Arabs we have those who know us as brother and friend, and I am hopeful that ere long even this difficulty will also be swept away. One of the most blessed means I have possessed to a friendly acquaintance with the natives has been

MEDICAL AND SURGICAL AID.

Scarcely a day passed while I lived at Ujiji without a patient; and they are getting to know that a maimed limb does not necessarily mean death, as was more often the case. By our daily intercourse, by fair dealing, and by medical aid we have won the hearts of these natives, and they are ready to hear the

Gospel message. Wherever I have been able to deal with the real natives, face to face, without the intervention of Arab or half-caste mischief-makers, I have met with a response to friendly advances, and found at least the germs of every good feeling and natural affection. Now let us go afloat.

LAKE TANGANYIKA

may well be called an inland sea ; it is three hundred miles long, and fifteen to forty miles wide, and now feeding the mighty Livingstone River through the Lukuga, which I discovered to be the outlet. Its shores are inhabited, if not by peaceful people, at any rate by those who earnestly desire to be so. Many rich districts have been abandoned in consequence of molestation from slavers and dishonest traders ; but the people are ready to flock back to such places when, by the establishment of mission stations, or the settlement of any honest, friendly men, they have some promise of living there unmolested. It was my special work to navigate the waters of this great lake, report upon the prospects of its affording easy communication, and select suitable sites for our mission stations. As soon as I could, I rigged up a large canoe in English fashion, with good rope and canvas, naming her the *Calabash*. With this boat I have done the preliminary exploration of the lake, and even with this makeshift succeeded in doing what was required at this early stage ; but it is very rough and dangerous work, and with the stormy winds of the lake sometimes very slow work. We now want an efficient little steamer, and, having that on the lake, we at once have a large district at command with means of conveying stores to the stations, and of constantly visiting the people. This steamer is the present and immediate want of the Central African Mission, and is one of the things that is wrapt up in this resolution which I am trying to support, and I don't see how you can get out of it if you mean to back up your agents in Africa, because we passed the resolution in Ujiji six months ago that we must have this steamer. [Mr. Hore then produced a large flag with the word "Bethel," and said : "Just as I was entering the hall this morning, two sailors, being a deputation from the British and Foreign Sailors' Society, came to me, and, claiming my acquaintance as a sailor missionary, presented me with this flag to be hoisted on board the steamer on Lake Tanganyika."] During the several voyages I made in the *Calabash* I surveyed the 800 miles of coast line which surround this lake, visiting the yillages and effecting friendly negotiations with almost every tribe. One of the first trips I made was across to

MTOWA, IN UGUHA,

on the other side of the lake. This is the neighbourhood known to former travellers as Kasenge. I was received in the most friendly way by the big chief Kasanga, who was attired in a short dress of calico, a huge necklace of shells, and a scarlet plume of feathers on his head. He gazed in wonderment at myself and my outfit, and before I left requested that I would come and live with him there. I said, "I have come to visit you, and I now want to go on round the lake and visit others, but I will send and tell some of my brothers to come and live with you," and a distinct understanding was come to there and then, that if I brought my brethren he would give them a site for a house, and protect them as his friends and guests. Some months afterwards I was enabled to keep my promise with this chief, by introducing him to Messrs. Griffith and Hutley—the site for our house was at once given, and the Plymouth Rock Station has been since daily

exercising Christian influence in Uguha. Now, God has blessed our efforts as far as alphabet sheets are concerned. There are brethren here who can testify what is the condition of a mission that has got so far—what are the feelings of a worker out there in Central Africa when he sees those alphabets—he sees in them nothing less than the first leaves of the Bible itself—brilliant with a promise of more and yet more to follow, until each man shall read for himself the good news of salvation through Jesus Christ. It is a stage of the work with him and with all of us who have put our hands to this work when *we must press on*. I have no time to carry you with me all round the lake, so we must move on rapidly to the country of

ULUNGU AT THE SOUTH END.

On this voyage I had a crew of Ujiji natives, and I believe that the influence and respect I gained with them by living with them in that boat for two months was as valuable for our mission as if I had lived all the time at Ujiji; all shyness and fear had disappeared for ever, and afterwards these men constantly assisted me in intercourse with their countrymen in Ujiji. Their personal attachment to me was most touching. When we got to the south end of the lake they used to say, when I asked them about the places and people, "Master, we are as much strangers as you are here; we are in your hands and must follow you everywhere, hoping that in due time you will take us back to Ujiji." On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi in the beautiful Lofu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the Directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations at various points on the lake, to some of which we have distinct invitations by chiefs. But I must turn my face homewards. When the last reinforcements arrived, a conference of seven missionaries was held at Ujiji, from which we separated, two to each station, with renewed determination and encouragement to work, and myself to return home to give my report of the land and to bring out the means of extending further afield. At this conference it was also resolved that the time had come when it would be wrong any longer to refuse the requests of Christian women to be allowed to take their share of the work in Central Africa. Two of them are present in this meeting—hoping that by supporting this resolution you will give value to their contributions of themselves. Leaving Ujiji on November 3rd, I reached the coast in the unprecedentedly short time of sixty-two days. The state of the road surpassed my most sanguine expectations. At four mission stations I found earnest men living in European houses, and spreading around them the influence of peace and love. On all hands I was welcomed by the natives, and passed on with a hearty God-speed. I again visited the chief Mirambo, who assured me his great aim was to maintain peace and order as far as he could reach. Now, my object in speaking to you is not merely to give you a pretty picture to gaze at. I want you to feel that

GOD HAS ACCEPTED AND BLESSED THE EFFORTS

we have made in his name in Central Africa. I want you to accept to the full

the responsibility we have thus taken upon ourselves. I want to speak for those six men who now represent you out there, and who are still fighting day-by-day with fever and heat, with darkness, superstition, and the designs of evil men. I want you very earnestly to continue your support to them. Just coming from the heat of the field, I tell you that your devotion and prayers are our strength and support out there. I want you to send out more men, and women too, and the good steamer that I have just referred to—that we may set them down thickly around the shore of that great lake as lights to our long unknown brethren and sisters. As for myself I want you to send me back there as soon as possible. I don't feel right here in England. I miss my daily visitors with their anxious inquiries after information and guidance, and I long to fulfil the promises I made that I would soon come back to them. The change that has been wrought in that road to the lake alone by the simple passing through of our caravans, should of itself be a source of encouragement and determination to go on—but when we remember, the chief Mirambo, under Christian influence; our station at Ujiji in the very stronghold of the enemy; and Plymouth Rock with its printed alphabets, I think we must earnestly support a resolution in which we determine to press on with this work which has been so blessed of God. I support the resolution, which has been moved and seconded, with my whole heart and soul—I will give myself to it, but that is only one man. There is the means, I trust the will, in this meeting to send many men and women too. Just think for a moment before passing this resolution what it means. It means that we are all going to give these missions a fresh impetus by a very liberal supply of the men and means necessary to that end, and once it is passed, I can only say—give me more comrades and this steamer, and let me be gone.

The resolution was unanimously adopted.

Rev. R. ROBINSON: I have to announce an example which I hope will be contagious. A paper has been placed in my hands intimating that the treasurer of the Young Men's Christian Association, George Williams, Esq., presents £100 to our collection.

The collection was then taken, after which the hymn,

"Lord of the living harvest,"

was sung.

THE SECOND RESOLUTION.

The Rev. BURMAN CASSIN, M.A. (Rector of St. George's, Southwark):—

Before moving the next resolution, I desire to say what a high honour and privilege I feel it, as rector of a large South London parish, to have the opportunity of joining in so great and glorious a meeting as this, and in uniting with those who are my brethren, though of different names and denominations, with whom I am thoroughly at one, and with whose work I have the most entire and complete sympathy. The resolution is—

"THAT this meeting welcomes the extension of female missions in schools and Zenanas as affording suitable spheres of labour for many Christian women, and as meeting one of the most pressing needs of the Eastern world. And it rejoices in the steady growth of the native ministry in every part of the mission field as one of the most encouraging signs of the success of Christian work. It would earnestly commend the female missions of the

Society to the sympathy and help of the churches, and would also ask that all native pastors, evangelists, and teachers may have a special place in the prayers and sympathies of the Society's friends everywhere. That J. Kemp-Welch, Esq., J.P., be Treasurer; the Rev. R. Wardlaw Thompson be Foreign Secretary; the Rev. Robert Robinson be Home Secretary; and the Rev. Edward H. Jones be Deputation Secretary for the ensuing year. That the list of Directors and of the Board Committee nominated by the annual meeting of Directors be approved, and that the gentlemen therein named be appointed Directors for the year."

The resolution is certainly very comprehensive, and I cannot, of course, treat upon all the important subjects to which it refers. I will dispose of the last part of it first. I have now to-day the pleasure of hearing and seeing for the first time the Rev. R. Wardlaw Thompson, but I can see without much difficulty that he has already gained a very high place in the affections and regard of this Society. I am sure that you are happy in having, under God's direction, selected so able a man for that office. With regard to my valued friend, Mr. J. Kemp-Welch, I am quite sure a more business-like and better treasurer could not be found. We could not say anything too much in praise of the Rev. Robert Robinson, our home secretary, and the Rev. Edward H. Jones, as our deputation secretary; and as to the Directors and the Board Committee, I have no doubt that they, by their valuable services, even when they make hard rules, will be a great blessing to the Society. But I shall address myself for a few minutes to that romantic part of the resolution, which at the same time is a real part. I refer to that blessed work which is being carried on by

FEMALE MISSIONARIES AMONGST WOMEN.

Our eloquent friend, Mr. Dale, laid great stress upon the word "man." I want to lay stress upon an equally glorious word, and that is the word "woman." Wherever Christianity has held its benign sway, woman has ceased to be regarded as without a soul, has ceased to be regarded as not intellectually equal to man, has ceased to be regarded as a plaything or a slave, has been raised to the dignity of social life, and to the greater dignity of benevolent acts. On the other hand, where heathen systems, however beautiful they may seem, have their full sway, woman has always been more or less degraded; she is hidden away from sight; she is kept without education; in some places she is crippled for life; and in all sorts of ways the theory of the old Brahmin is, I am afraid, carried out to its strict literality, that one Brahmin is equal in value to a hundred women. Old Matthew Henry—and in all the increase of commentators I never find one to beat him—who, although he makes us wade through a great many Nos. 1, 2, 3 and notes of observations, always gives us something worth taking away—has written a very good thing indeed about the creation of woman. You will find, if you look at his comment upon the creation of woman in his valuable Commentary, a statement something to this effect: "Woman was created out of man, not out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him." In my somewhat lengthened experience of parochial work in very large centres, I hardly know over which sex Christian women have the greater influence. I remember a dear, sainted girl, now in Paradise, who was in the

habit every Sunday of collecting some twenty or thirty of the very roughest lads, that no Sunday-school teacher or minister could manage, and causing them, though she was only about seventeen years of age, to sit at her feet and hear her sweet and beautiful teaching. We may say that women are angels in disguise. Sometimes they are so called in the language of fulsome flattery. But follow some women in their work, as you might follow, I believe, this very day, down some of the worst slums of my parish, two ladies of high education and rare accomplishments, who actually wrote and offered to me their services to come and work in the most horrible places in the parish, going from lodging-house to lodging-house, and from room to room, in order to find out any poor women who had been in prison, and get them connected with the Prisons' Mission of my valued friend, Mrs. Meredith. Work like that is worthy of the highest possible commendation. But when I

LOOK ABROAD,

my heart and my tongue altogether fail me to describe the wonderful work that has been done by Christian ladies. Whether I look at India, or at South Africa, or at China, I find that woman is there with her benign influences. I look, for instance, at those girl-widows in India. Are you aware of the awful lives that those poor creatures live? They are sometimes married as early as nine years of age, and if their boy husband dies on the next day they are condemned to perpetual widowhood; and they are not only condemned to perpetual widowhood, but to perpetual fastings and austerities and miseries which it would be impossible to describe. They have to fast sometimes twenty-four hours at a stretch. They are not allowed to touch the property of their husbands, and if anybody touches them during the time of their eating they are not allowed to eat anything for a long time afterwards, and they are treated with the utmost cruelty and oppression. Half-a-century ago there was that dreadful and abominable custom of widow-burning with the body of her husband; but I verily believe that many of these poor girl-widows who have been condemned to this long widowhood would rather have died, and have gone through the few minutes' agony of a fire, than have lived on through this most wretched and unhappy life. Among these girl-widows there are Christian women labouring. I should be glad, if time permitted, to give you the substance of a most thrilling and beautiful pamphlet, which was sent to me by your secretary. I refer you to the *Quarterly Paper* for April, giving an account of female mission work. It is a pamphlet of absorbing interest, and I declare to you that when I took it up last night I could not leave it until I had read every word of it. It has all the beauty of a highly-gifted writer of fiction, and yet it has all the sternness and reality of sad and pathetic truth. I might have pointed you to that most marvellously interesting work among the Zenanas, where Christian women are admitted to the seclusion in which the wives of these great men are kept in total ignorance, and are permitted to teach them; but time forbids. I will only appeal to any Christian women here present—whether they cannot give themselves to this particular work.

MORE ARE NEEDED.

You may not have many home ties, and will you not be able by the grace of God to go forth and carry on the work of these female missions? I dare say that some of you have heard that most thrilling tale about Jane Conquest, one of the

heroines of this world. She was one day in her little sea-village home, tending what appeared to be a dying child. All the fishermen had gone to bed, and she was bending with a mother's love over the little cot in which the dying child lay. As she was so occupied his face appeared to be lighted up with a red glow which came from the window. She looked round to see what it was, and she found that there was a ship on fire. (I should tell you that her husband had not been heard of for some time, and it was supposed by every one that the ship in which he had gone out had foundered.) There then came into the mind of this noble woman a struggle. "What should I do?" she said to herself. "What is my duty—to stop by the side of the child or to see if I can save the burning ship?" A mother's heart told her to stop with the child, but a greater than a mother's heart told her to go to the old church upon the top of the hill, to find her way into the belfry and ring the bell and rouse the fishermen. So giving the child a parting kiss and shutting the door, this woman, in the middle of the night, went to the church; she found the door shut, but a window was partly open, and she crept through it and got up to the belfry. With her feeble arms she began to ring the bell, and as the sound went through the village, the sea-faring men were aroused; they saw the burning ship, they went to it in their boats, and every one on board the ship was saved, her own husband being amongst them. The husband was surprised to find that the fire had taken place close to the village in which he lived. Of course he went first to his little cottage. When he opened the door he saw the little dying child, his own child, but without its mother. He said, "Is it possible that my wife has left her child alone to die? Surely that is not like Jane!" And the effect upon him was so terrible that he swooned away, and lay beside the child in a swooning state. The old sexton, hearing the church-bell ringing, and wondering who could have rung it, went to the belfry, and there he found Jane, also lying in a swoon upon the floor. The exertion of ringing the bell and the excitement had been too much for her, and she had fainted away. She was known, and four strong men carried her to the cottage. What a scene was presented in that cottage. She was brought there in a fainting state, her husband was in a fainting state on the other side of the room, and the little dying child in the midst. After a time her husband came-to, and then looked at his wife and saw that she was in a swoon. They waited, and after a little time she came-to. Then those who were present saw that a change had taken place in the child—the crisis was past, the little child lived; the husband and wife were clasped in each other's arms, and the woman's self-sacrificing love was rewarded as only God can reward it. I have much pleasure in moving the resolution.

Rev. W. O. SIMPSON (Wesleyan minister)* :—

I feel very glad this morning that I am not very much overpowered by a sense of responsibility. We must all soon be going, and I have a very few moments to occupy your attention. I owe my position here to the fact of my being a missionary. When I was in Madras in the year 1865, some little time after the

* While these sheets are passing through the press we have been greatly shocked to hear of the sudden death of our respected friend Mr. Simpson on Wednesday, the 18th of May, at Huddersfield, where he was attending a Wesleyan district meeting.—ED. "MISSIONARY CHRONICLE."

terrible mutiny, a very beautiful hall had been erected in memory of our deliverance. The first meeting held in that hall was composed entirely of native Christians. There were nearly a thousand people present, and the first indication of what Christianity can do for women was shown in that hall, for there were the good brethren, just like old Methodists, and there were the good sisters, keeping one from the other with a sweet propriety. You know it had never been possible in India before Christianity went there to see father and mother, husband and wife, brother and sister, kneeling together in the adoration of Almighty God. We had a real prayer-meeting; and let me tell you they did not wait to be called on. As is often the case in prayer meetings there were a few technical expressions used, and one of them that occurred frequently was this: "O God, bless our mother; she gave us life, she carried us as a burden, she taught us to walk, and now we are beginning to walk alone. Lord, bless our mother." For whom were they praying? For you: for the mother Christianity in this country. And let me say the Protestantism of England can ill spare the prayers of the black and white, and, if there are such people, the red and the blue, who are living in all parts of the earth. "God bless our mother." The ascent of prayer is a very subtle thing; the breath is so sweet and gentle that men do not heed it as it rises, but as it reaches the throne of God, who answereth prayer, it condenses there. It travels over hill and ocean and reaches our native land; it is

"Big with mercy and shall break
In blessings on our head."

We cannot spare the cries of the people who say, "God bless our mother." I support the resolution, as nobody can support it except an Indian missionary. This policy of yours in establishing girls' schools and Zenana missions reverses the policy of three thousand years. The grandest majesty about it is that it is the Christian church working quietly as if she were doing nothing particular, but only just doing her duty and reversing the policy of three thousand years. Outside my mission station, about four miles away, there was a little temple dedicated to

THE GODDESS KALI.

Allow me to introduce her to you. She has a necklace of six or seven serpents; then she has another composed of representations of human skulls. She has a cobra about her. Well, she is the goddess of cholera, and small-pox, and fever, and death of every kind. There is only one festival a year in that temple, and I heard so much about it that I went to see it. I will not tell you everything I saw, but I will tell you one thing. I saw a mother come up to the gate of the temple. There was a little quadrangle round it, and a shrine inside, and an image inside that. The mother had a beautiful baby in her arms. The occasion was what they call the Festival of the splinter or the skewer, and you will see why it is so called. The woman took a leaf of the tulip tree, stripped off the soft part, and left the centre fibre; she then took a thorn of the cactus, and twisted it into the fibre; she then took hold of the baby, and saying "This to thee," deliberately thrust the thorn into the child's fat side, and, turning it over, did it a second time. As she passed out, she clasped her bleeding child against her bruised and bleeding heart; she walked three times round and then came into the temple again, and saying, "This to thee," drew out the fibre. Do not tell me that she did not love the child; she loved it to the heart's core; but she so loved it

that she dreaded the touch of the fever; she dreaded the infliction of the small-pox; she so loved the child that she rent her own heart in throwing the charm around it. She came away with the child, the hot tears streaming out of her eyes, and she could not extinguish the feeling in her own heart in dedicating the child to Kali. That is done every year.

IN 1830

I do not suppose there was a girls' school in all India. Who were the girls that could read? It is difficult to refer to a subject like this; but just remember this fact, that the women whose lives were immoral and abandoned were the only women who knew how to read. When I went to a village or town and said, "You all ought to teach your girls to read," the mothers would flash fire in a moment, and I have been threatened to be brought before the magistrate for endeavouring to induce young girls of six to seven to learn to read, in order that they might be led astray into immorality of life. The whole womanhood of India was excited against the teaching of the girls. But

How is it Now?

Not only little pariah girls, but girls of every caste, are learning to read; and in the house itself, the most sacred temple of a Hindoo, the work of God is going on amongst the women. There is a proverb in India, "As is the thread so is the cloth, as is the mother so is the child." For a long time we could do nothing but deal with the cloth, clean it and re-dye it; now we are getting hold of the fibre, and we have schools everywhere; and depend upon it, future generations of India will show themselves to be as far advanced in Christian life as any nation in the world.

The resolution was unanimously carried.

W. S. GARD, Esq., proposed, and the Rev. G. S. INGRAM seconded, a vote of thanks to the EARL of ABERDEEN, and to JOHN KEMP-WELCH, Esq., J.P., for their kindness in presiding over the meeting. The motion having been unanimously adopted, was responded to by the Chairman.

The hymn,

"God bless our native land,"

was then sung, and the Benediction was pronounced by the Rev. HENRY SIMON.

II. New Year's Sacramental Offering to Widows' Fund.

To 30th April, 1881.

LONDON.		COUNTRY.	
Camberwell New Road	2 2 0	Ashton-under-Lyne Auxiliary—	
Crouch End, Park Ch.	14 18 5	Dukinfield Hall	1 5 0
Eccleston Square (additional)	0 5 0	Basingstoke	4 6 0
Enfield, Baker Street	2 12 0	Batley	2 0 0
Finchley, North	4 11 2	Bedford, Howard Ch.	2 14 6
Greenwich, Maze Hill Ch.	2 2 0	Blackpool, Victoria Street	3 0 0
Harley Street	2 4 0	Boston, Grove Street	0 16 3
Pilgrim Fathers' Memorial Church	1 0 0	Bradford Auxiliary—	
Reimsford	2 18 0	College Ch.	5 0 0
York Road (additional)	0 1 0	Ecclehill	2 0 0

Highley	3 0 0	Lark	4 5 0
Merton, near Bingley	3 6 1	Liverpool	10 0 0
Brighton Auxiliary—		Bootle, Emmanuel Ch.	9 5 5
Olfenville	4 0 0	Norwood Ch.	3 0 0
Leves Road	1 14 3	Manchester—	
London Road	5 7 6	New Windsor	2 6 10
Brisbane, Wharf Street	2 8 9	Patriarch	2 2 0
Bristol Auxiliary—		Stretford Congregational School	1 14 10
Arlay Ch.	5 6 6	Needham Market	1 0 0
Pembroke Ch.	5 15 0	Newport (Isle of Wight), St. James' St.	2 10 0
Redland Park	11 6 7	Oldham Auxiliary—	
Cleveland	5 10 0	Hope Chapel (additional)	0 5 0
Oldlands Common	1 1 0	Greensacres	3 0 0
Wotton-super-Mare	5 1 10	Townfield	1 9 10
Burnley Auxiliary—		Reading, Trinity Ch.	8 0 4
Bethesda Ch.	2 0 0	Rochdale, Milton Ch.	7 17 5
Colne	1 13 7	St. Peter'sburgh, Alexandroffsky Ch.	8 0 0
Castlecomer	10 0 0	Sheffield, Attercliffe, Zion Ch.	3 0 0
Castleford	1 7 0	Somerleyton	3 0 0
Cheltenham, Highbury Ch.	8 0 0	Staplehurst	1 2 8
Debenham	1 0 0	Swansea, Castle Street	2 0 8
Denton and Topercroft	1 0 0	Tiverton	5 5 0
Dover, Zion Ch.	3 3 0	Uxbridge, Providence Ch.	5 10 3
Dublin, York Street	7 0 0	Wara, High Street	1 0 5
Dursford	1 5 0	Welford	0 15 9
Gapov, Elgin Place	5 10 0	Wern	1 4 3
Gloucester, Southgate Ch.	4 5 10	West Bromwich, Ebenezer Ch.	3 0 0
Hockmorthwaite—		Winchester	1 11 7
George Street	1 16 4	York Central Auxiliary—	
Upper Ch.	5 0 0	Christchurch	1 1 0
Hyde, Union Ch.	3 3 0	Northallerton	3 6 10
Ingram Vale	1 7 2	Ripon	1 17 10
Kendal, Zion Ch.	6 6 0		

III.—Contributions.

From 16th March to 14th April, 1881—(continued).

Mrs and Zeals. Aux.	44 13 6	Oxford. Cowley Road, Mr. Higge	0 10 6	Sandon	9 17 10
Murielt. Mrs. Pitcher	1 0 0	Painswick	9 15 0	Sawbridgeworth	34 8 0
Middleborough. Welsh Cong. Ch.	0 16 0	Penistone, near Sheffield	6 8 6	Saxmundham	2 6 1
Milborne Port	4 15 0	Peterborough—		Scarborough. South Cliff Ch.	68 6 11
Milerton	3 16 10	Trinity Ch.	23 3 9	Seaton	3 6 8
Nicholson	3 14 3	Westgate Ch.	37 6 11	Sevenscale	34 5 6
Nonmouthshire. Welsh Churches	90 13 3	Point-in-View	3 5 0	Shaftesbury. Mutton's Lane Ch.	5 10 5
Nailworth. Lower Forest Green Ch.	13 9 9	Pontypool. Ebenezer Ch. ..	3 8 0	Shapton Mallet	17 13 6
Nesbury	65 6 8	Potterbury	1 6 0	Congregational Church	
Norwiche-on-Tyne. Aux.	71 2 11	Preston—		Worshipping in Music	
Newport (Isle of Wight). Note Hill Ch.	10 16 9	Cannon Street	18 7 6	Hall	19 17 6
Newport (Salop)	19 10 10	Grimsbury Street	8 13 4	Sharborne	16 4 9
Norton Abbot	12 0 11	Lancaster Road	12 4 0	Sheffield. Mrs. Spite	0 10 0
Northfleet	3 14 3	Puddington	1 11 6	Slough	8 16 6
Norton Fitzmarcus	8 0 0	Reading. Auxiliary	101 0 0	South Cove	9 7 0
Nottinghamshire. Aux.	130 3 0	Redhill	35 5 4	South Molton	13 7 8
Oakhill. Auxiliary	151 8 3	Reigate	30 17 2	South Petherton	10 14 9
Ockhampton	7 12 6	Remdham	1 14 0	Southampton—	
Oldham. Auxiliary	149 0 0	Ringwood	23 1 9	Above Bar Church	80 9 10
Olverton and Wistanswick ..	3 7 6	Ripley	7 13 0	Albion Ch.	54 5 0
Ormsbury	8 9 8	Redborough. Tabernacle ..	17 10 11	Kingsfield Ch.	8 9 6
Otley	14 3 6	Romary	24 17 7	Southwold	1 13 6
		Ross. Collected by Miss Waudby	3 6 10	Stobbing	34 12 0
		Royston. Kneesworth St. ..	4 16 6	Stochport. Auxiliary	237 16 8
		St Leonards. Auxiliary ..	27 16 6	Stoke-sub-Hamdon	13 17 9
				Stonehouse (Glester.)	9 18 0

Stratford-on-Avon	19 8 11	Walserton	0 15 0	Solea	8 13 2
Street	1 10 0	Worcester—		Tetherton, &c.	6 5 4
Sunderland. Bethel Ch.	18 6 9	Auxiliary	130 11 1	Trawsfynydd	3 11 3
Tattenhall	23 2 0	Mr. Joseland, Jun. &		Trerhonda	7 1 0
Taunton—		Thankoffering, for Mare	1 0 0	Trerharthelard District	8 10 0
North Street (Subs.)	18 0 6	Wotton-under-Edge District	21 10 0	Tynegood and Bethlehem	2 3 0
Paul's Meeting	48 19 7	Old Town Ch.	3 11 7	Whitland, Treharnall and	
Pevelock	20 4 2	Wycombe. Auxiliary	16 3 6	Bethel	8 6 0
Pitbury	6 9 9	Yarmouth. Auxiliary	118 11 8	SCOTLAND.	
Pitchebury	1 0 0	Ycod	29 0 9	Aberdeen. Aux.	149 7 2
The Hayes, near St. Helens.		York. Central Auxiliary ..	72 7 4	Airdrie	6 10 2
Mrs. Evans	80 0 0	WALES.		Dundee. J. Laing, Esq., for	
Thornbury	11 0 6	Aberdare. Collected by		Rev. Mr. Nynabraman	
Thornton, near Bradford.		Mr. C. K. Jones	3 2 0	care of Dr. Thomas	6 0 0
J. Craven, Esq. (Div.)	20 14 5	Abergyswyn	0 14 2	Dunfermline—	
Tintwistle	18 18 4	Aberlouis	3 17 11	Canmore Street Cong. Ch.	29 0 0
Fergany—		Bangor, Upper English		St. Leonard's Works S.S.	2 15 0
Auxiliary	68 4 0	Cong. Ch.	5 16 6	Edinburgh. Aux.	198 7 1
Per Miss Jessie Combs	8 19 4	Bonah	8 10 6	Elgin. Aux.	8 1 11
Torrington	14 11 6	Brecon. Glamorgan Street	2 6 0	Falkirk. W. Donaldson, Esq.	1 0 0
Tunbridge Wells. Auxiliary	48 8 2	Bridgend. Welsh Cong. Ch.	4 5 6	Gronow. Aux.	10 16 6
Tynemouth	22 8 6	Brynston and Curfan	6 2 2	Nairn. Cong. Ch.	5 10 11
Uley. A Friend	5 0 0	Brynston pr. Newcastle Emlyn	11 18 9	Perth. Aux.	67 11 6
Uxbridge. Old Meeting House	3 12 10	Caerphilly. Bethel Ch.	3 5 6	Per Rev. E. A. Vaughan.	
Wallingford	12 12 0	Cardiff—		Dairy	6 12 0
Warwick. Miss Gundry	0 10 0	Charles Street	69 7 6	Dunse	7 16 2
Watford. Clarendon Road	9 11 10	Ebeneser Ch.	21 10 0	Galashiele	3 0 0
Wellingborough. Mrs. T. S.		Cornwallshire. South-west		Inverness	5 11 2
Curtis, for Chinese Evan-		District	165 2 2	Port Glasgow	7 4 7
gelist	30 0 0	Deolais. Brynastion	2 5 6	IRELAND.	
Wellington (Bomerset)	30 7 8	Glentaf. Ebeneser Ch.	4 6 0	Blackrock, Dublin. Per Miss	
Wells (Norfolk)	6 6 8	Haverfordwest. Albany Ch.	19 11 6	Brooke	1 19 0
West Bromwich. Mayor's		Henllanmawr	16 0 0	Kingstown. H. Leachman,	
Green Ch	26 12 11	Llanelli. Bryn	6 11 6	Esq.	19 10 0
Weymouth. Gloucester Ch.	20 1 5	Llangetock. Bethesda	12 10 0	Newtown, Mt. Kennedy	2 4 0
Whitby. Auxiliary	11 10 4	Maesteg. Siloh	1 0 0	Silgo	8 11 6
Whorlton	5 0 0	Merionethshire. Auxiliary..	17 10 6	For Female Missions	1 4 0
Wigan. Auxiliary	56 13 7	Merthyr. Monthly Box	3 12 7	Per Rev. E. A. Vaughan.	
Wiltshire, &c.—		Pembrokeshire. Welsh Aux.	29 14 6	Cookstown	11 3 6
Per Rev. T. Mann.		Penmain	6 10 3	Cork (for 1880)	4 0 0
Bradford-on-Avon	2 5 6	Pennal	3 9 9	Dublin Auxiliary	12 0 2
Osney St. Mary, Devon ..	7 13 6	Penryn, near Swansea. Siloam		FOREIGN AND COLONIAL SOCI-	
Parson	1 1 6	Ch.	12 10 4	TIES AND MISSION STATIONS.	
Swinden	16 5 6	Pontardulais. Hope Ch.	6 8 11	Africa, South. Outposts.	
Winchester	2 2 8	Rhyl. English Cong. Ch. ..	2 0 2	Collections at Missionary	
Windsor. Auxiliary	45 2 2	St. David's	6 6 4	Prayer Meeting	13 0 0
Wingham	11 18 8	Saundersfoot and Sardinia ..	3 0 0	Briarham (Queensland)	12 10 0
Winham	4 9 2			Kangoia. Contributions, per	
Witch	16 11 5			Rev. G. A. Harris	20 0 0
				Dob. 1878	10 10 0
				Dob. 1879	10 10 0
				Paris. Rue Royale Ch.	2 7 1
				St. Petersburg. Auxiliary ..	68 12 1
				Sancti. Contributions per	
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Yours Very Truly
Nicholas Herry.

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY, 1881.

Renan's Testimony to the Simplicity of the Primitive Church.

IN his "Hibbert Lectures" for 1880, M. Renan discusses the influence of Rome on Christianity and the development of the Catholic Church. Like everything from his pen, these lectures are brilliant and fascinating. Even in translation we feel the charm of his literary style. In the words of the lamented Deutsch, with reference to another work of Renan's, "While we read it and read it again, it carries us away, swiftly, irresistibly—the power of its diction is wondrous sweet and strong. Picture follows picture, musical cadence follows cadence, epigrammatic casuistry suddenly changes into broken accents of love—the vast glory of the antique fades before a dark group of sainted women, etc.—we yield to the spell, and 'shut out thinking.'" It is not our intention to follow M. Renan in his history, nor shall we attempt to determine how far he has made good his thesis: elements in Christianity, whether from Rome or Antioch, Athens or Alexandria, do not properly belong to it. We prefer to go back to the fountain, and drink from it, rather than to the streams that have come to us through these various channels. To our way of thinking, Renan is not the safest guide when we pass beyond ecclesiastical and Catholic influences to the original and spiritual element in Church life. The man that could write as he did about the Master in his life of Jesus, that could give to Mary Magdalene the place of honour in connection with the faith of the Resurrection, instead of to the historical fact that created and that justified the faith, whatever he may know about the

language and literature of Jew or Christian, can hardly be accepted as an authority in matters purely spiritual.

In one of the graphic and thrilling descriptions given in these lectures of the heroic endurance of the martyrs under Nero, Renan tells us of gaping and brutal crowds that had eyes only for the "mangled bowels and torn bosoms" of the ladies tied to the horns of furious bulls, and that could neither behold nor admire the "superhuman courage" of these noble women. There are crowds so degraded that they can see and admire only what is degrading; so there are, alas! critics and historians who have eyes for the most delicate tints of literary or intellectual beauty, ears for the faintest whispers of nature, but who have neither eyes nor ears for the grander beauties and sweeter music of the spiritual world.

In connection with his graphic pictures of the early Church life and history, M. Renan gives many proofs and illustrations of the extreme simplicity, the freedom, and the non-sacerdotal character of the primitive Church-ideal: to these we wish to direct attention. The facts cannot, we believe, be disputed; the moral is clear. These facts and this moral we shall endeavour to make plain. All the more valuable is this testimony of Renan's from the fact that he himself evidently sympathizes rather with the *later* developments of Church life, and looks upon its primitive and apostolic phase as doomed to pass away. "It is indisputable," says he, "that, without the episcopate, churches brought into union for a moment by the recollection of Jesus would have been scattered. . . . Christianity would have disappeared at the end of three or four hundred years. . . . Thanks to the Church of Rome, the religion of Jesus thus acquired a certain solidity and consistency." So far, then, as our purpose is concerned, M. Renan may be regarded as an unbiassed witness to the simplicity, freedom, and spirituality of the apostolic Church. His facts we thankfully accept; his opinions we must treat simply as the opinions of a brilliant literary man, who has no particular call to guide us in such regions. The plea of all ecclesiastics of the Roman type has been that the changes made were higher developments of what apostles left in germ: Renan believes in the necessity and utility of the changes, but declines to admit that in these we have simply the orderly evolution of the apostolic ideal. Such evidence is of high value, and worthy of the consideration of all who would reach right conclusions about the primitive society.

According to Renan, "Christianity came out of the heart of Judaism." This is truer than he may suppose, for "salvation is of the Jews," and even with respect to the Church life, with which alone we deal, such a remark is most important. The temple and the synagogue were not necessarily opposed to one another, but they certainly represented two different sides of Jewish life—the sacerdotal and, to use a term slightly misleading, the prophetic. "Out of the synagogue," says Renan, "arose the Church." If this be so, and it can hardly be doubted, it proves that the early Church had nothing in it of sacerdotalism. Nothing could be freer or less sacerdotal than the services of the synagogue, and yet these were probably at first the model, so far as any model was used, of the early churches. By identifying thus the *synagogue* and the *Ecclesia*, Renan affirms the non-sacerdotal character of the latter at the very outset.

He also bears testimony, which is of value, to the early origin of both the epistles and the great societies of apostolic times. "About the year 50 of our era certain Syrian Jews, already converted to Christianity, entered the capital of the empire, and communicated to their comrades whom they found there the faith that made them happy." These illustrious founders of the Church of Rome were neither apostles nor teachers, but a simple man and woman engaged in trade. So far are the early records from sanctioning and encouraging priestly aims, that they tell how simple and unofficial "laymen" understood better and earlier than St. Peter the *universality* of the Gospel, and, before apostles went forth to preach and found churches, had themselves evangelized Gentile districts.

The question of *authority* in the Church still agitates our age. There are amongst us men who claim to be, in virtue of their office, and because of certain transactions unspiritual in character, the rulers of the Church. To them all others must give place or be branded as schismatics. On this point Renan speaks very firmly and with much emphasis. "We have not the slightest belief that Jesus intended to be a chief of any kind over His Church. What is quite certain is, that the idea of the episcopos, in the form which it took in the second century, was no part of the thought of Jesus. . . . It is Himself who, during His brief Galilean apparition, is the living Episcopos; afterwards the Spirit will inspire each individual soul until the Master's return." Here M. Renan, by the way, testifies to much more than

the absence of the sacerdotal element: he bears testimony to primitive faith about the abiding presence and promised advent of the Master. Viewing this early faith and hope of the Church as a mere dream, the outcome of its sufferings and trials, he yet tells us what was that faith and hope. Perhaps to a greater extent than we at times imagine, these simple hopes of the Church are bound up with the simplicity of ritual and organization for which we plead, and to which Renan bears witness. Authority in the Church, then, he disdains, as contrary to the early ideal. One is Master, and all the rest are brothers. Nay more: he boldly asserts that the episcopos of the second century not only is no development of the pastor of the first, but is opposed altogether to the very thought of Jesus, the one and all-sufficient Bishop of souls. "History," he remarks, "can show no example of a more complete transformation than that which took place in the government of the Christian Church about the time of Hadrian and Antoninus." He declares that ecclesiastical forms "absorbed and smothered the work of Jesus, and brought free manifestations of the Christian life to a stand." Clearly, then, however much M. Renan may admire these later embodiments of the wisdom and statesmanship of Roman ecclesiastics, he regards them not as a continuation, but a *nullification* of the work of Christ and His apostles. To him the ecclesiastical type of piety is abhorrent to the spirit of Christ, and the much-lauded submission to a Church superior a gross caricature of the early faith preached by St. Paul.

The episcopos of the second century is not the presbyter of the first: the primacy of any man, or even any order of men, is altogether alien to the spirit of Christ's Church. "If," says he, "there is anything in the world which Jesus did not institute, it is the papacy; that is, the idea that the Church is a monarchy." If we think of monarchy as Renan here thinks of it, we may fully accept this statement; at the same time there is danger of missing thereby a part of the truth. The Church, as Mr. Eustace Conder well says, is a "monarchy," only no earthly pope or bishop has any right to sit on the throne and demand its loyalty. Christ Himself is the Head or King, and all its members are His subjects. This being so, the common phrase "spiritual republics" may easily mislead the unwary. Republican institutions do not always tend to promote respect for authority. Plato somewhere speaks of the very *dogs* of Athens, under the Demo-

cracy, as being somewhat self-assertive, as if they shared in the common spirit! Many of the Church troubles of modern days have arisen from our forgetting this authority of Christ, and the obedience due to Him from all the members. The self-asserting disposition in earthly republics has, within due limits, done much to promote civil freedom, but in the Church self-assertion must give place to passionate loyalty and chivalrous devotion to the Supreme Master.

We may, then, claim M. Renan as a witness to the very simple character of the early churches, the equality of their members, and the prophetic, not priestly, gifts of their pastors and teachers.

Even if we grant that this equality "lasted only for a day," we must affirm that while it lasted the *Ecclesia* corresponded most to its founder's ideal and possessed most of His spirit. Only as we return to this ideal of Church life, the supreme authority of One Master, the real priesthood of the disciples, and their moral equality in the society, can we hope again to realize the "sweet Galilean vision" of the Church of Christ.

How, then, it may be asked, did the *Ecclesia* lose this "vision" of its own ideal character and life? If there is no sacerdotal element in the apostolic society, if all the members of the early Church regarded themselves and were regarded by their leaders as equal, how came they to yield themselves so willingly to rulers and popes? To such questions M. Renan can give full and explicit answers. The story of the growth of the hierarchy has often been told—has been well told recently, by a fellow-citizen of Renan's—is, we presume, familiar now to many of our readers. We shall not attempt to tell the well-worn tale. Two words express the whole, *abdication* and *usurpation*—the abdication by the believers of their proper functions, and the usurpation by their pastors and teachers of powers that did not belong to them. "The history," says M. Renan, "of the ecclesiastical hierarchy is one of a three-fold abdication: first, the community of the faithful [say rather the *unfaithful*] abandoning power to the elders or presbyters; the presbyterial body then concentrating itself in a single person, who is the episcopus; finally, the episcopi of the Latin Church recognizing one among themselves, pope, as chief."

Whatever else Rome has done or left undone, to her must be brought home the guilt of much of this work of *usurpation*. The story of the rise,

progress, and final establishment of this supremacy is one of immense interest and importance: we are here anxious to emphasize only one of its aspects. Nothing is easier than to blame Roman and other usurpers, to make them responsible for the evils that have all through the ages afflicted the Church: nothing can be less profitable. There are men and nations, apparently, possessing so largely the instinct of government, that unless other men and other nations are specially vigilant they will rule over them. Even without much intention to ignore others, simply to gratify their own tastes and exercise their powers, they must guide and control all action. Rome has ever shown herself to be possessed of this instinct of authority, and hence she managed to find scope for its exercise. These things belong to the past history of the Church, to the growth of the episcopate, and to what M. Renan would term the "smothering" of Christ's work. The main thing with which we are concerned is this: the tendencies so manifested still exist in human nature, still manifest themselves in the smallest *ecclesia*; and we shall read history in vain unless we realize this and act upon it in Church life. The price of spiritual as well as civil liberty is "eternal vigilance." The only effectual barrier against *usurpation* is for the Church to realize its own strength, and for every one of its members to perform his or her functions. We have, in contending for the simplicity of the Church-ideal, abundantly rebuked the usurping spirit of presbyter, bishop, and pope; we have not so fully recognized that such *usurpations* would have proved impossible, or at all events futile, had there not been on the part of the "faithful" previous *abdications*.

Hence M. Renan's record of early Church history becomes a trusty guide to modern Church life and work. He admires rather the later than the earlier ideal: we prefer the *Ecclesia* of Jesus and His apostles to the grand entity called the Catholic Church. He evidently thinks the primitive Church too little organized to hold its own in the struggle of life: we consider life better than high organization, and itself always and everywhere, when necessary, an organizing power. We, therefore, accept M. Renan's testimony to matters of fact rather than his reading of history. To him the "sweet Galilean vision" was but a dream, an inspiration, no doubt, while it lasted, an inspiration to us in these days, when we try to live over again that brief life, but not containing in itself elements

that are enduring. To us, on the other hand, the "vision" abides, the light and life of men.

So when Renan tells us that the "religious consciousness" was then "eminently creative," that it laid down with "absolute authority the law of the future" more than at any other period, we accept his verdict, and that *without any limitations*. Christ's ideal of the church, as it satisfied the wants, elevated the life, and moulded the manners of the first century, can alone satisfy our wants and glorify our life. Not, therefore, as a passing glory do we view the beautiful apostolic *Ecclesia*, as pictured by Renan, but as the ideal for every age, every country, and every church. Using the lecturer's words, if in a slightly different sense, we may say, "This is the true miracle of nascent Christianity. It evolved order, hierarchy, authority, obedience from the voluntary subjection of wills; it organized the crowd; disciplined anarchy. What effected this miracle, which astonishes us quite otherwise than pretended infringements of the laws of physical nature? It was the spirit of Jesus, strongly grafted into his disciples; the spirit of sweetness, of self-abnegation, of forgetfulness of the present; that unique pursuit of inward joys which kills ambition; that preference boldly given to childhood; those words perpetually repeated as from the lips of Jesus, 'Whosoever will be chief among you, let him be your servant.'"

But the order evolved by the spirit of Jesus was not the Catholic church, with its grades, and ranks, and hierarchy: the order evolved was orderly life, the hierarchy was that in which each "esteemed others better than themselves," and the anarchy subdued was just that side of will which led to the *usurpation* by bishops and popes of the rights and privileges of the brotherhood. Only as the churches, and the Church, of modern times return to the primitive *Ecclesia*, so beautifully represented by Renan, can they hope to find quietness, confidence, and prosperity.

Great Grimby.

J. FORDYCE.

God's heaven is made to grow out of Christ, that Christians may not have a single thought about it, in which He is not present. . . . Hearkens all the sky save where He appears—spreads a vast trackless waste around, and leaves the soul with Christ alone.—*Rev. Dr. Ker.*

The Children and their Worship.

III.

I HAVE already in the pages of this Magazine suggested some ways in which provision may be made by the Christian Church for the worship of the children. I propose now to speak of the special features by which it should be marked. This may best be done by the consideration (1) *of the spirit by which it should be animated*, and (2) *of the forms it should assume*.

I. *The spirit of a true worship for children.* It is scarcely needful to attempt to prove that children (even little ones) are *capable* of worship. Those who have carefully observed them *know* that they are; whilst those who are disposed to doubt or even deny this, have probably been misled by the idea that, since they are not capable of joining in worship provided for and suited to the adult mind, therefore they cannot worship at all. This has been the fruitful source of much error on this subject. The inattention and even dislike of children to ordinary worship have been again and again observed, until gradually there has grown up in the minds of many the feeling that worship itself is distasteful to them. Hence the widespread neglect of the Church to make provision for them in this respect. It would be just about as sensible to put before a little child some highly seasoned dish, considered a great delicacy by the epicure, and when the child turned away from it to infer that it was incapable of eating. Put simpler food before it, and see if it cannot eat and digest and grow strong upon it.

Until, concerning them, we can say with the apostle, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it," we have no right to think them incapable of this high and holy exercise. If the "food convenient" be refused by them, all we can do is to wait till riper years come; but before we resolve on waiting thus, let such food be put within their reach. The well-known words of the author of the "Christian Year" grapple in a very effectual way with this too widely-spread idea, in the hymn commencing—

"Oh! say not, dream not, heavenly notes
To childish ears are vain;
That the young mind at random floats,
And cannot reach the strain.

Dim or unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind."

When our vain conceit of knowledge is done away ; when we learn that the chosen realm for worship, its very holy of holies, is in the heart rather than the head,—then, it may be, we shall throw wide the door of worship for the children, and again Christ will be moved in spirit to find that "out of the mouth of babes and sucklings His praise is perfected." When, like our Lord, we see the wondrous capabilities of children in the spiritual realm ; when this feeling of impossibility is got out of the way,—we shall soon discover the true lines which their worship should follow. It is perhaps better that we should discover these for ourselves than have them laid before us by others. Still a suggestion or two may not be altogether useless, and may tend to quicken thought and observation. *The first is that children's worship should connect itself as closely as possible with child-life.* As we conduct their worship we must look at life with the eyes of a child ; we need to be converted and become as little children, i.e., turned back to childhood, to become children again, to humble ourselves as a little child. The one sentence that stands out sharp and clear in the charge delivered to me at my ordination, by one whose words are always welcomed by the readers of this Magazine, was this : "My brother, keep a child's heart with you through life." If we could only do this, the children would cluster about us, and look up into our faces, and listen to our words, as they did in the olden time to our Master. This is not so easy as it seems ; but the children will help us thereto ; they will bring back the long-departed time ; in their company we shall be "a child again ;" we shall be surrounded by their world ; we shall look at all things from their standpoint ; they will feel that we belong to their realm. I see very little hope of success in this matter to any who hold aloof from the children. The mere student, who lives only with his books, to whom these are the most real existences, will never minister acceptably at the children's altar. The nursery, the playground, the school, the home will prove the best curriculum for this ministry. The children must teach us, influence us, surround us with their atmosphere, before we can take their hands and lead them into their Father's presence. This is the

chief thing: all else will spring out of this. We shall be led almost unconsciously on to *simplicity*. Simplicity is near of kin to reality. There is no surer way of casting off the unreal than by translating our thoughts into simple forms. Hazlitt once said, "I hate to see anything occupy more space than it is worth: I hate to see a load of bandboxes go along the streets, and I hate to see a parcel of big words without anything in them." A good deal of rubbish would have to be cast overboard if we were to set ourselves to translate our doctrine into simple forms, suited to children. It is not meant by this that we must confine ourselves to a very narrow realm. The child's kingdom, in which it lives, and through which its thoughts rove, is often wide as eternity. Children do not always, like timid sailors, hug the shore, but launch out into the deep. They often touch the great problems of theology, like their elders, but with this great difference, that, unlike their elders, they are not satisfied with the fictions which too often fill that realm: they will have reality. I could tell many a story of how they brush aside, in their simple way, "the petty cobwebs men have spun." Put your thoughts into clear and simple phrase, and the children will follow you: they will certainly be found ready to receive all of truth that is necessary to life and godliness. This will bring in its train another result. The temple in which you minister to them needs light, and so it is furnished with windows through which the golden beams of summer or the more sombre rays of autumn and winter stream in. However simple the church may be, it must have windows. It will be so with your speech. Simplicity must not lead to mere severity of form: it may be, it should be for children, picturesque, hieroglyphical, its speech picture-like, not full of dim abstractions, but thrilling with life and clothed upon with beauty. All know how children rush to the pictures in any book they open: not till these have been seen do they begin to read the text. Speech, whether in worship or instruction, must be picturesque, so that the child's imagination may be quickened to see with the mental eye that of which it hears with the outward ear. The Romanist reckons as an aid to worship the pictured or sculptured forms of virgin, or saint, or martyr; his eye is attracted by the rich attire of the priest, or the too often gaudy ornaments of the altar. We have no aids of that kind: the pictures must be in speech, or prayer, or

song; but if the child's heart is to be engaged, they must be present. We shall not reach it through the door of the intellect alone: it must be chiefly by that of imagination; thus the attention will be fixed, and the whole nature impressed and blessed.

II. *The forms which such worship should assume.* Spirit is sure to find suitable clothing. Right ideas will issue in right methods. All mistakes here may be traced back to wrong ideas. *The chief thing is that the children should bear an actual part in the worship.* It must not be done for them. Listening and assent are not enough; indeed it is very rarely they are to be obtained alone. Listening in a devotional posture, the eyes closed, the knee bent, is not so easy as is commonly supposed; whilst if the lip be silent there is a strong tendency to drowsiness, especially with busy people who are not used to quiet. This can only be counteracted by the worshipper bearing audible part in the worship. I have a very strong impression that the devotional posture is to many worshippers a convenient cloak for drowsiness, if not actual sleep. I am free to confess that I have found it to be so myself in cases where the prayers have been long, and dull; and I have blamed myself the less when there have been disquisitions to the Almighty as to His own character and methods, rather than true prayer.

If it is hard sometimes for adults to command and fix the attention in worship, it is still harder for children. Their danger is in the direction of restlessness rather than drowsiness. It is most difficult for them to listen when the speaker's eye is not upon them, and when there are no stories or descriptions to engage their minds. How is the difficulty to be met? Give them part. I do not enter upon the vexed question of liturgies. But I do say that, if worship is to be anything more than so much time spent in the sanctuary, they must bear a part in it. In my own family worship the children feel that the Lord's Prayer belongs to them, and enter into it in a way that they do not with the free prayer that precedes it. Why is it? They utter it themselves. We cannot really get their hearts in worship without their voices. One means is ready to our hand, in the ever-growing hymnody for children. Its treasures have been marvellously increased during the past quarter of a century. It is now equal, if not in some senses superior, to that of their elders.

Let any one compare the recently published "Book of Praise for children," issued by the Congregational Union, with any collection of

children's hymns in use a quarter of a century ago, and he will see how rich have been the additions to the sacred song for children during that comparatively limited period. Not long ago there seemed some reason to fear that hymns for children were taking a sentimental strain: large numbers were full of aspirations after heaven, which tended to foster in the child's heart fictitious sentiment. Of late a new departure has been taken, and many hymns have been written, beautiful in themselves, and likely to foster a hearty and vigorous religious life in the child's heart. It is almost needless to say that here is to be found one chief means of worship for the children. I hope the day is not far distant when in all congregations a children's hymn-book will be found in the pews, and used as opportunity may offer; or, if that be not attained, that large numbers of the utterly useless hymns will be cast out of our hymn-books, and in their place the noblest of children's hymns be inserted.

Music is surely one of the most attractive ways through which the children may be led in heart and mind up to their Father. We scarcely know as yet its value as an aid to the children's worship: it may be the time is coming in which the children's song will be constantly heard not only in the school, but in the church and in the home. The prophet Elisha, when appealed to by the three kings for aid in their extremity, seemed to know not what answer to render them. At last he said, "Bring me a minstrel;" and when the minstrel played the Spirit of the Lord came upon him, and he prophesied. It may be that in the days to come music will be one chief means by which the Spirit of God may come into close contact with the young, and mould them after the pattern of Him who loved them so well.

The question of prayer in children's worship is a more difficult one. There is much actual prayer in our children's hymns; as they sing they pray; but something more direct is needed. The solution of the difficulty seems to me to lie in very short, simple prayers, couched in familiar language, free from all technical phrases, to which they should be encouraged to say "Amen"; to this might be added the Lord's Prayer, to be uttered by all; whilst it would surely be possible to arrange simple litanies for children, in which they should utter the responses. This has been done in metrical form very simply and beautifully, by the Rev. T. B. Pollock, of Birmingham. I quote a verse or two:

"Jesu, from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye.

Hear us, Holy Jesu.

Be Thou with us every day,
In our work and in our play,
When we learn and when we pray.

Hear us, Holy Jesu.

May we ever try to be
From our sinful tempers free,
Pure and gentle, Lord, like Thee.

Hear us, Holy Jesu."

These are intended to be sung, but a similar plan might be adopted with litanies to be said. A very noble service would be rendered to our children if some gifted man or woman would write a series of such litanies.

It is almost needless to say that every part of the worship of children must be brief. Attention is weakened by length. The more variety the better.

It is worth any effort to accustom youthful minds to worship, and help to make them love it. Thus we bring them into their Father's presence, where alone the true blessedness of their life can be found. Thus we provide them with a quiet resting place, a little sanctuary in the journey and conflict of life. Thus we may prepare them for the home where there is always heard the song that is ever new.

W. G. HORDER.

In Old-fashioned Courtship.

"For contemplation he, and valour formed;
For softness she, and sweet attractive grace."

In a small grey Midlandshire town there stood a small grey house, with its street-door opening into the paved market-place. On entering it you stood in a wide low-ceiled room, with a floor of brilliant red bricks, and a great glittering fireplace. The floor was covered in the centre by a carpet, and the deal table by a crimson cloth, and the broad window-seat was filled with flowers. The room was called neither kitchen nor parlour, but the "house-place." There was a

great eight-day clock in one corner, and an oaken set of shelves filled with china in another. For the rest, the furniture consisted of an old carved oaken settle and high-backed chairs; and all and everything was wrought up to such perfection of housewifery that cleanliness, from being the mere absence of dirt, was elevated into a positive quality, glittering in every particle of matter.

No exception in this respect was to be made in the persons and attire of the two occupants of the room on that crisp October afternoon. On one side the fire, erect of figure, straight of back, and determined of nose, sat, darning stockings fiercely and swiftly, the mistress of the house, in snow-white cap and muslin kerchief folded on her bosom. On the other side, on the faded red cushions of the settle, sat her husband, an old and reverend man, whose hair made a silver fringe round his polished head, whose face was mildly humorous, seriously genial, and whose blue eyes pored through spectacles over the works of Richard Baxter. White voluminous neckcloth, black tail-coat and knee-breeches, tight black stockings over plump legs, and neat buckled shoes adorned his outer man. His inner man was furnished as scrupulously and irreproachably. This was Josiah Hawthorne, minister of the little meeting-house at Melby, and opposite sat Dame Hawthorne, his wife.

The world was seventy years younger that afternoon than it is to-day, and was ignorant of many things that it has found out since. It has grown to be so very stirring and busy since then, with its steam-engines and railway-travelling and industrial centres, and its high education and high art, that it has given up a great many childish things that were in vogue in those days. When country folk, who were not rich enough to keep their coach, rode pillion or in carriers' carts if by chance they journeyed forth beyond the confines of the parish, and when people schemed to get their letters franked, and deemed the three R's a liberal education, they naturally had time to *consider*. These are not considering days: we must rush on with the rest of the world, or be left behind, and then woe betide us. But then, people had time to consider their latter end; to consider the poor; to consider the lilies of the field and the fowls of the air; husbands to consider their wives, children their parents, and all in an obsolete way, which, with a smile, we call "old-fashioned." Life was so serious, so formal, we say; and oh, how dreadful, exclaim the

girls, to have to wear poke bonnets and prim gowns, and ask papa's consent before one gets engaged!

A long silence had reigned in the room before Mr. Hawthorne, pushing up his spectacles to his forehead, and directing a gently-beaming glance towards his wife, asked—

“And where is Bessy this afternoon, my dear?”

“Nay, you must not ask me. It's not the fashion nowadays for mothers to be consulted about their daughters' doings.”

“Come, come, mother, our Bessy goes not with such new fashions, as you know full well. Has she left any task unfulfilled?”

“Nay, I'll not say that. And I'm not so sure but what she did just mention that Mrs. Hassop had bade her go up to the Hall to sit with her this afternoon.”

“She'll not take harm there; for though the woman's tongue is to me a weariness, yet I verily believe her to be a good Christian, and that she judges her riches as but lent unto her by the Lord. She has taken our Bessy greatly into favour, and she'll take no harm there, she'll take no harm,” and Mr. Hawthorne nodded his head musingly.

“She's teaching the girl to be over-fond of finery, I doubt. She gave her a ribbon last time she was there that I'd have blushed to put on in my day. But I don't know what the young folks are coming to.”

Her husband's eyes twinkled humorously. “Come, mother, thou'rt not so old, nor so past comeliness thyself, as to be judging the maidens harshly. I'll warrant thy mother thought as ill of thee not so many years ago. Comeliness of body is a gift from the Lord, and it is ungracious in us to slight the least token of His bounty. I take it the apostle himself meant not so much to condemn the outward adorning as to extol by comparison the inward adorning of the meek and quiet spirit. Truly, my dear, St. Paul had a right appreciation of the excellent in woman. Yes, yes, our maiden would have pleased him.”

“The girl is well enough, Josiah. But a mother's heart is exercised concerning her offspring as none other can be. And I greatly misdoubt me concerning the young Mr. Hassop who lives with his mother.”

“Tut, tut, mother. Trust our Bessy to keep him, or any other young man, at his fitting distance. If he has honourable intentions,

and the Lord wills it, the thing will come to pass. The maiden is worthy of the best, and he is a good pious young man, and we may safely leave such things in the Lord's hands."

At this point the latch of the outer door was lifted, and the dialogue was interrupted by the entrance of the subject of it. Bessy Hawthorne, the minister's youngest daughter, and the only one remaining under his roof, stepped into the room with a certain daintiness only communicable to the gait by a foot and a heart equally light. She glanced at the clock eagerly, and exclaimed—

"That's right! It's not struck four. I've had such a race to be back in time to get tea."

A few dexterous movements, and divested of her nankeen pelisse and poke bonnet, in which her pretty face shone like a jewel in a mine, she had set out the old willow pattern china on the homespun linen, maintaining the while a staid demeanour befitting the handling, under her mother's eye, of property so perishable and so precious. Nevertheless, some secret exultation was plainly shining through.

Will any of my fair readers deem it credible that Bessy looked charming, when I am compelled to confess that she had no heels on her shoes, but walked on her flat foot just like a savage; that her high-waisted gown of russet-cloth had a short full skirt, which allowed her muscles free play; and furthermore, that her waist had never been properly pinched in, but was actually full and supple, just as unaided nature had developed it? Nevertheless, in spite of such drawbacks, I cannot but maintain that Bessy was a charming girl. From the fine net neckerchief that covered her modest shoulders to the sandals which crossed her small round ankles, her lissome figure was full of grace. In the face above a softness dwelt, yet a softness infused with spirit. A soft fair skin, with bright roses, soft brown hair with a sunny gleam, and soft blue eyes with a sparkle. Clearly she was a reflection of the white-haired man on the sofa, whom time would always leave a child. Both aspects were serious, both were gay; though in him seriousness was lightened by gaiety; in her, gaiety was tempered by seriousness.

"I am pondering the wherefore of that pleased countenance, Bessy," said her father, smiling in sympathy, and adjusting his spectacles to look at her.

"It's nothing particular, father," answered Bessy, alightly blushing,

—"at least—that is—pleasant things are always happening to us, I think."

"Surely, surely, our mercies overflow. I love to see you wear a joyful countenance. I have always held a cheerful temper to be a grace by no means among the lowest. What think you, mother? Why that wise shake of the head?"

"Nay, I have no fault to find with Bessy's temper, but it comes by nature. She's of your lin'age, Josiah. She's never been called to wrestle with evil dispositions, for which she has cause to be thankful, but not to be lifted up."

"Yes, yes, Bessy, carry ever a grateful heart, as indeed we may see in your face you do."

"Oh, father," said Bessy, blushing more deeply as her father patted her shoulders approvingly, "I'm afraid it's not a grateful heart."

"What then, my child?"

"It's nothing good. I'm afraid it's a"—she glanced timidly at her mother—"it's a bonnet. Mrs. Hassop has made me one just the very same as her own; and oh, mother"—Bessy's feelings here rose high enough to drown apprehension—"such a beauty, all of quilted mulberry satin!"

"Foolish woman!" exclaimed her mother, while her expressive back straightened itself. "These are strange times indeed! What would the Melby folks say if Elizabeth Hawthorne, the minister's daughter, went out arrayed in silks and satins, after Mrs. Hassop's pattern? She is not likely, I trust, to fall so from a consistent walk."

"Why, mother, cannot I wear it! I never thought of that."

"Fie, child, I tremble for you. Is it worthy of a Christian young woman to set her thoughts on a bonnet?"

"Nay, mother," put in Mr. Hawthorne, regarding Bessy earnestly, "she is but young, and it is only natural she should regard such things favourably. But sure am I she knows full well that a bonnet cannot win her favour in the sight of God, and the favour of men she holds in its right esteem."

The cloud which had gathered on Bessy's fair brow cleared entirely as her father spoke these gentle words, and the inconsistent bonnet was dismissed from her thoughts with scarcely the tribute of a sigh.

That evening was the occasion of the weekly prayer-meeting. The meeting-house was a low square building of grey stone: inside were

whitewashed walls and high pews lined with green baize. On one side the aisle sat the men, the women on the other. Bessy, with her father and mother, entered the little chapel a few minutes before the appointed time. It was a rare thing to see a stranger in that little friendly community. Bessy's eyes were downcast, and her demeanour reverential, yet looking up involuntarily she became aware of a strange young man, who was gazing in her direction.

"It must be Mrs. Robinson's nephew," said she to herself. And she was vexed with herself for looking and blushed, and such a frivolous thought came into her head, so much worse than the bonnet, that she blushed still more. But what it was shall not be disclosed, for pity of maidenly pride. The time came when Bessy, white-haired among her daughters, herself made confession and was covered with confusion thereby. But that same reflection the brown-haired Bessy now blushing repelled.

Now while she devoted her attention to her hymn-book, and never vouchsafed that young man one other thought, the case was far different with him. We are not bound to respect his delicacy, and his reflections shall be openly disclosed. He afforded in appearance a striking contrast to the young men Bessy was accustomed to see. A good-natured stolidity characterised the Melby youth, and conduced to a lumbering figure and gait, and an air of deeply-buried wits. Mr. Richard Wake, on the contrary, assistant to the printer and publisher in the county-town of Burford, carried concentrated energy in his keen dark face and spare lithe frame. A man to make his way, was the speech uttered by every movement and glance. And this young man first cast his eyes on Bessy Hawthorne, the minister's daughter, as she walked behind her mother up the chapel aisle, in her nankeen pelisse and poke bonnet, with eyes cast down soberly, and dimples under restraint. And he said to himself, "That shall be my wife," and Richard Wake's will was iron.

Not many evenings after this, Bessy opened the door in answer to a light rapping. Lifting her blue eyes to the face of the new-comer, she met for the second time the straight glance of Mrs. Robinson's nephew. His neckcloth, frilled shirt-front, and stockings were all of spotless white; his coat of bottle-green was spick and span. Bessy's heart thumped oddly while this tall young man took off his hat, gave her a low bow, and asked—

"Is the Reverend Mr. Hawthorne within?"

"Yes, sir; will you please to walk in?"

In the young man walked accordingly, and while he saluted the stately dame with punctilious courtesy, Bessy sped to inform her father of the guest. Mr. Hawthorne was sitting in a room which was rightfully the parlour, but in this household formed the minister's study. To him was ushered Mr. Richard Wake.

"I trust, honoured sir," he said, while advancing, "that you will forgive this intrusion. My aunt has assured me that you will not grudge me an hour or so of your valuable time. I have a great desire to receive advice and counsel from you, and I have walked over from Burford this evening for the purpose."

"Surely, surely. I am glad to see you," said the minister, at the same time eying him with a kindly scrutinising glance. "Sit down, sit down." While the visitor obeyed, Mr. Hawthorne pushed away his books, and turning to again address himself to the young man, his eyes fell on the grate and an extinguished fire. His serene countenance took a look of disquietude.

"Tut, tut," he said—"truly, never shall I be made ruler over ten cities; and the night is cold, I believe. For me it does not signify, for I am sorry to say this carelessness, when the women folk do not supervise me in this matter, is much a habit with me. But I like not that you should suffer through it, my young friend."

His young friend, however, had swiftly described the possibility of an advantageous turn of the circumstances. "My dear sir, young blood like mine may take care of its own temperature; but I must entreat you to be more careful of yourself. Shall we not adjourn, sir, to the next room, where, if I am not mistaken, a good fire was blazing when I came through?"

The minister's blue eyes again rested upon the young man with attention. "By all means, my good sir, if your matters are such as may be communicated to my ears in the presence of the females. I know not myself why matters pertaining to the soul should be less freely spoken of than our temporal affairs, but there is a general feeling, a general feeling."

"I cannot say that I myself do not share it; but I have sought your acquaintance, reverend sir, to profit by intercourse with you on general ground, rather than as feeling a need of any special direction."

"In that case," said the minister, cheerfully, concealing a slight disappointment, "we will at once desert this somewhat cheerless retreat, and betake ourselves to the bright fire which my good wife doubtless has kept up yonder."

And so it came to pass that a group of four sat in the house-place that evening, and many another thereafter. Mr. and Mrs. Hawthorne on either side of the hearth: the minister venerable, yet childlike of aspect, nursing one of his trimly-stockinged legs, and discussing with his young friend the topics then stirring the world, which, with him, were all brought to the test of those religious principles and feelings which formed his very breath of life. But Richard Wake's young heart clamoured within him, and inspired his tongue with hot speech.

Those were days when legislation at home was paralysed by reason of alarms abroad, when wars and the rumours of wars made men's hearts to quake, when Bonaparte, the giant, held Europe in his grip as a terrier-dog a rat, when wheat was at famine prices, when money bred fast in pockets where it was not needed, while the poor sank lower and lower under crushing burdens. Against war, and tyranny, and injustice the young man's spirit burned; yet was there method in his madness. A riper prudence than belonged to his years ran like a woof athwart the warp of his youthful zeal, and in it were the germs of many a wise administration of later times.

The women sat, for the most part, in silence, as became their sex, with thoughts doubtless not seldom straying to matters more personally weighty. Mrs. Hawthorne sat rigid, testifying her presence by the rapid click of knitting-needles; yet on occasion giving oracular utterance concerning the pauper population, the dearth and scarcity of good food, or her personal abhorrence of Napoleon Bonaparte.

By the fire, facing each other, sat Mr. and Mrs. Hawthorne: by the round table sat Richard Wake and Bessy—Bessy on one side demure and bewitching, with eyes glued to her work, sitting close to the candle and stitching away at the fine linen wristbands for her father's new set of shirts: Richard Wake on the other side, with a good point of view, and happy if occasionally Bessy chance to drop the wax she uses for her thread, or a bobbin or what not, and he may go on his knees to find it, and catch the maiden's eyes and a smile and a blush for reward. She thinks him a prodigy of talent and high-mindedness,

and secretly wonders whether Mr. Canning, of whom they talk so much, can be a greater man, or even the late Mr. William Pitt.

But of what Bessy thinks concerning him how shall Richard know, seeing that the maiden lowers her eyes, and he gets little speech of her? Yet though maidens yield no sign, there is an apprehension denied to duller minds by which lovers filch their secrets, and seventy years ago that gift was not superfluous.

One evening in came Richard Wake with a grave, eager face, and great news on his tongue. Without a word of greeting, and with eyes that scarce saw Bessy, he exclaimed—

“A victory, sir! We have beaten the French at Talavera. Nothing is known beyond the bare fact, but this Wellesley has infused new spirit into the campaign, and God grant he may follow up this success.”

“Amen!” ejaculated the minister, rising from his seat. “Truly, my friend, we are fallen on evil times when we thank the Lord for a bloody battle. But this warfare in His hands is an instrument to overthrow His enemies, of whom Bonaparte is doubtless one. Surely we may now hope that His purposes are accomplished, and that we shall speedily see an end of the troubles with which He has seen fit to scourge us, and may have cause to praise Him who maketh peace in our borders, and filleth us with the finest of the wheat.”

“You are hopeful, sir, without, I fear, due cause. The long course of disasters which has befallen our arms will not be retrieved by one success. And were Napoleon himself to share the fate of all tyrants, as sooner or later must be the case, there is, I venture to say, no likelihood of peace. Ireland and America have trouble in store for us; and if, finally, we weather outside storms, what prospect, sir, is there of peace at home? The war is creating a diversion. With its cessation will wake up the smouldering discontent in the populace, of which even now there are abundant signs. What make you of the machine-rioters made paupers by the new manufactures, and desperate by the lack of bread?”

“Truly, my friend, you are not a prophet of smooth things. Yet, surely the Lord will raise up succour unto His people.”

“Yes, sir, and help will come from a quarter whence you, perhaps, do not look for it. There is a grand future, I believe, before the press. You impel me to reveal my secretly-cherished ambitions. Not

a few of the leading articles in the *Midlandshire Herald* come from my pen, and I am only waiting to save enough to enable me to set up a printing-press before I myself set on foot a weekly journal. I shall work it on new principles, for it shall be devoted to the cause of truth and justice, let party-cries be what they may. It shall become a power, sir."

"A bold project, young sir, and to your credit," said the minister, observing him narrowly, "yet I like not a spirit of boasting. Satan is ever ready to take advantage thereof."

"Your rebuke is just," answered Richard Wake, with humility, yet with a countenance slightly fallen, "but a young man in these days, sir, is tempted to forget a becoming modesty."

On the way home from the prayer-meeting that evening, Bessy found herself walking by the side of Richard, while her father and mother followed close behind.

"Bessy," said he, "you are aware of what is my great ambition."

"If you mean a newspaper," answered Bessy, falteringly, with pulses quickened by the startling sound of her Christian name.

"Yes, I do. A newspaper that shall be an instrument of righteousness, and shall never truckle to party, that shall shine into the dark places of ignorance and prejudice, with the light of knowledge and reason. I am spending next to nothing, Bessy; I shall soon be ready, with God's blessing, to set my scheme in action."

"How very noble!" said Bessy, with a little heart-sinking. She had imagined for a moment that the young man's ambition included something not so noble, and of more private importance.

"Yes, I am sure you think it a great ambition. You rightly feel the importance of the enterprise, and would be ready to share in it, had you the power."

Though naturally elated by such ascription, Bessy's integrity moved her to say—

"But I don't care so much for such things as you do."

"No, Bessy, for I am a man and you are a woman, and our thoughts must necessarily lie apart. But you could give just that womanly interest and sympathy that sweetens a man's career. I am a poor man, though I don't intend always to be so, and am not in the comfortable circumstances you have been used to. All my savings

must go to the starting of the journal. May I dare venture to hope that you take any strong interest in my success?"

Bessy's head was bent so low, and her voice came so faintly from the recesses of her bonnet, that Richard had to stoop to catch it.

"Yes, I'm sure I do—at least, if you think I'm clever enough," was the somewhat incoherent reply.

"Bessy, to have you by his side would double the value of a man's success, and sweeten even failure—if, indeed, to have the hope of that would not be enough to ensure success. To be assured of your interest in me is to feel nerved for any contest."

Little Bessy, finding herself raised to such worshipful height in this young man's regard, was fluttered with a proud shy pleasure, but deeper sank into her heart the softened gaze of his eyes at parting, and the lingering grasp of his hand.

The next day a great square letter, sealed with red wax, was delivered to the minister. Bessy, with colour coming and going, watched his deliberate movements as he rubbed the glasses of his spectacles, placed them on his nose, studied the superscription, and at length broke the seals. Then she fled. Little time elapsed ere her father's voice summoned her. With a beating heart she obeyed it. Father and mother, with faces greatly moved, awaited her. Her father was standing by her mother's chair, with one hand resting on her shoulder.

"Come hither, child," he said, "I have received a letter on a matter concerning thee. Read it."

Bessy, very much frightened and fluttered, answered—"Oh, father, please, I'd rather not."

The anxious faces regarding her relaxed into something like a smile. "My dear, are your affections in anywise drawn out towards the young man?" her father asked; continuing after a pause, "Nay, you need not strive to frame an answer, for verily it is written in your face. Come and kiss thy mother and me."

Bessy obeyed with a swelling heart. Her mother patted her, and sniffed vigorously, and said—

"There, there, child—there, there!"

Her father's eyes were moist, and his voice very solemn as he blessed her.

"The God of our fathers be with thee, my Bessy, and cause thee

richly to enjoy all spiritual and temporal blessings. It is sore hearing for our old ears that we must lose thee. And," he added, with a sigh, "I could strongly have desired for thee some godly minister of the Gospel."

"But, dear father, Richard is almost as good. A newspaper, he says, may be such a means of blessing."

"Well, well, my child, he is an upright, and I trust pious young man, but the world holds many temptations to be unduly puffed up to such as he. Let us kneel together before the mercy-seat, and implore God's direction in this important matter, and especially that He will vouchsafe His grace to His young handmaiden."

Richard Wake received the following answer to his letter:—

"MY DEAR SIR,

"Your letter is in my hands, with its weighty contents. I have, as doubtless you have done, laid the matter before the Lord, and have sought His guidance. There are not wanting indications of His will. Your own heart appears to be deeply engaged; and I have much respect and esteem for your character, while counselling you to walk more humbly before your God. I am the more encouraged to write you thus as my good wife favours your cause, and as I understand that Bessy herself is not averse to it. Praying that God will direct and abundantly bless you,

"I am, my dear sir,

"Your friend and well-wisher,

"JOSIAH HAWTHORNE.

"*Postscriptum.*—My wife desires me to add that we shall be obliged by your company on Sunday afternoon to drink tea."

On Sunday, Richard Wake presented himself, and was duly welcomed by the old folks, and with sweet bashfulness by Bessy. But when they went to meeting in the evening, they walked different ways, lest neighbours should observe, and this custom was kept up throughout their engagement. On occasion, however, they went for a walk on a week-evening, but after dusk, and in unfrequented ways. The talk was usually one-sided. Richard expounded his views on all matters, and Bessy acquiesced and responded, and took his side warmly whenever there was need of it. This arrangement gave

entire satisfaction on both sides, and continued to do so all their lives. Richard never quite saw reason for the existence of contradictory views, and his wife's worship was balm when the world differed from him, while his wise, if stringent domestic rule, his considerate care, and gallant courtesy sufficed for her life-long content.

When at last the wedding-day was fixed, and Melby folk could no longer remain in ignorance of Bessy Hawthorne's secret, Mrs. Hassop, the rich lady at the Hall, sent for her forthwith. She greeted the blushing girl with an ill-pleased countenance, and shook her fingers threateningly.

"You saucy jade! Who gave you leave to break hearts like this? Here have I been setting mine on having you at the Hall to cheer my old age, and my son, like a dutiful child, making up his mind to obey me, and here you go and throw yourself away on some low printer fellow."

Bessy, who had hung her head in great confusion, now raised it boldly, and gave Mrs. Hassop a look which nearly approached disdain.

"You have no right to speak in that way of Richard, ma'am. He is no low printer fellow, but very talented and noble, as every one will find out very soon."

"Highly-tighty, we are prodigiously proud of our Richard! But come, my pretty Bessy, I'm too fond of you to quarrel; it was but a joke, child; and to make the peace, you must let me present you with a wedding-gown. Now, I'll not take nay."

So when the wedding-day came, Bessy was arrayed in a silk pelisse, in colour of a very pale apple-green, and trimmed with swansdown; and Mrs. Hassop sent her coach to convey the party to the church, some four miles away. But it was not deemed seemly that the coach should come up to the door. It was drawn up at the other side of the market-place, and to it walked Bessy, fair and blushing, with her hand tucked under her father's arm, while her gallant Richard with her mother followed behind.

* * * * *

Many a long year after, an old man and woman sit together before a winter's fire. The light flickers on wall and ceiling, on massive furniture and rich draperies, and on the two faces. His is strongly marked and keen still, though the light is quenched of the piercing eyes, beneath which Bessy's used to fall; and hers is still fair and

soft, with round old cheeks that have not lost all their bloom, and the snowy hair is abundant to crown it. They have been lovers, these two, through sixty years, and they are lovers still. Stirring times have they seen together. The *Weekly Chronicle*, started by Richard Wake in his young manhood, has held its own through the stormy times of the Corn Law disturbances, the Catholic Emancipation Bill, the Abolition of Slavery, and the Reform Bill. Through all, it has held its place in the vanguard of progress, and it has feared God and honoured the king. Richard Wake, infirm and blind, but with intellect undimmed, has lived to see in many a public movement the realisation of schemes which his active brain had years before conceived.

And through all these changeful years Bessy has been doing just what she does to-night, as she utters a cooing, "Well-a-day, my dear," to her husband's complaint of his rheumatic leg, or responds with a "Yes, yes, indeed!" to an expression of his opinion on compulsory education.

The maiden Bessy lives in her still. At eighty she is daintily bashful as at eighteen. Look at her now as her daughters tease her laughingly anent a certain derogatory note she made when first casting eyes on young Richard in the meeting-house at Melby. It is a time-worn joke now, but it does not fail to call up a blush on Mrs. Wake's fair old face, and a mildly reproachful "Oh, what nonsense, what nonsense!"

"And it was so unjust, my dear," remonstrates her husband, "for I have reason to believe that competent judges held me to be a very well-looking young man."

ELLIE BRIGHTON.

Rest from Sorrow; or, The Ministry of Suffering.

V.—LIFE A SCHOOL OF TESTING.

ALTHOUGH all the reasons for such a method of probation are beyond our understanding, there is, nevertheless, no lesson more needful to be learnt than that we are *tested* through the things that we suffer. There are human analogues of this. Before gold is pronounced pure it is assayed—i.e., tried by experiments. Before muskets are used they are taken to the proof-house. Confidence is felt in the cable attached to the shank of the anchor after it has been tested by the

can storm. In like manner our present life is a state wherein we are proved. We find that which constitutes our trial in the circumstances and events around us. The blessings and the difficulties of life; the good and the wrong actions of others; the beautiful and the evil examples we witness; the grand order of the universe, and the terrible catastrophes; the pleasures and demands of duty; the gladdens of health, and the pains of sickness; the ease of prosperity, and the bitter straitness of poverty; the plenty and the destitutions; the sweet domestic love, and the crushing bereavements—all these go to manifest character; they are continually making trial of us, and revealing what is in our hearts.

Suffering in the way of test has been the uniform experience of man in all those bygone ages through which the scientist's researches and profound investigations have penetrated. And since history began, man has begotten the lore of time. Wherever man has gone, whatever change he has made, in the city and the desert, the palace and the cottage, the mart and the cloister, the world has been his place of trial to show what his real character was. His happiness or misery has been made to depend on his conduct in the circumstances of his lot.

To go back to the beginning of the race. "Had we not experience," says Butler, "it might be urged that no such condition of hazard and danger would be put upon us by an Infinite Being." The fact meets us, however, at the very opening of Divine revelation. Powers of evil are in the universe at a period antecedent to that when our knowledge begins; and whatever may be the pictorial, oriental, or hieroglyphic clothing of the narrative which has come down from the first dawn of authentic history, the plain truth stands out that finite man was placed between two hostile powers, and the tremendous question met him, Whether he would surrender himself to "good or evil," to God or Satan. There was, indeed, the companionship of Eden, and a sheltered seclusion of paradisiacal plenty; but there was no trial in the condition. Evil appeared "good for food, pleasant to the eyes, and to be desired to make one wise." Temptation and solicitation were also at hand. Of these we cannot speak without fear and presumption. Nevertheless we may say this: To refuse to believe in temptation by the malign and deadly power termed throughout Holy Scripture "the Evil One," and for deliverance from whom

Christ teaches us always to pray, is to throw away the key to human history. "We talk of powers, principles, oppositions, and the like; but we are only putting words for realities. They do not exist apart from beings create or uncreate: they are the attributes and energies of living spirits. God might have girdled the world about with the precinct of His own holiness; at a breath of His, even now, all should once more stretch out hands unto God; yet, for unsearchable purposes of wisdom, He has permitted the unity of His works to be troubled, and the harmony of His creatures to be marred."

From that time to this man's condition has been one of suffering, tribulation, struggle, and conflict. The briars of the wilderness have pierced his feet; sickness has wasted his frame; the ground has brought forth thorns and thistles; the sweat and travail of toil have been upon his face; in sorrow has man eaten all the days of his life; despoiled of innocence, he has found himself naked, and has fled from the presence of God; passions and lusts of the flesh have held him in bondage; strife and pain, terror and destruction, cruelty and desolation, plague and famine have marked his course, and death has stood to confront him at the end of his path.

The facts are terrible and awful. We gain nothing by denying them. And this is to be noted. The development theory, carried to its utmost limits, and which places man by an unbroken continuity at the summit of all animals, has to explain this startling *differentia* of man as a species. Among inferior creatures there are no such degradations as are found in him. They know no pangs of remorse; their age never grows into such reckless vileness; their natures do not become loathsome; they pursue no courses that darken the life of their young; they study no strategies and exterminations of war; among them there are no bitter wrongs of selfish injustice, with "perverted reason complicating itself into crookedness and cunning." Between a natural development theory, pushed to illegitimate lengths, and the condition of man, there is a gulf deep and immeasurable, and relief is found only in clinging to the solution of the Bible, however partial, in our present state, that solution may be.

Here, then, in such a condition of things, man is placed on trial. Thank God, there are infinite pityings of Divine love. God never leaves Himself without a witness of His immense goodness. Very emphatically doth the Scripture disclaim respecting Him, "God cannot be

tempted with evil, neither tempteth He any man." The ministries help are omnipotent. The grace and compassion are more boundless than human miseries. The salvation grows grander and more precious as sin the more unfolds its awfulness, and temptation its malignity. Man is taught to conquer moral dangers rather than to escape them. A noble unrest is awakened within him. By the steady struggle against temptation, and the unyielding fortitude against opposition, his progress is to proceed. Opposition must give birth in him to loyalty. When none call for justice he must plead for truth. When men trust in vanity and speak lies he must be ready to surrender himself as a prey (Isaiah lix. 4, 15). The special evil of an age must the more make manifest his allegiance to Heaven. Losing his life he must learn the secret of finding it. His incorruptibility must be brought out in times of corruption, his principle in days of looseness, his faithfulness in surroundings of defection. His characteristics of integrity, truthfulness, and honour must be developed as he is well tempted in the midst of customs of crookedness and lawlessness. By the number and severity of his trials he must be brought unto the sanctity and grandeur of trust. In him that great word of Scripture must be verified, "*To become perfect through tribulations.*"

Thus we learn that in our present life we are, to use a phrase of Wordsworth, "tutored for eternity." "The way in which man bears temptation decides his character." Many of God's servants are set in prominent places. It is in council-chambers, high offices, and surroundings of power and splendour that they are trained to self-renouncement and inviolable justice. Others, as expounders of law, or caretakers of the poor, or as men set apart for national defence and honour, are proved whether they will be drudges for fees and human glory, or in their difficult positions stand for right, healing, and equity. The preacher and scholar are tested whether fame or the sole glory of God shall become the impulse of their labours. The occupations of the merchant and trader give opportunity to show whether covetousness or the love of law, "Thou shalt love thy neighbour as thyself," sway the transactions of the life. The lady of rank finds in the bonds of conventional usages and etiquette the test of Christian simplicity and faithfulness. The fair seamstress has to learn on bended knees to withstand alluring solicitations. It is by their endurances and temp-

tations that men come to understand one of the farthest-reaching, most comprehensive, and sublimest passages of inspiration: "*Blessed is the man that has a firm endurance in trial; for when, having been tested, he has been found worthy, he shall receive the crown of the life which the Lord hath promised to them that love Him*" (James i. 12).

Ah, how different is the world's beatitude! It blesses the man who eludes trial. At the beginning of our Christian era it would have applauded the youth in Jerusalem or in Rome who, by means fair or false, was pressing his way to a seat in the Sanhedrim, or to honours in the Senate, and would have had little but contempt for a Youth in Nazareth who, through years of misunderstanding, self-relinquishment, manual labour, lonely communings with His Father, and study of the Scriptures, was preparing Himself to fulfil perfectly the will of God. Conscious of greatness beyond all human capacity, *He* assumed no distinction, condescended to no human trickery, but patiently conforming to the daily drudgery of a hidden obscurity, waited, in obedient submission, until the hour came when He should begin the great work of His life.

When that hour did come men looked on the royal purple of a Herod, the false smiles of a Herodias, the music, perfumes, and the unrestrained indulgences of the marble hall of enchantment, and counted *that* the envied life; but in a lonesome wilderness angels of God were watching One who was clinging to the precepts of an infinite purity, and resisting a foe whose subtlety was superhuman and whose arts were diabolic. There, in fasting and want, He holds to God as the source of His blessedness, and refuses to assert an independent life; there He withstands the temptations to a specious presumption and an entrancing ambition; there, discerning under the apparently authoritative the false plea, and in the large promise of influence and power the wrong motive, He wins the high beatitude of the invincible resistance in trial, and the heavenly watchers bow in wondering admiration before this second Head of the race of men, and see that, after the consummate testing of temptation and the resoluteness of an all-conquering loyalty to God, the generations to come have at length found a Representative, Succourer and Pattern, who shall stand for them through all ages in the light and love of God.

In the presence of that great denial of the world-power, and of His example who even unto exhaustion held tenaciously to righteousness

Matt. iv. 11), surely it may be affirmed that in these latter days the mistake of many who bear Christ's name is little less than infinite. They count that to be *success* which has been restrained by no scruple in the path to its attainment: to them the attractive Christian profession is one that wages no combat, that expects no cross, that compromises with error, that temporises with falsehood, and that succeeds in avoiding the secret dislike or hostility of the worldly and unprincipled. In saying these things we are not referring to those who in their consummate foolishness look forward to being religious when there is no trial, but to those who, as Christian professors, move in contact, and even hand in hand, with the pride, passions, and indulgences of the world, and are at home with evil-doers. What is their profession but a *denial* of the Lord's teaching that the gate is narrow and the way straitened that leadeth unto life? Very weightily has Professor Vinet said, "Not to know that in following Jesus Christ is to bear the burden of His cross, to know less of Christianity than was known of human life by heathen sages who in all times have declared life to be a combat. It is only to the man who is absolutely sold to the flesh that life is not a combat. All life which seeks its principle somewhere else than in material interests must be a combat. Let us speak frankly. You are Christians only so far as you say with some truth like St. Paul, in the demands for suffering in the circumstances in which you are placed, I 'fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church.' The Church is nothing else than the Man of sorrows perpetuated in the persons of those who are united to Him." Would that in our churches there could be heard in thunder-tones that watchword of the first believers, which is held to be one of the most ancient of Christian hymns—"It is a faithful saying, If we be dead with Him, we shall also live with Him: If we suffer [or endure], we shall also reign with Him: If we deny Him, He also will deny us."

But truly there is consolation in that cross of our Master. Foxe tells of Bainham, an English martyr, whose dying words were, "In this fire I feel no more pain than if I were on a bed of down, but it is to me as a bed of roses." There may be moments when God withholds comforts in tribulation, but mostly in the fortitude under trial there is a heavenly sweetness, and in the pathway thereof an

unutterable sense of security. He who once was the great Sufferer so orders events that they who follow Him find they less bear the cross than that it bears them. It is not in our inclination to carry the cross; but when we take it up faithfully we find it light, because strength from our Forerunner is given to us. Proved worthy by overcoming, God will not be ashamed to be our God, and to count us His sons. Then, says Jeremy Taylor in his noble language, "so much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity. Their sorrows can die, but so cannot their joys. And if the blessed martyrs and confessors were asked concerning their past sufferings, and their present rest, and the joys of their certain expectation, you should hear them glory in nothing but in the mercies of God and in the cross of the Lord Jesus. Every loss is the purchase of a kingdom, and every affront in the cause of God an eternal honour. Days without night, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joys without lessening; and they shall dwell in a blessed country where an enemy never entered, and from whence a friend never went away."

It is on our *choice* that the discipline of our probation turns. "Whether thou refuse or whether thou choose" is the crucial test of life. "To know to refuse the evil and choose the good" is the very purpose of our moral liberty. The most awful passage of forewarning in the Old Testament is uttered against those who did not, "choose the fear of the Lord." "The name better than of sons and daughters, the everlasting name that shall not be cut off," is promised by Jehovah unto them "who choose the things that please Me." We would fain say in that beautiful hymn of W. H. Burleigh—

"Choose for us, God! nor let our weak preferring
Cheat our poor souls of good Thou hast designed;"

but it cannot be. God will not choose for us. The supreme test and responsibility of life cannot be evaded. We must be faithful to the dispositions God has given to us. We stand between the good and the evil, and the trial which is to prove us cannot be escaped. We ought indeed to pray, "Bring us not into temptation," for in our

blindness and wilfulness we may go where the allurements on the side of evil are too strong for us. We may grow disheartened in the difficulty of our task of choosing aright; and this tendency is, perhaps, our chief trial in life. But there is a gracious and helpful Spirit who can infuse strength into our soul. By waiting on Him we may in every testing trial find a portal which opens to present blessedness, an everlasting reward, and an infinite glory. * * * * *

(To be continued.)

Athanasius.

II.

ATHANASIUS was in an equal degree a man of thought and of action, but his actions were throughout determined by his loyalty to the truth he conceived and believed to be the truth of God. No man ever more strenuously lived and laboured for the exposition and defence of a great doctrine; and he lived in a period when doctrine was no mere opinion, but a matter of life and death to the Church. The Arian controversy broke out in 318 or 319. In it the deepest theological problems were formulated, and presented to the Christian consciousness for solution. The problems were not new; only the sharp and definite terms in which they and the alternative solutions were stated. They were essentially involved in the primitive facts and principles of the Christian faith. Their historical source and symbol was the Person of Christ; their ultimate object and endeavour was the conception of God. If Christ was what the Church believed Him to be, how must God be conceived? If He was not what the Church believed Him to be, what right had the Christian religion to live and claim the lordship of the whole man? The Incarnation was the ultimate fact of Faith: the Word which was in the beginning with God and was God, had become flesh and dwelt among us; the only-begotten Son of the Eternal Father had been born of a woman, and born under the law. But now if Christ must be conceived as Word and Son, what was His relation to the Father, and the Father's to Him? If deity must be ascribed to both, how could God be thought and spoken of as one? Was not the affirmation of more than one Divine Person equal to the denial of the Divine Unity?

This was the problem that harassed the speculative spirit of the Early Church, and the problem the Church had to solve, or die. It could not surrender its belief in the deity of Christ without surrendering its right to be and to be believed; it could not sacrifice its faith in the Divine Unity without abdicating its place in history, and adding another to the many impotent polytheisms of the world. And so many attempts at premature solution had been made, with no other result than, on the one hand, multiplying heresies, and, on the other, showing the difficulty of the problem, and the necessity of a sufficient solution. Some sought their way to one by emphasizing the Divine Unity, and substituting a plurality of manifestations for one of persons, God exhibited as creating and maintaining being the Father; as suffering and redeeming, the Son; as renewing and sanctifying, the Holy Spirit, but still remaining in these different aspects or relations one Person. Hence came the Patripassian and Sabellian heresies, seeking to affirm the Divine Unity by abolishing all personal distinctions in the Godhead. But in saving the Unity, they lost all the realities and truths which were creative of the Christian religion, the affections and activities that are possible by deity only as personal relations in deity are real and realized. Others attempted to find a solution through the person of Christ, either by placing Him as created in subordination to the Father, or by resolving His human personality into a mere form or mask for the Divine. Hence came, on the one hand, the various subordination theories, both of Alexandrian and Antiochian Fathers; and, on the other, the several types of Doketism, all agreeing in the ascription of a thoroughly unreal or merely apparent humanity to Christ. But these were no solutions—only the hurried affirmations of impatient and disloyal thought. An unreal divinity, or an unreal humanity for Christ, meant an unreal Christianity, the translation of its cardinal facts into a series of shows or semblances, or its cardinal truths into a series of finely-imagined but unauthoritative dicta. Without the unity of God and the divinity of Christ, the Church was but one among many religious societies—not the creation and vehicle of the Absolute Religion.

Such were the issues so sharply raised in the Arian controversy. And here we must glance at the man who raised them. Arius was a Libyan by birth, who had been educated at Antioch, and was in 319 a preacher in Alexandria. Antioch and Alexandria were

rivals ; their schools alike famous, but in principles and methods most dissimilar. Antioch was critical, devoted to grammatical and historical exegesis, to literal and realistic interpretations, but Alexandria was more imaginative and speculative, loved to find allegories in history, to discover double meanings, outer and inner, carnal and spiritual senses, in plain narratives and simple texts. Antioch liked clear definitions, doctrines that could be built into a system that would satisfy the logical understanding ; but Alexandria, more lofty of reason, strove after the discovery and articulation of truths faith demanded, though logic might be unable to define or prove. In the third century the most famous teacher in the School of Antioch was Lucian ; in the School of Alexandria, Origen. In the former, Eusebius of Nicomedia, Theognis of Nicea, and Arius were educated ; and their doctrinal affinities throughout life show how much they owed to the School. There the idea of subordination reigned ; Father and Son were not equal, but subordination was essential to the one, superiority and supremacy to the other.

Arius carried these ideas to Alexandria ; there another order of thought reigned. Devout minds were looking towards a notion that would, as it were, co-ordinate Father and Son, making each eternal, necessary to the very conception of God. Hence, while Lucian had seized on the ideas of supremacy and subordination implied by the two terms, Origen had speculated as to the process they implied, and had striven to reconcile the plurality of persons with the unity of essence by formulating the idea of eternal generation. Now this conflict of mind and thought could not but affect Arius, forcing him either to modify or develop his own ideas. The latter was the way he took, being roused into resistance rather than subdued into harmony by his new conditions.

In personal appearance he was tall, severe of aspect, with head covered by a mass of unkempt hair. He was austere in character, yet of agreeable address, ascetic yet popular, tenacious, persistent, with a disposition his foes thought quarrelsome, but his friends most winsome and steadfast. He was without speculative genius, but of immense logical ability ; skilful in dialectic, but deficient in the spiritual vision that ever distinguishes the true divine. His gifts were altogether of the order that could bring the loftiest problems into the regions of popular debate, that could find terms for

the inexpressible level to the common understanding, coining formulæ that made it in no degree intelligible or known, yet allowed it to become a matter of familiar controversy. The phrases that became the Arian watchwords in the conflict were phrases that bore the very image and superscription of his dialectical adroitness and speculative impotence. "God was not always Father; but there was a time when He became one." "The Son did not always exist, for He was not before He was begotten." "He is not of the essence of the Father, but as created a creature;" "not existing by necessity of nature or essence, but by the choice or will of God." And Arius adopted the most effective means of making these easily-handled and most intelligible formulæ matters of common currency. While without imagination, or the faculty and vision of the poet, he yet had enough rhetorical skill to write what seemed poetry to those degenerate days. In his *Thalia*, or Banquet, written in the Sotadic metre that was so offensive to his devouter opponents, he justified himself and his doctrines. Athanasius has preserved its opening stanzas for us, and there we read how he praised himself as one who had learned from the possessors of wisdom, the well-cultured, the divinely-taught, and now going along harmoniously with them, suffered much for the glory of God, learning while he suffered. Besides his *Thalia*, he had songs for sailors, millers, and wayfarers; and these, scattered among all classes, enabled the most ignorant to enjoy the rare privilege, even while they sang, of arguing with the most learned. And so, as Socrates brought philosophy down from the clouds, Arius called theological controversy from the schools into the streets. The discussions suited the Alexandrian wits; the people rushed into the fray with a fine sense of their ability for it. Wharfmen and porters, buyers and sellers, serving men and maids, held strong debates on generated or ungenerated Being, on the ἐκ τῆς οὐσίας,* or ἐξ οὐκ ὀντων,† on the ὁμοούσιον,‡ the ὁμοιοούσιον,§ or the ἀνόμοιον.|| As Athanasius himself witnesses, the Arian, anxious to puzzle the orthodox woman, would inquire not too delicately:—"Hadst thou a son before thou didst bear? If thou hadst none, how can God have one before He begets?" Or Arian would demand of Athanasius:—

* Of *or* from the substance. † Of *or* from things which were not.

‡ That which is of the same substance. § That which is of a like substance.

|| Unlike, *i.e.*, unlike in substance.

"Is there one ungenerated Being? or are there two? How can the Unbegotten and the Begotten be alike eternal and alike necessary in their existence? If the Begotten is One who begins to be, how can He have been from eternity?" Gregory of Nyssa has given us a characteristic sketch of the Constantinople of his day, but it describes even more accurately the Alexandria of our period:—"Every corner, every alley of the city was full of those discussions—the streets, the market-places, the drapers', the money-changers', the victuallers'. Ask a man, 'How many oboli?' and he answers by dogmatizing on generated and ungenerated Being. Inquire the price of bread, and you are told, 'The Son is subordinate to the Father.' Ask if the bath is ready, and you are told, 'The Son arose out of nothing.'"

There are two stories as to the origin of the controversy. One makes Bishop Alexander go out of his way, in a meeting of his clergy, to declare the Son equal in eternity and essence with the Father, which Arius at once and hotly contradicted; the other makes Arius voluntarily assume the offensive against the orthodox faith. Both are probably true: the declaration of Alexander, with the public contradiction, simply the result and recognition of controversies long conducted in private. What followed need not be described. Alexander demanded retraction; Arius refused. Parties were formed; Alexandria cast out the heretic; he went Eastward and found friends. Eusebius of Nicomedia stood forward as his apologist, and Alexander, in a circular epistle, accused him to the Churches. This letter was almost certainly the work of Athanasius, now a deacon, and Bishop's Secretary. Though only twenty-two or twenty-three years of age, his was already the directing mind, the strong, clear, resolute spirit that was to rule the storm. And the storm grew apace, spread over and convulsed the whole Eastern Church. The confusion became more confounded from the variable winds raised by Court policy and passion. In 323, Constantine defeated Licinius; in 324 he was undisputed Emperor of East and West. But the fierce controversy in the Church troubled him, seemed to threaten division and disaster to religion and the State. So he would deal with it as an imperial question; his will would make peace in the Church and end the Arian, as he had ended the Donatist controversy. An imperial letter was issued, rebuking both Alexander and Arius, commanding them to be reconciled, to desist from questions too high for them, to differ quietly

as to accidents since they agreed as to essentials. But the imperial voice was unheeded—was hardly heard, indeed, amid the storm. So other means to subdue it were tried : a council was convoked, and on May 20th, 325, the Council of Nicæa met.

This, the first, is also the greatest of General Councils. In it bishops, in number Eusebius says over 250, Athanasius about 300, or more exactly 318, accompanied by a multitude of priests, deacons, and acolytes, assembled at the command and under the presidency of a semi-Christian emperor to decide the subtlest yet the most vital point of faith. Of the 318, the immense majority are utterly forgotten ; many are mere names, a few are still known to the historian, and only one or two bear names honoured and imperishable. The most famous then, are among the least known now. Theodoret says : " Many were illustrious from apostolic gifts, and many bore in their bodies the marks of Christ." In the crowd we mark Paphnutius, from the Upper Thebaid, with ghastly eyesocket, devoutly kissed by the Emperor, out of which the eye had been torn in Maximin's persecution ; Potamon of Heraclea, one-eyed too, and from the same cause ; Paul of Neocæsarea, with the marks of the red-hot branding irons still on his hands ; Spiridion, the shepherd Bishop of Cyprus, said to possess a wonderful gift of miracles ; so protected by God that robbers attempting to carry off his sheep were bound in invisible bonds till his prayers released them ; so gifted with spiritual sense as to hear his dead daughter speak to him from her tomb. Of a very different order from these were the Arian group, headed by Eusebius of Nicomedia, a skilful man in courts, potent, or wishful of potency in State affairs, using theological questions as political agencies, agitating craftily, in the diplomatist's way, to have his belief declared the faith of the Church. Between the Arians and the orthodox stood Eusebius of Cæsarea, learned and observant, courtly and garrulous, distrustful of extremes, hateful of fanaticism, wishful to find in the simpler creed of older and soberer times a golden middle way in which all parties might walk, if not in perfect concord, at least in serene good-fellowship. But the greatest persons at the Council were Constantine the Emperor and Athanasius the Deacon. The former opened the Council in a speech that praised peace and advised conciliation, and later showed how it was to be reached by casting into the fire a sealed packet containing all the complaints which had from

the various sides been made to him, saying to the bishops, "You cannot be judged by men; God alone can decide your controversies. Christ has commanded man to forgive his brother if he would be forgiven himself."

But the matter was not to be so settled; compromise was impossible, the honour of Christ was greater than the will of Cæsar. The orthodox had in Athanasius a leader who did not know how to yield. The struggle was mainly as to the term *Homousios*: the one party argued that it was unscriptural, incorrect, heretical, having been condemned by an earlier council; the other party that it was the only term that could adequately condemn the heresy that "the Son is a creature, made out of nothing and by the will of the Father;" and affirm the truth that "the Son is eternal, necessarily existent, of the same substance and nature as the Father." And Athanasius prevailed; the Emperor was converted, and the epithet *Homousios* * as applied to the Son of God, was accepted and subscribed as the symbol of the orthodox faith.

Now I should have liked, had it been possible, to discuss the meaning of the Nicæan Creed. Picturesque historians of the Eastern Church have turned wearily away from the fierce and often ignoble conflict over mysteries too high for human speech, concerning terms that denoted things too transcendent to have any significance for man. But there may be truths in the world the eye that looks for the picturesque has failed to see. The struggle at Nicæa was as to whether there should be a Christian God, whether the Christian elements in man's conception of Him should be lost or retained and developed. Beneath the apparent issues the real question was concealed. The Arian formulæ that tripped so lightly from the tongue were but as the babbling of a child before the last problem of human reason; and, however imperfect the Athanasian terms might be, they represented a far profounder, more reasonable and exalted conception of God. The Arian Deity was a naked and indescribable simplicity, but the Athanasian a manifold and active unity. Does God live? Does He love? Is He capable of sustaining relations? seem questions remote enough from this old Nicæan controversy, but they lay at its very heart. If God lives, His nature must be an eternal

* Of the same substance as the Father.

activity, infinite in all its processes and movements. If God is love, He must have ever loved, which means that within His own absolutely perfect Essence all the conditions of loving, object as well as subject, are necessarily contained. If God is capable of sustaining relations to a universe as created, it implies that His being is essentially related being; within Himself, as it were, relations exist, and the absolute God is the God who has never been, and can never be, out of relation. To express it otherwise: the Arian formula implied a conception of God that made creation and redemption alike impossible to Him; but Athanasius strove after a conception that would make both not only possible, but, in a sense, necessary. And he in a wonderful degree reached it. The Father who had never been without a Son was in the strictest sense an eternal Father. The Son who was consubstantiated with the Father represented relations within the Divine Nature which made God the object as well as the subject of love. The "eternal generation" was the symbol of a process immanent in Deity, the sign of the manifold energies that made God necessarily Creator. The God of Arius was abstract—an impassible, immobile, impotent name; the God of Athanasius was concrete, a Being who necessarily lived, loved, and created. If Arius had prevailed, the Church had fallen back into a bewildered Pantheism, or an arid Deism. The victory of Athanasius was the victory of Christian Theism, the only Theism that possesses a living and personal God.

But now let us briefly glance at the man in action, see how he lived for the doctrine he had done so much to formulate and maintain. For court favour, ever fickle, was never so fickle as in the later empire. Hardly was the Council over, when Alexander died, and Athanasius was chosen his successor. And we may well believe Gregory of Nazianzus when he describes him as being all that a bishop ought to be; so living as to set "an example more persuasive than any eloquence; stooping to commonplace minds, yet able to soar high above the more aspiring, accessible to all, slow to anger, quick in sympathy, pleasant in conversation, still more pleasant in temper, effective alike in discourse and in action, assiduous in his devotions, helpful to Christians of every class and age, a theologian with the speculative, a comforter of the afflicted, a staff to the aged, a guide of the young, a physician to the sick." But he was not to be allowed to exercise his pastoral qualities in peace. Eusebius the

crafty, he of Nicomedia, got to the ear of Constantine, won him, and an imperial mandate was sent to Athanasius: "Restore Arius, or I will depose you." But he refused; where Christ reigned Cæsar could not be allowed to rule. But where force fails, fraud may succeed. Charges of injustice, oppression, contumacy were carefully framed so as to be most offensive to the Emperor, who at length, in 335, commanded him to appear before a Council at Tyre. He was charged with desecration, sorcery, murder, but he silenced his calumniators in the most conclusive way, by the production of the reputedly murdered man, the Meletian bishop, Arsenius. But as his condemnation had been determined beforehand, Athanasius "resolved to make a bold and dangerous experiment—whether the throne was inaccessible to the voice of truth."* He went to Constantinople, presented himself before the Emperor, and demanded that either a lawful Council should be assembled, or the members of the Tyrian summoned to meet him in the imperial presence. For a moment reason and truth prevailed. But Eusebius the crafty, touching the point where Constantine was sorest and most sensitive, said:—"He once threatened to stop the Alexandrian corn-ships bound for Constantinople." Athanasius denied; Eusebius reaffirmed; and the Emperor banished, in 336, the accused bishop to Trier, in Gaul.

For two years and a half he lived at Trier, restful, studious, watching as from afar the movements in the empire and in his church. The news was now and then momentous. In 336 he would hear that Arius had suddenly and tragically died, just as he was about, in obedience to the imperial mandate, to be received into the Church. A year later Constantine himself passed to his account, and in 338 Athanasius was restored to his flock. "The people ran in crowds to see his face; the churches were full of rejoicing; thanksgivings were offered up everywhere; the ministers and clergy thought that day the happiest of their lives." He was magnanimous, and could proudly boast that "he caused no imprisonment, no bloodshed, not a man was banished from Alexandria for his sake." But his enemies were busy, and Constantius, the new Emperor of the East, became their facile tool. His was the sort of mind the Arian formulæ convinced. What so perfectly lent itself to dialectical dexterities must be the very truth

* Gibbon, "Decline and Fall," c. xxi.

of God. And he could not brook a bishop who despised his formula, and denied his authority in things divine. So the imperial decree invaded the sacred rights of the Church, sent Athanasius again into exile (340), and instituted Gregory the Cappadocian as the new bishop or patriarch. The wanderer sailed for Italy, was kindly received and hospitably entertained by the church at Rome, used his leisure to good purpose, addressed by pen the churches of East and West, powerfully influenced the Latin peoples, persuaded at length Constantius into friendship, and was restored to his see, October 21st, 346. The day of his return was one of "glorious festivity." To the fond imagination of Gregory Nazianzen it seemed as if the Alexandrian people had become another Nile, flowing along the highways, covering every bank and height, whence they could see and salute him. So joyful was the time that it became a proverb, and the day of gladness and promise was "like the day when Father Athanasius came home."

For ten years he was allowed to labour in his loved city; but not untroubled. The death of Constans deprived him of his truest friend. Constantius, fickle, prone with that formal soul of his to Arian formulae, inclined to exercise his brief authority over the Church, liked not the inflexible courage, the jealous independence, the devotion to Christ and His kingdom of the great patriarch. So it was determined to remove him, and the rude soldier Syrianus was sent to do it. The scene has been described by Athanasius himself. On Thursday, February 8th, 356, he was in the church of St. Theonas, conducting a night-long service. Suddenly the church was surrounded. Athanasius, sat down on his throne, commanded the deacon to read the 136th Psalm, and all the people responded, "For His mercy endureth for ever." Then the word was given, "Every man to his home." But the soldiers broke in with a fierce shout, swords flashed, arrows were discharged, the crowding people were trampled down, many wounded, some killed, while above the din rose voices urging the patriarch to escape. But he would not go till the people were saved, and amid the last, in the darkness unobserved, he made his way through the soldiery, passed out of the city, to wait till "the indignation was overpast." Finding all appeals to Constantius hopeless, he turned towards the desert, and found refuge and a home amid the "pathless solitudes which surround Upper Egypt, and the monasteries and hermitages of the Thebaid." There he devoted himself

to the exposition and defence of the doctrine he best knew and most loved. The day was dark; in a less faithful heart hope had died. The apostasy seemed general: Arianism was victorious at Court and truculent in the Church. The heart of Hosius failed him, Liberius disowned his past, and Athanasius was alone. As Hooker* so finely says: "This was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred of years spent in doubtful trial, which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death; the one a defender of his innocency, the other a finisher of all his troubles."

Constantius died, 361; Julian assumed the imperial purple. Paganism flamed up into an ecstasy of joy over the succession of the apostate. The pagans of Alexandria seized George, the Arian bishop, dragged him out, and kicked him to death; and on February, 362, Athanasius returned. But it was only for a little. He was too courageous to be spared; in the revived pagan speech he was by pre-eminence "the foe of the gods." So the old man had to be a wanderer once more, though a voice from out his weeping flock assured him "it is but a cloud, it will soon pass; be of good heart." He was by imperial orders pursued. He embarked on the Nile; his pursuers followed. The imperial emissaries met a boat coming down the river, and demanded, "What of Athanasius? Where is he?" "Not far off," was the reply; and the boat sailed on, carrying Athanasius in it, who was possibly himself the speaker. His home was once more in the Thebaid, whence, however, he was soon to return. Julian died in June, 363; and with his death the troubles might be said to end, and a happier day dawn. Usefully and heroically the old man laboured, careful of many things, loving the truth he had lived for, the Church that lived by it, the hopes the Church bore for the dying Roman State, but also for reviving humanity, and in the spring of 373 he peacefully laid down his burden and entered on his eternal rest. He lived for his own age, and therefore for all ages; and looking back over the centuries, we thank him for his noble struggle, for the splendid victory he achieved for the truth of God and the liberties of the Church of Jesus Christ.

A. M. FAIRBAIRN.

* "Eccles. Polity," i. 530. Ed. 1821.

*The Revised Version of the New Testament.**

THE time has not yet arrived for the utterance of a final judgment on the manner in which the distinguished, learned, and indefatigable Revisers of the far-famed English Version of the New Testament have done their work. The first howl of vexation which greeted a few irritating alterations in certain words consecrated by immemorial usage and numberless associations, has passed; and now the Biblical scholar, the newspaper critic, and the ordinary English reader are one by one coming to admit that a great task has been accomplished, and that it has been, upon the whole, nobly, impartially, and learnedly done.

We do not know, and cannot suggest to our readers at the present juncture, a more useful treatise than Dr. Newth's historical sketch of a splendid history, and his interesting reprint of the Prefaces to the several previous translations and revisions of the English Bible. He shares with the whole distinguished company, of which he was one of the most patient and constant members, an enthusiastic veneration for the beautiful and wonderful English classic which reached its final expression of loveliness and beauty in 1611. He enables his reader by parallel quotations to trace the growth of this great work, to watch the changes that were made from Wicliffe to Tyndale through Coverdale's and the Rheims Version to the Bishops' Bible and great Revision; and he reviews the numerous attempts which have since been made to correct and improve upon a Version which was produced when the English language had reached its grandest powers of expression.

Certainly the divines and scholars who agitated for further revision, and the catholic body to whom the task was committed by Convocation and by general consent, attempted an almost impossible task, even though the blemishes of the noble Version were numerous,

* (1) "The New Testament of our Lord and Saviour Jesus Christ, translated out of the Greek; being the Version set forth 1611, Compared with most Ancient Authorities, and Revised 1881." (University Press, Oxford.)

(2) "Lectures on Bible Revision." With an Appendix, containing the Prefaces to the Chief Historical Editions of the English Bible. By Samuel Newth, M.A., D.D., New College, member of the New Testament Company of Revisers. (Hodder and Stoughton.)

(3) "The New Testament in the Original Greek." The Text revised by Brooke Foss Westcott, D.D., and Fenton Anthony Hort, D.D. TEXT. (Macmillan and Co.)

and the critical knowledge of the scholars themselves was exhaustive. Almost any improvement, however "necessary," in order to produce an accurate transliteration of the idiomatic Greek of the New Testament into English, must necessarily spoil the rhythm and melody of the most noble specimen of our language in existence. More than ever we feel now its transcendent excellence and subtle charm. Bentley tried to improve the text and the meaning of the "Paradise Lost." Doubtless many dark places were made more obvious by him, but upon the whole it has been felt that the obscure lines were to be retained at all hazards. This peculiarity is forced upon us by the rather humbling confession which we are about to make, that we have not found more than one or two out of the many thousand undoubted "improvements" that could by any stretch of sympathy be quoted as *new beauties*, or as having a charm and delicate flavour of their own.

We contend, however, that the Revised Version through many parts of Paul's Epistles is a commentary of no mean value upon the old translation; that the narratives of the Gospels and the Acts may be read with a stronger sense of verisimilitude; that the visions of the Apocalypse are cleared from disturbing and distracting elements; that the quotations from the Old Testament are admirably distinguished from the text; that paragraphs and punctuation follow a subtle insight into meaning; that some obsolete words and offensive expressions have been expunged; that Greek words which were rendered formerly by a variety of English words have been now presented with more consistency; that new and most important thoughts concealed by the ambiguity of our pronouns, and insufficient attention to our tenses, now for the first time see the light.

We recognise with profound gratitude the enormous, self-denying labour which was accepted by the Revisers, and are indebted to Bishop Ellicott, in his speech before Convocation, and also to Dr. Newth, for the interesting details which they have severally given as to the manner and process of the work.

It is difficult to estimate too highly the devotion, conscientiousness, and learning which were consecrated to this undertaking. When brought to a standstill of amazement at certain alterations, and entirely unable to fathom the motive for them, we presume that some reason which escapes us must have prevailed in the course of the "seven revisions" made by such men as those to whom the work was entrusted. The loud

outcry made about the alterations in the Lord's Prayer has appeared to us very unnecessary. If the revised form of that formulary made in 1611 has never imposed itself upon the Liturgy, and is seldom if ever used even by Nonconformists, in their families or in the Church, it is not probable that the further grammatical modification and necessary abridgment of its form in the revised version of Matthew's and Luke's Gospels will rapidly force itself upon the ear in our public worship.

The most striking alterations are due to the large amount of documentary evidence, which, though not in the possession of the revisers of 1611, has led modern scholars to believe that they can now present a much more complete approximation to the original autograph than was possible at an earlier date.

These alterations are for the most part noticeable in the omission of well-known words and clauses, and even entire verses. These changes, often by a stern necessity from which the present revisers could not shrink, have sometimes produced an appearance of abruptness and sense of loss, which deeper meditation and fresh associations will correct.

We propose in subsequent numbers to call attention to changes which are due to these and other explicable causes, and to indicate some of the new thoughts which have now been given to the ordinary English reader, on the authority of our Lord and His Apostles. The Greek Text as prepared by Drs. Westcott and Hort, from written documents only, as well as the Text prepared and used by our present revisers themselves, throws much light upon the entire work; for although they do not always agree in their final decision as to the primary reading, it is clear that the labours of the Biblical criticism of the last fifty years are at length issuing in assured conclusions accepted by critics of various schools of independent thought.

H. R. R.

Literary Notice.

The Incarnation of God; and other Sermons. By the Rev. HENRY BATCHELOR. (Hodder and Stoughton.)

The title of this book, derived from the first sermon—which, however, is not a treatment of the Incarnation of God, but of "Mankind

* We regret that press of matter compels us again to postpone notices of important books that have been for some time on our table.

in the Light of the Incarnation"—somewhat disturbs the estimate which we ought to form of the entire volume, which is miscellaneous in its contents, and deals rather with practical applications of great Biblical ideas, than with the foundations of Christian Doctrine. Power and versatility, earnestness, fulness of Biblical illustration, and much originality of healthy ethical inferences from Scriptural truth, reveal themselves in every discourse. Take, for instance, the sermon on "The Death of Moses," and that on the grand text, "All things work together for good," etc., which show a powerful grasp of a multitude of related themes. Moreover, the order and arrangement grow and develop themselves as if by some inherent force out of the germinant thought. In some of the sermons the prominence of the arrangement and the elaboration of the plan make us feel that we have the work of some old Puritan in hand, but a moment's inspection shows that the preacher is alive to the latest discovery, and aware of the moods and whims of modern thought. We quite agree with Mr. Batchelor, that a sermon cannot be printed: there is always an atmosphere of suggestion and feeling which must breathe between the lines, before the reader can really gather the spirit of a sermon from a printed page. Still much is printed here, which will recall to those who heard them, or suggest to those who heard them not, useful, holy, stimulating lessons.

Obituary.

REV. THOMAS CHARLES DYMCK.

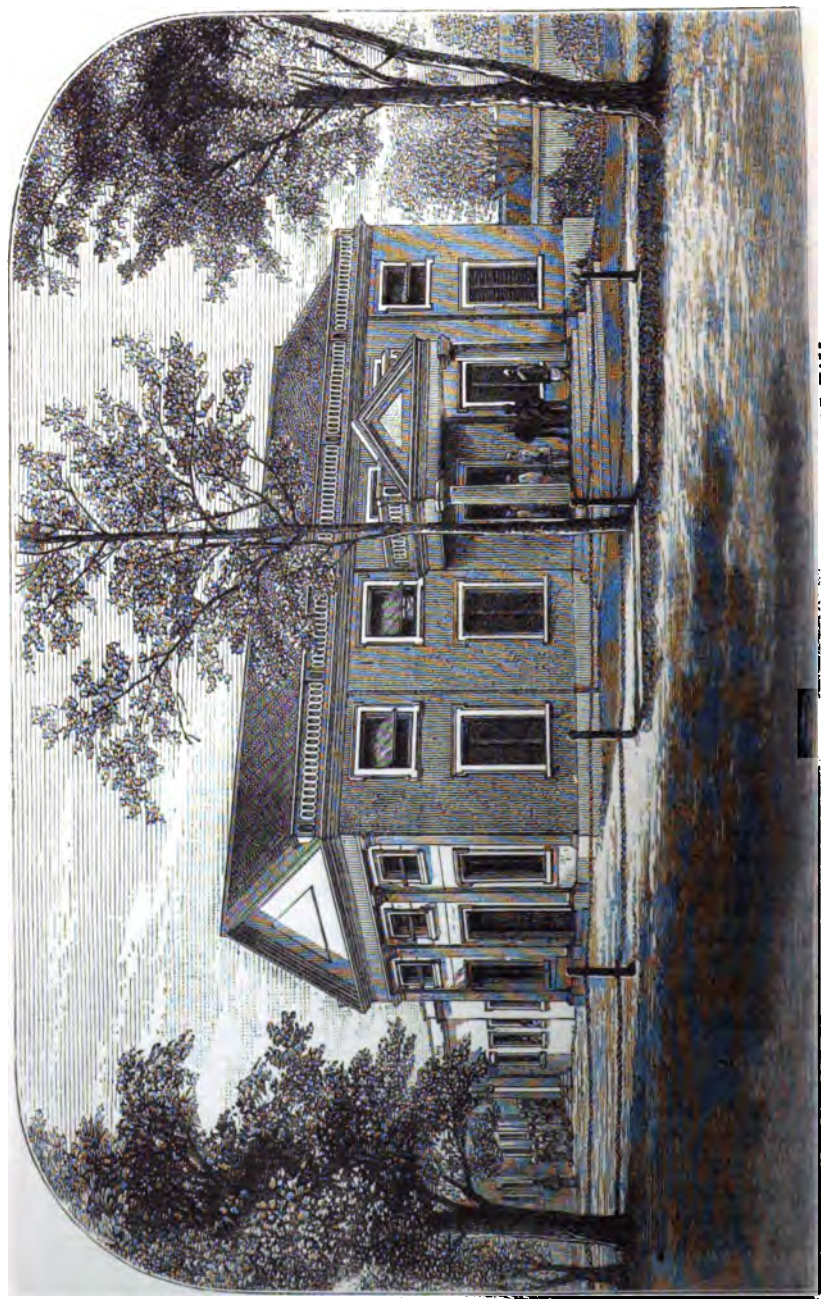
THE late Rev. T. C. Dymock, of Evington, near Leicester, was a native of Stroud, in Gloucestershire, where he was born in 1804. His mother dying a few days after his birth, he was confided to the care of an aunt, whose Christian influence early nurtured religious feelings in his heart. These were deepened and strengthened by the earnest ministry of the late Rev. John Rees, of London. While yet a youth, a dangerous illness threatened to cut short his promise of usefulness in the vineyard of his Lord. Returning to Stroud for the recovery of his health, he was strengthened in the Christian life and prepared for Christian work by the teaching and companionship of the Rev. Dr. Williams, a clergyman of the Church of England, with whom he contracted a lifelong friendship. After a short residence

at Stroud, Mr. Dymock removed to Bath, where, under the direction of the late Mr. Foot, he commenced preaching in surrounding villages. After a short but happy experience of Christian labour there, he became assistant-pastor at Swansea, in which neighbourhood he remained for ten years, and there his efforts were greatly blessed. In the year 1839 the Evington Chapel (Countess of Huntingdon's Connexion) was built and opened, and Mr. Dymock accepted the invitation of the trustees to become the first pastor. Here he remained until the close of his life. For a period of forty-two years he was the minister at Evington, much beloved by his church and congregation, honoured and esteemed by all who knew him. Though living close to Leicester, with its bustling activities and aggressive Liberalism, Mr. Dymock, while he sympathized with every effort for the improvement and elevation of humanity, never prominently identified himself with politics, appearing to accept literally the apostolic advice, "The servant of the Lord must not strive." For the last few years of his life the failing powers of nature obliged him to depend partially upon local supplies for his pulpit, during which time, both in his private life and his occasional public ministrations, it was evident that, like his Lord, he was being "made perfect through suffering." On Sunday, January 23rd, 1881, he quietly and peacefully entered into rest. We dare not mourn over the loss which his family and people have sustained, for a wearied and hard-tried worker has entered into "fulness of joy," a lamp which burnt brightly has been merged in the "Eternal Light," and a priest and king unto God has been robed and throned. His remains were buried in the family grave in the Leicester cemetery, on January 27th, 1881. The service was conducted by the Rev. T. Morley Wright, of Leicester, and the funeral sermon was preached to a large congregation on Sunday evening, February 6th, by the Rev. E. J. Sadler, of Leicester, an old friend of the deceased.

E. J. S.

Managers' Meeting.

THE next Half-Yearly Meeting of the Managers of the EVANGELICAL MAGAZINE will be held at Anderton's Hotel, Fleet Street, on Thursday, July 7th, at one o'clock precisely.



HAWAIIAN EDUCATIONAL INSTITUTION—NEW LECTURE HALL.

[JULY, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—South India.—Bangalore.

TEN YEARS' REVIEW OF THE MISSION.

BY THE REV. BENJAMIN RICE.

IN reviewing the history of this mission for the last ten years, its various departments fall under the following heads:—I. Native Churches. II. Education. III. Out-stations and Itinerancy. IV. Bible and Tract Societies' Work.

I. NATIVE CHURCHES.

1. CANARESE CHURCH AND CONGREGATION.—The number of the baptized, forming the general congregation, has increased from 231 to 279; and the members of the church, from 74 to 88. But the increase has been really much greater than appears from these figures, inasmuch as there have been many deaths and removals during the period under review.

The growth of the Canarese Church and congregation, in respect of numbers, is also impeded by the fact that our Society has no principal station in the Mysore territory, except Bangalore. As the Wesleyans have six other principal stations in different parts of the province, members of our congregation whose employments lead them to those stations join the Wesleyan congregations there; while others obtain teacherships in connection with the Wesleyan Society, and are thus, with their families, lost to us.

2. TAMIL CHURCH AND CONGREGATION.—This congregation has decreased, during the last ten years, from 140 to 96; and the members of the church from 50 to 36. This is owing partly to the changeable character of the Tamil Christian population of Bangalore, some of whom are servants of military officers, and from time to time remove with their masters to other stations. Another reason for the diminution of the Tamil congregation is, that the strength of the mission is devoted to the settled population of

the country—the Canarese people ; the Tamil work being in the hands only of a native pastor and evangelist, without adequate funds and agency for extending the work. It is to be observed, also, that four other societies are working vigorously among the Tamil people, which, of course, tends to impede our progress.

The contributions of the congregations have fluctuated considerably. On the whole, those of the Canarese congregation have increased, and those of the Tamil congregation decreased. The Canarese congregation contributed, ten years ago, Rs.258.2.4, and the Tamil congregation Rs.127.1.4. This year (1880) the Canarese congregation has raised Rs.315, and the Tamil congregation Rs.84.8.8. Some in both congregations contribute as much as, in their circumstances, can be reasonably expected. Others might contribute more if they would : the duty of doing so is frequently urged upon them, and some improvement is visible ; but, as amongst Europeans, those most able to give are sometimes the least disposed to do so, and we have no appeal but to the voluntary principle

II. EDUCATION.

This included formerly (1) a theological seminary, and now includes (2) the higher English education of youths and young men, (3) vernacular schools for boys, and (4) female education.

1. FORMER THEOLOGICAL SEMINARY.—In 1870 there existed, in connection with the mission, a seminary for the training of native evangelists and pastors. This seminary had, during a long series of years, been the means of preparing for missionary and pastoral work a large number of valuable native agents. It was in the height of its usefulness, and had a better class of students than ever before, when the Directors, deeming that we had enough native agents in the pay of the Society, ordered the Institution to be closed.

The Directors have since sanctioned the re-opening of a theological seminary for the higher class of agents.

2. THE HIGHER EDUCATION.—The number on the register in the central institution and two branch schools has increased from 381 to 531, and the fees from Rs.1,991.9 to Rs.4,024.4.

Sixty-three have passed the matriculation test of the Madras University; six the F.A. standard ; two have taken the degree of B.A., and one of B.L.

Many of the students have obtained influential appointments under Government in various parts of the country. With some of these intercourse is still maintained, and the claims of Christianity are freely discussed during their visits at the mission-house.

A large lecture-hall has been built, and five courses of lectures on "The Life of Christ" have been delivered by ourselves and the Wesleyan missionaries during the last two years. These have been well attended, and are evidently arousing thought and inquiry.

A course of lectures on astronomy has also been delivered, which excited much interest.

3. **BOYS' VERNACULAR SCHOOLS.**—The boys' vernacular schools in Bangalore, and at two out-stations, contain 200 pupils, against 125 ten years ago. Fees have risen from Rs.30 to Rs.80.

4. **FEMALE EDUCATION.**—Female education at Bangalore had, for some time, two ladies from England (the Misses Anstey) devoted to the day-schools, while Mrs. Rice had charge of the orphan and boarding school. One of the Misses Anstey married, and the other subsequently returned home in 1874. The total number of girls under instruction when she left was 418. Since then the same work has been carried on with success by Mrs. Rice and her daughter, and the number now has increased to 442, and the fees have risen from Rs.40 to Rs.101. A Bible-woman has also been employed to visit native females in their houses.

But this work is entirely dependent on our own efforts—not only to do the work, but also to provide the money. We are willing to do what we can to raise funds as hitherto, but special contributions from England and India, always precarious, are at present inadequate to our need.

III. OUT-STATIONS AND ITINERANCY.

OUT-STATIONS.—There are two out-stations. That at Maloor, twenty-four miles east, was established in 1862, and is on the line of railway. That at Anicul, twenty-two miles south, was established in 1865, but, until two years ago, was unconnected with Bangalore by any good road. The interest of both stations centres in their schools, which contain 135 boys and 20 girls. Both Maloor and Anicul are the chief towns of Talooks,* and the schools rank with Government Talook Schools.

ITINERANCY.—The district over which itineration is carried on covers an area of 5,000 square miles; contains about 4,800 villages and towns; and had, in 1871, a population of about 1,322,000. The evangelisation of this district has, up to the past year, been entirely dependent upon the itinerating department of this mission; and the district has been regularly traversed, till the end of 1874, by the Rev. C. Campbell, and, since that time (with the exception of two years when he had charge of the English Institution), by the Rev. E. P. Rice. Their endeavour has been, by repeated visits to the principal towns and villages, to keep the great truths

* A Talook is a *division* of a district.

of the Christian religion before the minds of the people, and to stir up inquiry and thought respecting them, and thus to prepare for more sustained and systematic effort when it is available. Although there have not been many individual conversions, a marked change for the better has come over the tone of the people, and their respect for the Gospel message is much increased.

Into the results of that work, however, other societies are now entering. During 1880 a Wesleyan missionary has been appointed to Chikka Bellapura, where he has spent half of each month. Catechists have also been appointed by the Wesleyan Society to Dodda Bellapura and Chinnapatam. Chikka Bellapura is a large and healthy town, thirty-five miles north of Bangalore, and containing a population of 10,000. It lies on the direct road to Bellary, and will probably be connected with Bangalore and Tadpatri on the Cuddapah line by rail, in a few years. Its occupation by any other society interferes with that ultimate union of the Bangalore, Bellary, and Cuddapah Mission districts which is so desirable for the consolidation of our work. Negotiations are now (1881) in progress with the local committee of the Wesleyan Missionary Society to secure a division of labour equitable to both the sister societies. The ends which are being kept in view in this arrangement are twofold:—(1) To secure a compact and workable field of labour round Bangalore, within which our mission agencies may be free to develop themselves; (2) to keep open our communications with the other stations of our Society to the north and south, with a view to their ultimate union.

The thorough and successful working of the itinerating department, and the following up to a successful issue of the work done, requires a large staff of native evangelists, who, as they engage in purely missionary and evangelistic work among the heathen, must be supported wholly by the Missionary Society, and cannot look for maintenance to native churches that are unable to support their own pastors. By a re-distribution of our present staff of evangelists and catechists, we hope during 1881 to be able to occupy two or three important towns, as additional out-stations to the two we already have.

IV. BIBLE AND TRACT SOCIETIES' WORK.

One of our number (Rev. B. Rice) is secretary to both the local Bible and Tract societies, and a report of his work in those departments is published separately. It may here be mentioned that his duties in connection with those societies include the preparation, editing, and circulation of vernacular and English tracts and books; also the circulation of the Holy

Scriptures. An enlarged Canarese Hymn-book has been prepared and published during the period now under review. A Canarese edition of the Annotated Paragraph New Testament of the London Religious Tract Society is also now in the press.

During the past year (1880) the total circulation of Bibles, Testaments, and Scripture portions was 4,712 ; and of tracts and books, 138,000.

Such is a brief outline of the progress of this mission during the last ten years, so far as this can be tabulated. But the influence of preaching, education, and the press, in enlightening the people and preparing the way for future results, is far greater than can be shown upon paper.

It must be added, however, that the Wesleyan Society has a much larger staff of men, and has much larger funds at its command for working vigorously in the Mysore Province than we have ; and that, unless our resources are augmented, we cannot expect to do much more than maintain our present position. It will be hard indeed, in the face of the active competition going on all around us, to do even that. *In the present position of missions in India, not to advance is to recede.*

With reference to the new lecture-hall mentioned above, the front elevation of which is shown in our engraving, the REV. J. H. WALTON writes :—

“The inside is sixty feet by thirty-two feet, and twenty feet height of walls under the rafters. The roof is of trusses and iron tie-rods, all carefully made under my inspection. The walls are two feet thick. It is of the very greatest value for our mission work in Bangalore, as well as for the ordinary daily school. We have had as many as 300 in it for our Sunday-evening lectures. And at science lectures, on Saturday evenings, I think I have had it crammed with as many as 500. When the debt is cleared, and I am able to furnish it properly, and add other desirable arrangements, I shall hope to make it still further useful.”

COMMERCE AND CHRISTIANITY.

How utterly absurd it seems to talk of commerce preparing the way for Christianity ! It may do so in another planet, but certainly not in the groups which, during the past nineteen years, have been evangelised by our Samoan natives. On my former visit some of these islands had no trader, and in no case more than one or two. Heathen Nanumea had none for a time. Christian Nanumea has on its shores agents of four large commercial houses, in addition to the store of his Majesty the King of Apemama. No less than thirty-seven stores compete for the trade of these islands, besides occasional vessels from Fiji, Sydney, California, &c. Now the people are Christians they want clothing, books, and other things, and are in consequence far more industrious.—(Rev. S. H. Davies, of Samoa.)

II.—North China—Hankow.

BY THE REV. GRIFFITH JOHN.

RUMOURS of war have been rife in China this year, and the native mind has been greatly agitated with dark forebodings. Is war inevitable? Can the Russians fight? Can we beat the Russians? In the event of China coming out victorious, what is to be done with the foreigners generally? Is not the time come for China to assert her supremacy, expel the intruder, and restore to herself her pristine isolation? These questions, and questions such as these, have been freely canvassed over the length and breadth of the land during the past nine or ten months. There exists at the present time (December, 1880) a strong feeling against Russia. The missionary is sometimes asked if he is a Russian, and he finds it of considerable advantage to be able to reply in the negative. The war-spirit in the nation is not strong. The Chinese are a peace-loving people; and the Government would make a considerable sacrifice if, by so doing, the calamity of war could be averted. In this strife, however, China is thoroughly satisfied that she is in the right, that the demands of Russia are unrighteous from first to last, and that she has no alternative but to resist. The general impression has been that Russia will not abate her claims, and that the claims are such that China cannot accede to except under compulsion. To calmly acquiesce would be, as China thinks, to discredit herself in the eyes of her own people, and to expose herself to the contempt of the whole civilised world. As to the probable issue in the event of war, there appears to be a diversity of opinion among the Chinese. The prevailing impression unquestionably is that China will come off victorious. There is another very widespread opinion—namely, that victory to China means persecution to the Christians; and this has interfered with the progress of our work this year (1880). It has not affected our daily congregations; they have been as large and encouraging as in the years gone by. Neither has it affected our movements in the interior. There has been no display of hostility on the part of the people either here or in the surrounding region. Long journeys have been made in this province and the adjacent provinces, and not a few missionaries have been living in inland cities; but no harm has befallen any one. Nevertheless, the work has suffered in a measure by reason of perpetual war-rumours. Inquirers have been intimidated, and, consequently, the accessions to the church have been fewer than we had hoped. I am prepared to find that there has been a falling-off in the year's increase of church membership over the entire field as compared with previous years.

Such has been the case here, to say the least. Again and again have well-instructed and highly promising inquirers disappeared in the most mysterious fashion, and that just at the time when they appeared to have fully made up their minds to join us. In former years I should have regarded such men as safe within the fold; and I can account for their failing me this year only on the supposition of their being scared by sudden alarms. In spite of this difficulty with which we have had to contend during the months of this year, I am glad to be able to record solid progress. The year has not been a fruitless one by any means. Both in Hankow and in the surrounding country we have had some valuable accessions to our number, and, what is of still greater importance, the life of the church has been enriched and developed. The total number of baptisms in connection with the Hankow branch of the mission is eighty-seven, of which fifty-eight are adults, and twenty-nine children. In addition to the above, one young man, who was baptized when a child, has been admitted to full communion. Such is the numerical increase of the year. It does not amount to much, and I am far from being satisfied with it. For many years my heart has been longing to witness in these parts something like a grand Christian movement. I have had my dreams, and there have been times when some of them seemed to be on the point of being realised. God's ways, however, are not my ways, and the work has not progressed in the straight line which I in my blindness and conceit have often marked out for it. The Gospel has been extensively preached, and the truth is widely known; but there is nothing in the present aspect of things to indicate that the time is at hand when it can be said that in China "the Kingdom of heaven suffereth violence, and the violent take it by force." Still there are unmistakable signs of progress. In attestation of this I will mention two or three facts connected with our work here, and one or two more in regard to the Empire generally.

THE STRONG HELPING THE WEAK.

The spirit of Christian giving has received a real impulse in our little church this year. The last time I visited Hiau-Kan, the matter of chapel-building came up before us. The converts were told that the Society could not undertake to provide them with chapels, and that it was the plain duty of the Chinese Christians to undertake the entire responsibility of providing themselves with such accommodation. I promised, however, that if they would furnish ground, and contribute according to their means towards the buildings, I would bring the matter before their brethren at Hankow, and try and get them to help. Two pieces of land, valued at about one hundred dollars, were offered at once; a subscription

list was opened, and promises were made by the Hiau-Kan converts which reflected considerable credit on their zeal and liberality. I brought the matter before the native church at Hankow, and was greatly delighted with the way it was taken up. Everybody seemed charmed with the idea. Some gave well; the poorest gave something; the widow threw in her mite; and all gave cheerfully. The consequence is that two little sanctuaries, with a prophet's room attached to each, are being built in Hiau-Kan by the natives themselves, the missionaries helping only as members of the church according to their private means. This is the first time that this has been done in these parts; and, so far as our mission is concerned, it is likely to be taken as precedent by the converts. The contributions of the native church this year will be over three hundred dollars, or about three times as much as they have contributed in any one previous year. The Chinese are a money-loving people. Their principal divinity is the god of riches; and their one aim is the acquisition of pelf. When the converts begin to give of their money it may be taken for granted that they have given their hearts. When looking at them the other day bringing in their strings of cash, I could hardly believe my eyes. They appeared as if they had undergone some great transformation. A brother missionary, of another society, on being told that so much money had been promised by our converts, made the very natural remark, that it was one thing to promise and another thing to give. I am glad to be able to say that the promises were made in good faith, and that nearly the whole sum has been paid in to the deacon. The money subscribed by the Hiau-Kan converts does not represent the extent of their gift, for, besides money, they are giving much time and labour. Were it not for their help in this respect, it would be impossible for us to put up the buildings for so small a sum.

A PURELY CHINESE HOSPITAL.

I have been greatly cheered this year by the opening of an hospital in Hankow by one of our converts, named Yang Kien-tang. His father was one of the first twelve baptized by me at this place in 1862. He himself was baptized when a lad of fourteen. His mother soon followed, and for many years the entire family has been in the church. Yang is now a young man of thirty, the husband of a good Christian wife, and the father of several bright children. For many years he was employed in our hospital as chief assistant, and he owes his knowledge of the healing art to his experience in that institution, and the teachings of Drs. Read, Shearer, and Mackenzie. In September of this year, he left the hospital in order to take charge of another, estab-

lished by him in connection with the natives of the place. This institution is purely a native affair. The building, and the ground on which it stands, have been purchased with their money, and the work is carried on at their expense. Among the subscribers towards the new hospital are to be found the names of some of the chief officials in this province. Yang seems to have made an impression of his medical skill on a large circle of influential friends, so that, when the idea of establishing a native hospital was started, he was invited to take charge of it. So far, he has succeeded beyond his expectations. He charges every patient fifty cash admission fee, and this is found ample to cover servants' wages, students' food, and other incidental expenses. He depends for his own income on his practice outside the hospital, and I find that it amounts to more than 30 dol. per month, or about three times as much as he was receiving from us. His practice, he tells me, is increasing month by month, and he is sent for often by high officials and many of the wealthiest men of the place. The best part of the story remains to be told. This hospital is conducted on Christian principles, and we have daily preaching and teaching there. We, the missionaries, and our native assistants, carry on our work there precisely as we do at the London Mission hospital and chapels, and that with the cognizance and permission of the patrons of the institution. When Dr. Yang was asked to take charge of the institution, he told them distinctly that he was a Christian, and that he could undertake the responsibility only on the condition of being allowed to carry on his work as a Christian. The consequence is that the hospital was opened on the 27th of September with a Christian service; that we have been preaching there every day since; and that our means of usefulness in Hankow have thus been considerably enlarged. The hospital is in a first-rate thoroughfare, and commands a population not only large, but new also. Yang is proving himself to be equal to the work which he has taken upon himself. One day I went in and found that he had taken a large tumour from a man's arm. The arm was healing beautifully when I saw it. I have met the patient since, perfectly healed, and loud in his praises of Dr. Yang. It is impossible to write about this little Hankow hospital without having the mind revert to the great Tien-tsin hospital, recently opened by the first official in China. Both are signs of the times, and both call for gratitude to God for what He has wrought in this land. There was a day when such things were impossible in this empire. It is a new thing for the Chinese to tolerate the propagating of Christian tenets in connection with institutions established and supported by themselves. It must be that they are beginning to look on the Gospel in a new light, and that some of their old prejudices are gradually melting away.

(To be continued.)

III.—New Guinea.

THE uncertainty which attends mission work among barbarous tribes has received sad illustration in the news which has recently arrived from NEW GUINEA. In the Report presented at the Annual Meeting of the Society in the month of May, satisfaction was expressed with the present condition of that Mission as contrasted with the troubles of its earlier days; but tidings were then on the way which speedily cast a deep shadow over all our hopes. On the 7th of March the natives of KALO, a village at the head of Hood Bay, near the mouth of the Kemp Welch River, massacred their teacher, ANEDREA, with his wife and two children; also MATERUA, teacher of Kerepunu, his wife and two children; TARIA, teacher of Hula; MATATUHI, an inland teacher; and two Hula boys—in all, twelve persons.

The earliest news of the tragedy was conveyed to the Directors in the following letter from the Rev. T. BESWICK, dated Thursday Island, Torres Straits, March 24th :—

“At present it is my sad duty to inform you of one of the sorest trials that has ever happened to the New Guinea Mission.

“On Friday, the 4th inst., Taria, our Hula teacher, left Port Moresby with Matatuhi, an inland teacher, the latter wishing to visit the Kalo teacher for some native medicine. Reaching Hula on the evening of the 4th, Taria heard a rumour that the Kalo people intended to kill their teacher and his family. Accordingly, he went thither the following day, along with Matatuhi, and requested the Kalo teacher and his family to leave at once. The teacher refused to place credence in the rumour, and even questioned his chief and pretended friend, who assured him that there was not the slightest grain of truth in the rumour.

“The Hula teacher returned, leaving Matatuhi behind. On Monday, the 7th, Taria, along with five Hula boys, proceeded per boat to Kalo and Kerepunu, with the view of bringing the teachers and their families to Hula, on account of the ill-health of some of the party. He called at Kalo on the way thither, and apprised the teacher of his intention to call on the return journey. At Kerepunu he took on board the teacher, his wife and two children, and one native youth. The party then proceeded to Kalo. During the interval of waiting there the chief and pretended friend of the Kalo teacher got into the boat for a chat. On the arrival of Matatuhi and the Kalo teacher, along with his wife and two children, the chief stepped out of the boat. This was the pre-arranged signal for attack to the crowds assembled on the bank. At the outset the chief warned his followers not to injure the Hula and Kerepunu boys, but such precaution did not prevent two of the former being killed—the other four boys escaped by swimming the river. The mission party were so cooped up in the boat, and spears flew so thickly and fast, as to render resistance futile, and escape impossible. Taria resisted for a time, but a fourth spear put an end to his resistance. The others were dispatched with little trouble. A single spear slew both mother and babe in the case of both women. The only bodies recovered were those of the Kerepunu

teacher's wife and her babe ; the natives of Hula and Kerepunu severally interred the two bodies. The rest of the bodies became a prey to the alligators. For the two Hula boys who were slain speedy compensation was made by the Kalo people. The whale-boat, too, was recovered by the Hula natives.

"The above sad intelligence reached Port Moresby at early morn of the 11th, just as the *Harriet* was about to leave for Thursday Island and the *Mayri* about to take me to Hula, whilst a party of foreigners were leaving for the East-end. The news, of course, upset all arrangements, and, after the first moments of excitement were over, our next concern was about the safety of the two Aroma teachers. With as little delay as possible, but with groundless forebodings of coming evil, a large party of us left for Aroma. About 10 a.m. of the 14th, we reached there, and whilst our three boats lay off a little, so as not to arouse suspicion, a teacher and myself went ashore. With devout gratitude I heard that both teachers and natives were ignorant of the massacre. In less than an hour the two teachers and their families were safely ensconced in their whale-boat, taking along with them but a minimum of their property, according to the orders given. By these means the chiefs and natives of Aroma were left in utter ignorance as to the cause of our erratic movements, nor did they seem to suspect anything.

"At Kerepunu we experienced considerable noise and worry. Here, too, we judged it prudent to remove very little belonging to the deceased teacher. At Hula my house had been entered, but the few things stolen were mostly returned. Here, too, we have left goods until some definite course be decided upon. Strange to say that at Hula, where we expected the least trouble and danger, there we had the greatest ; indeed, on one or two occasions affairs assumed a rather serious aspect. The main idea present in the native mind was to take advantage of us in our weakness and sorrow. After a very brief stay at Hula we left there on the 15th, reaching Port Moresby the following day, and on the 17th I left for Thursday Island.

"To Him who has sorely afflicted us, but who has also guided and protected us, we would ascribe thanksgiving and praise. In our sorrow and difficulties may we have more of the sympathy and earnest prayers of our Christian friends.

"The natives of Hood Bay attribute this massacre to the influence of Koapina, the Aroma chief, he having assured the Kalo people that foreigners might be massacred with impunity, citing as an illustration the massacre at Aroma last July, and pointing out at the same time the great fame that had thereby accrued to his own people. The Kalo people have not been slow in acting upon his advice."

The anxiety respecting the other members of the Mission in New Guinea caused by this sad news has been happily set at rest by subsequent tidings. There seems no reason to fear that the example of the Kalo people will be followed by those of any other station. Indeed, the Rev. JAMES CHALMERS, who visited Hula and Kerepunu within six weeks of the massacre, was so impressed with the peaceful bearing of the people in both places that he would have been glad to have re-occupied both stations immediately. Mr. Chalmers adds :—

"I should have visited Kalo, but was afraid of compromising the Mission, as it

is possible the natives may be punished for the outrage. I fear we are not altogether free from blame; the teachers are often very indiscreet in their dealings with the natives, and not over-careful in what they say; there has also, perhaps, sometimes been a niggard regard to expense on our part. A very few pounds spent at a station like Kalo in the first years would, I believe, prevent much trouble and probably murder. The Kalo natives felt that Hula and Kerepunu got the most tobacco and tomahawks, and that their share was small indeed. Instead of our buying all the thatch required for the other stations, and only obtainable at Kalo, we got the teachers, with their boys, to get it. We meant it well, to save expense. My experience teaches me to throw all I can in the way of natives not connected with our head station. The time will soon come when the expenses will be much less, but at present I am unable to see how they can be lessened. At this station—Port Moresby—for the next few years the expenses will be considerable in buildings, laying out the land, and in presents to the constant stream of visitors; but it will have a Christianising and a civilising effect upon a large extent of country."

The Directors have been much distressed to learn that a man-of-war is expected on the coast to punish the people of Kalo for their treachery and cruelty. The difficulty of finding the parties who are really guilty, and of inflicting any punishment which will be distinguished by the natives from mere revenge, is always very great in such cases. And, in addition, it cannot be too distinctly made known to the world that the missionary of the Cross does not claim, and does not desire, any protection from the arm of Government in his intercourse with barbarous tribes. The true revenge for the Christian is the exhibition of forgiveness, and the effort to bless them that curse. The London Missionary Society has never sought the intervention of the war-vessel to vindicate the memory of its martyrs; and it will be a most unfortunate and lamentable thing if the natives of New Guinea learn now to regard its agents as those whose work and whose safety are promoted at the cannon's mouth.

MISSIONS AND THE CIVIL POWER.

A missionary has no right to go, with arms in his hands, and force his way into or through a country where he is expressly forbidden to enter. Into such countries he ought to go, but only with words and deeds of peace, ready to give up his own life for the faith, but under no circumstances to take the lives of others. Why should modern missionaries consider it such an immense evil to be killed? Is not a death for the faith the greatest blessing a man can meet with? Next to this, to suffer wrong and be evil entreated was to the Apostles a subject of thankfulness. We can never preach effectively the Gospel of Christ, who suffered of His own will for us, until we too are willing to suffer for His sake. Asking for the punishment, by the secular arm, of those who persecute us for our faith seems to me to be a denial of that faith itself; yet there are plenty of missionaries, and still more of the nondescript people who send out missionaries and do not go themselves, who talk as though, without some sort of secular support, missions would be impracticable and almost wicked.—(*Bishop Steere, in "Mission Life."*)

IV.—Madagascar—The College in Antananaribo.

CHIEF among the Society's educational institutions in the capital of Madagascar stands the COLLEGE. It was commenced in 1869 simply as a theological institution for the training of native pastors and evangelists. In 1876, however, it was enlarged into a general college, having a secular as well as a theological department. Since its establishment, one hundred and nine ministerial students have been trained and sent forth, of whom twenty-seven are now labouring in connection with the mission, in addition to ten others who, after six years' faithful service as evangelists, have been called to occupy important positions in the Government. Thirteen secular students also finished their course of study at the close of last session, and are to be employed in the service of the State. During the ten years of its existence the work of the College has been carried on in temporary structures, first at ANDOHALO, to the east of the capital, and since the year 1875 at FARAVOHITRA, its most healthy northern suburb, and immediately below the site of the new building. This latter, erected under the superintendence of Mr. WILLIAM POOL, is in every respect worthy of the object for which it is intended. The new year saw the completion of a long and somewhat arduous undertaking, and on the 18th, 19th, and 20th of January a series of opening services was held, which the Rev. GEO. COUSINS, senior tutor, thus describes :—

"My chief reason," observes Mr. Cousins, "for writing by this mail, is to inform the Directors of the completion and successful opening of the new College. From the commencement of that institution, in 1869, until now, our teaching has been carried on in miserable sheds, and, whilst others were rejoicing in commodious buildings, we were enduring the greatest inconvenience. But we have endeavoured 'in patience to possess our souls,' and have waited on, knowing that when our turn did come we should be second to none—not to say first of all. The Society long since determined to provide a building worthy of itself and of the objects sought; and, at last, after six years spent in raising it, the new College is finished, and on the 18th inst. was formally opened. Speaking from a tutor's point of view, it is all that one could desire: substantially built, roomy, convenient, and adapted for much and varied usefulness. In England it would, perhaps, attract but little notice, but here, in Madagascar, it causes constant surprise, and the natives wonder what on earth we can intend doing with such a large and, to them, strange-looking edifice. I may also add that the residences attached to the College are most comfortable. I feel grateful to the Directors for providing us with such a nice house, and only wish that every mission family in the island were as well supplied. The meeting at which the building was opened was held in the Lecture-hall, the only room in it large enough for the purpose. We had a carefully selected audience of about 350, admitted by ticket, and the appearance of the hall, its walls decorated with diagrams, and its tiers of seats rising one behind the other, and filled with eager listeners, was a grand sight. It soon became evident that there would be no

difficulty in speaking or hearing in the hall, and, with that, any lingering hesitation as to success was banished. The Prime Minister graciously and heartily consented to be present, and occupied a prominent place on the platform, at its right side. He brought with him about twenty of the leading members of the Government and Court, including the boy-prince, Ikdomëna. Immediately in front of the platform, at the left-hand side, sat the Vazaha (white people), assembled in goodly number. The United States' Consul, the missionaries of the Norwegian Society, of the Friends' Foreign Mission Association, our own missionaries, and a few other friends, were present—about sixty in all. Behind them, and on the same side of the room, sat the students, those who in past years have been sent forth to labour for the Master, or to do good service as agents of the Government, filling about two-thirds of the seats, and those still in the College occupying the remainder. On the other side, directly opposite his Excellency the Prime Minister, the rising seats were filled with pastors, with representatives of the city churches and picked men from the country stations, with schoolmasters, medical students, and others who had obtained tickets. The assembly, therefore, represented quality rather than quantity, and was in every respect worthy of the occasion. The Prime Minister arrived at 10 o'clock, and the meeting was commenced forthwith. Rev. C. F. Moss, as chairman of the district committee for the year, and representative of the Society, presided. After a hymn had been sung, Rev. J. Peill read a selection of passages of Scripture and offered prayer. Then followed a hymn invoking God's blessing on the Sovereign, at the conclusion of which Mr. Moss, after referring to the greatness of the occasion, explaining the object contemplated by the London Missionary Society in erecting the College, and alluding to the Society's missions in other lands, presented the usual *adina*. His Excellency Rainilaiarivony then rose and addressed the meeting. He first of all conveyed to us, and asked us to transmit to the Directors, the hearty thanks of her Majesty the Queen for all the Society is doing for her people, and especially for building the College; and he gave us her Majesty's assurance that she will continue to do all in her power to foster that and similar institutions, and to give to her subjects the benefits of education, but, above all, the blessedness of the knowledge of the Lord Jesus Christ. The Prime Minister added his own thanks and assurances, and, avowing his gratification at the good already accomplished by the College and its former students, urged one and all to diligence and faithfulness, and expressed the earnest hope that the future might yield yet greater fruit than the past. His speech elicited much applause. It was suitably replied to by Mr. Moss in our name, by Radaniela as spokesman for the present students, and by Andrianaivoravelona as representing the old students. Another hymn followed this, and then it fell to my lot to read an historical statement as to the origin of the College, its progress and development, the scope and character of our teaching, the results already achieved, and the various purposes the new building was intended to serve. Rev. C. Jukes then offered a special dedicatory prayer. We sang once more, and then settled down to hear an address from my brother William, who had been chosen by his brethren to give one. He dealt with the future, showing that, whilst much has been done in Madagascar, and every encouragement given us to go forward, after all we are but beginning and just starting on our journey. His task was a delicate one, but, being in good hands, was carefully and successfully accomplished. Towards the close he indulged in a beautiful day-dream of what Madagascar might some day become, and thus

awakened intense interest and enthusiasm in the more intelligent of his hearers. Their beaming faces, as one fascinating detail of the dream after another was given, will not soon be forgotten by those of us who watched them from the platform. Madagascar with good roads and bridges ; with well-paved and lighted streets ; with shops and warehouses ; with railways, post-offices, and telegraphs ; with ports and harbours full of shipping ; with national coinage, thriving commerce, manufactures, paid labour, and general prosperity ; with hospitals in all large towns, and doctors within the reach of all classes ; with schools in every village, education universal, newspapers in abundance, and colleges to be counted by the score ; with churches filled with reverent and intelligent worshippers, and watched over by educated and godly Malagasy ministers—such was the Madagascar of the day-dream to whose recital we listened. Can it ever be? some will say. Why not? respond its friends and well-wishers. To quicken the energy of this young nation, to stand by its side as a counsellor and friend, to urge and to help it forward in its desire to rise and take an honourable place in the world, to seek its civilisation and progress, and, above all, to lead it forward into ‘the fulness of the blessings of the Gospel of Christ,’ has become the sacred duty and responsibility of our Society ; and it is from a conviction of this that one’s enthusiasm indulges in occasional day-dreams. Many a year must pass before the dream becomes a reality, but the seed of thought and purpose sown will spring up, and the harvest will surely appear. At the conclusion of my brother’s address, Andriambelo offered prayer, a final hymn was sung, and the assembly was dismissed with the Benediction. Everybody seemed delighted and hopeful. A good beginning had been made, and one might well be sanguine about the future. I can hardly describe my own feelings. Thankfulness and hope were uppermost ; but Mr. Toy was continually in my thoughts, and I never missed him so much as on that opening-day. His love for the College was so deep, his belief in it so full, his delight in working for it so keen, his anticipation of the advantages and opportunities for extended usefulness which the new building would ensure was so well known, that it seemed strange to me that he should have been called away so soon, and not even permitted to see it. Truly ‘God’s thoughts are not as our thoughts.’

“The formal opening of the College concluded with the meeting described above, but we celebrated it on the two following days—first by a social gathering of our fellow-missionaries and friends, and then by an evening entertainment for the students. For the former the committee-room was arranged as a tea-room, and one of the large class-rooms as a drawing-room, and we had a delightful evening together. The students, former and present, with their wives and children, in number about 300, met the next evening in the Lecture-hall, and, after partaking to their hearts’ content of cakes, biscuits, fruit, and tea, were entertained with magic-lantern views, pianoforte music, the harmonium, and English hymns and songs. These last were highly appreciated, and we are greatly indebted to our kind lady and gentlemen friends who entered with such heartiness into our plans, and so largely contributed to the success of the evening. Such a gathering would have been impossible in this country a few years ago, but all passed off as orderly, pleasantly, and we trust profitably, as would be the case at home. By the time these festivities were over, however, we were fairly worn out. For several weeks previously Mr. Peill and I had been doing our best to supply Mr. Pool’s lack of service. It was no easy task for us, but we worked as hard as we could, and, although unable to finish all the desks and other furniture, the place had quite a finished look by the opening-day.”

V.—Notes of the Month.

1.—ORDINATION OF MISSIONARIES.

On his appointment as a missionary to MADAGASCAR, Mr. THOMAS CAPSET, B.A., of Lancashire Independent College, received ordination in Queen Street Chapel, OLDHAM, on Tuesday, May 3rd. The Rev. Professor Thomson, M.A., D.D., presided; Rev. J. M. Hodgson, M.A., B.D., led the introductory services; Rev. J. Richardson, of Madagascar, described the field of labour; Rev. Edward H. Jones, the Society's Deputation Secretary, asked the usual questions; the ordination prayer was offered by Rev. John Hodgson, of Oldham; and Rev. Professor Scott, LL.B., delivered the charge.

The ordination of Mr. H. T. JOHNSON (Cheshunt College) as missionary to FIANARANTSOA, Betsileo Country, Madagascar, was held in Union Chapel, Plymouth, on Wednesday, the 4th of May. Rev. Horace Hall, M.A., presided; Rev. E. H. Jones, the Society's Deputation Secretary, asked the usual questions; Rev. J. W. Ashworth offered the ordination prayer; Rev. J. Richardson, of Madagascar, described the field of labour; Rev. C. Wilson, M.A., delivered the charge. On the Thursday evening a public valedictory service was held. The Mayor of Plymouth (F. A. Morrish, Esq.) presided. Addresses were given by Revs. J. Richardson, Prof. Anthony, H. Wheeler, J. Goodacre (Wesleyan), B. Bird (Baptist), and H. Hall, M.A.

Among the arrangements in progress for the present month are the following:—

The ordination of Mr. JOHN W. GOFFIN, of Western College, Plymouth, on his appointment to NEW GUINEA, to take place at YARMOUTH, on Wednesday, July 20th, at which the field of labour will be described by the Rev. S. MACFARLANE, and the charge delivered by the Rev. R. WARDLAW THOMPSON, Foreign Secretary of the Society.

A dedicatory service to take place at EDINBURGH, on the evening of Sunday, July 31st, on occasion of the departure of Mr. THOMAS RIDGLEY as medical missionary to NEW GUINEA. Among others, the Revs. J. Gregory (Augustine Church), S. Macfarlane, and R. Wardlaw Thompson will take part.

2.—VALEDICTORY SERVICE.

On the evening of Monday, May 23rd, a special service was held in the WEAVER HOUSE CHAPEL, Fish Street Hill, kindly lent for the occasion, for the purpose of taking leave of a party of missionaries, whose names are given below, on the eve of their departure for Madagascar. The Rev. J. SROUGHTON, D.D., occupied the chair. The proceedings commenced with the singing of the hymn—

O Spirit of the living God,

after which the Rev. A. SANDISON, minister of the chapel, read portions of Scripture appropriate to the occasion, from the 10th and 11th chapters of the Epistle to the Hebrews. After the singing of the hymn—

Sow in the morn thy seed,

the Chairman referred to memories of the past with which the place and occasion of meeting were associated, and to the still brighter hopes for the future, assuring the missionaries that they would not be forgotten, and that earnest prayers for the success of their labours would follow them. The Rev. R. WARDLAW THOMPSON, the Society's Foreign Secretary, in introducing the brethren, explained that three of them were fresh from their college course, and therefore new to missionary work; that the Rev. H. T. JOHNSON, one of the three, had been appointed to

FIANARANTSOA, in the BETSILEO Province, where an important and difficult service would await him ; and that the Rev. J. RICHARDSON, leaving wife and children in England, was returning to his position as head of the Normal Training School in the capital of the island. The Rev. JOSHUA HARRISON, in a few hearty words, gave expression to the cordial feelings and fraternal regard with which he viewed those who were about to go forth, and to the wish that their service might be long and their work successful. The hymn—

Speed Thy servants, Saviour, speed them,

having been sung, the Chairman called upon the Rev. JAMES RICHARDSON, who responded in suitable terms to the expressions of sympathy and affection which had been uttered. The Rev. A. McMILLAN offered a dedicatory prayer, after which another hymn was sung, and the proceedings terminated with the Benediction.

3.—DEPARTURES.

The Rev. J. RICHARDSON, returning to MADAGASCAR ; the Revs. T. CAPSEY, B.A., and C. COLLINS, with their respective wives, appointed to Madagascar, embarked in London for NATAL, per steamer *Warwick Castle*, May 24th ; the Rev. H. T. JOHNSON and Mrs. Johnson, also appointed to Madagascar, joined the vessel at Dartmouth, May 27th.

4.—ARRIVALS IN ENGLAND.

The Rev. S. MATEER, F.L.S., and Mrs. Mateer, with Master James Thomson, from TRAVANCORE, South India, per steamer *Navarino*, May 14th.

MISS ROWE, from HONG KONG, China, per steamer *Ancona*, May 16th.

The Rev. T. TAYLOR, B.A., Mrs. Taylor, and infant, from SHANGHAI, and Mrs. MACKENZIE, wife of Dr. J. K. MACKENZIE, and child, from TIENTSIN, China, per steamer *Agamemnon*, May 21st.

Miss HEWARD, from CALCUTTA, per *City of Khios*, June 24th.

5.—DEATH OF MRS. KING, OF TIENTSIN.

The Society's mission in North China has suffered a painful and unexpected loss in the removal by death of Mrs. KING, wife of the Rev. ALEXANDER KING, of TIENTSIN. So recently as January of last year our friends left this country, with every prospect of a long and useful career in the sphere of labour assigned to them. Scarcely, however, had twelve months elapsed after their arrival when, in the mysterious providence of God, our brother, with his infant child, was left alone in his newly formed home. Mrs. King died, after a brief attack of fever, on the 3rd March.

6.—LAUNCH OF THE NEW ELLENGOWAN.

On Thursday, the 2nd of June, the *Ellengowan*, presented to the London Missionary Society by Miss BAXTER, of Dundee, was launched from the ship-building yard of MESSRS. R. & H. GREEN, Blackwall, London. She is a composite schooner of fifty tons yacht measurement, and intended for service at the North of Australia and New Guinea. The dimensions of the vessel are as follow :—Length over all 60ft., beam 14ft., and depth 7ft. 10in. The wood is almost entirely of teak, and in other respects to Lloyd's highest class. The vessel is divided into three compartments : the foremost one for crew, consisting of seven men and the mate ; the middle compartment is fitted with broad benches, providing sleeping accommodation for native teachers ; the after compartment being fitted as a saloon, with cabins for captain on one side, and missionary and wife on the other, each having sleeping berths and all other suitable fittings for the service.

This little vessel is to be fitted, complete in every respect, to enable her to make the voyage out to North Australia, and will no doubt leave here early this month. The Rev. JOSIAH VINEY offered up a short prayer for the safety of the vessel and her crew during her long voyage, and the subsequent prosperity of her mission. The christening ceremony was then performed by Miss BAXTER, daughter of the RIGHT HON. W. E. BAXTER, M.P., when orders were given to knock away the dog-shore, and the vessel immediately glided gracefully into the river, amid the applause of the many spectators interested in the vessel's intended service. Among those present were W. BLOMFIELD, Esq.; S. R. SCOTT, Esq.; A. SPICER, Esq.; REVS. J. KNAGGS, G. B. RYLEY, H. SIMON, and the three Secretaries of the Society; also the REV. S. MACFARLANE and MR. E. C. HORE, Missionaries from NEW GUINEA and CENTRAL AFRICA respectively.

7.—THE JOHN WILLIAMS.

The Society's missionary vessel *John Williams* left Sydney on her thirteenth series of voyages among the various groups of islands in the South Seas, with their out-stations, on the 28th of March. During her stay in Sydney the vessel underwent necessary repair, and was in first-rate condition when she sailed from the wharf. Miss LUCY PRATT was passenger in her to Tahiti.

8.—INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

It is with great pleasure that the Committee of this Institution are able to announce to their numerous kind friends the success of the BAZAAR recently held at the Cannon Street Hotel, the clear proceeds of which, after the payment of all expenses, amount to over £2,200. The Bazaar was opened by the EARL OF SHAFTESBURY on Tuesday, May 31st, when the venerable DR. MOFFAT offered a few words of prayer, and MR. KEMP-WELCH, the Treasurer of the London Missionary Society, stated the objects of the Institution. The Bazaar continued open for four days, and the Committee very cordially thank all the friends and helpers who worked so energetically during that time, and so greatly promoted the success of the undertaking. They also tender their hearty thanks to the various contributors who have so liberally responded to the appeals made, and they especially offer their warm thanks to the missionaries and former pupils who, from various parts of the world, have sent such valuable help, making the "foreign stall" one of special interest and beauty. Several generous friends have also given or promised additional gifts to the building fund, so that the Committee feel justified in re-commencing the work at SEVENOAKS, which had been suspended from want of funds, in the confident hope that what is still needed will be supplied by willing hands.

VI.—Anniversary Collections in May.

ANNIVERSARY COLLECTIONS.							
Exeter Hall	...	...	...	90	11	1	
Christ Church	...	...	...	50	15	6	
COLLECTIONS, 8TH MAY (as far as reported).							
Abney Chapel	...	...	...	30	15	3	
Acton	...	...	...	6	0	2	
Albany Road	...	...	...	6	6	7	
Arsney	...	...	...	25	5	4	
Arundel Square	...	...	...	11	2	0	
Balham and Upper Tooting	...	...	...	13	0	4	
Barbican Chapel	...	...	...	6	9	6	
Battersea	...	...	...	6	0	0	
Bethnal Green	...	...	...	7	3	6	
Bishopsgate Chapel	...	...	...	5	10	3	
Blackheath	...	...	...	41	4	8	
Brentford	...	...	...	4	0	0	
Brixton Road	...	...	...	40	1	0	
Brixton, Trinity Chapel	...	...	...	11	14	0	
Buckham Hill	...	...	...	10	0	0	

Bardett Road	6 6 0	Lewisham High Road	23 0 0
Burnt Ash	15 3 3	Leyton	3 0 0
Calendon Road	4 10 0	Leytonstone	12 10 3
Camberwell	30 1 4	Loughborough Park	12 1 0
Camberwell New Road	5 4 0	Mariborough Chapel	16 0 8
Cambridge Heath	30 0 0	Merton	3 14 6
Camden Town, Park Chapel	40 8 2	Mill End New Town	10 5 0
Chigwell Row	2 0 0	Mill End Road	5 0 0
City Road	6 15 5	Mill Hill	10 10 0
City Temple	22 10 0	Mitcham	4 1 0
Clapham	122 10 7	Mortlake, Sheen Vale	3 13 0
Clapton, Lower	25 16 8	New College	25 0 0
" Upper	27 0 0	New Hampton	6 0 0
Clapton Park	22 14 6	New Kent Road, Collier's Beams	3 6 6
Clarendon Chapel	5 0 0	New Tabernacle	3 18 9
Croxson Chapel	30 14 6	Northfleet (moisty)	1 11 6
Croydon—		Norwood, Lower	7 8 6
George Street	27 8 5	" Upper	25 6 0
Surrey	6 15 8	Offord Road	8 8 7
Trinity Church	16 15 0	Paddington Chapel	9 10 2
South	9 4 0	Packham Bays, London Grove	11 5 10
West	6 0 7	Pantonville Road	4 10 0
Dalston, Middleton Road	7 16 8	Ponders End	3 8 9
Deodar	10 11 0	Putney, Union Ch. (moisty)	16 15 0
Dulwich, West	7 17 8	Redhill	8 12 10
Ealing	15 11 0	Reigate	9 13 2
Eccleston Square	13 8 0	Richmond	40 6 4
Etham	9 5 5	St. John's Wood	4 10 6
Enfield, Baker Street	9 6 4	St. Mary Gray	10 9 0
Enfield, Christchurch	14 8 7	Sidcup	8 5 7
Essex Street	6 10 0	Silver Street	6 17 9
Fenchley Chapel (East End)	17 18 0	Sion New Chapel	3 10 0
Fenchley Common (North End)	14 1 6	Southgate	9 7 6
Forest Hill, Queen's Road	5 3 10	Stamford Hill	21 9 0
Gospel Oak	10 1 1	Streatham Hill	16 2 7
Graysland, Milton Mount Ch.	12 3 9	Sutherland Chapel	8 10 0
Greenwich, Maze Hill	14 4 1	Sutton	10 0 0
Greville Place	8 3 6	Sydenham, Church-in-the-Grove	16 6 7
Hackney, Old Gravel Pit	10 10 0	Thornton Heath	5 0 0
Hammermith, Albion Road	6 7 7	Tollington Park, New Court Ch.	21 10 0
Hampstead Congregational Ch.	11 4 9	Tottenham Court Road	45 0 0
Harrow Chapel	21 8 6	Tottenham High Cross	7 4 6
Haw Court Chapel	27 14 4	Totteridge	8 10 0
Hazel Street, Bow	19 5 0	Tufnell Park Ch.	4 0 0
Haverstock Chapel	34 0 0	Twickenham	2 7 0
Hendon	5 5 0	Upton	11 10 1
Hertford	6 0 0	Walthamstow—	
Holloway Cong. Ch.	18 0 0	Marsh Street	16 10 0
Holloway, Junction Road	8 5 7	Trinity Chapel	13 3 8
Hornbury Chapel	27 6 7	Wood Street (moisty)	8 2 11
Do., Mr. Walton	20 0 0	Wandsworth	13 18 3
Horseleydown, Union Chapel	3 15 1	Wanstead	10 0 8
Hoxton, Academy Chapel	4 10 8	Whitefield Tabernacle	9 1 9
Islington, Union Chapel	125 1 9	Wimbledon	14 10 0
Kensington	119 14 4	Woodford, Cong. Ch.	16 1 0
Kensington (North), Golborne Road		Do., George Lane	7 0 0
Free Ch.	2 0 0	Woolwich, Factory Place	11 7 6
Kensington, Hawley Road	21 13 0	Wycliffe Chapel	21 2 6
Kingsland	23 16 8	York Road	8 10 0
Lewisham, Cong. Church	54 0 0	York Street	7 3 8

VII.—Contributions.

From 15th to 30th April, 1881.

LONDON.			
Subscriptions by the Col- lector	42 19 0	Theodore Jenner	1 0 0
Miss Louisa De Fre	25 0 0	A Voice from the "Duff" ..	0 4 6
Messrs. Filby and Kemp	5 5 0	Missionary Bazaar	2 14 10
Henry Tabby, Esq.	5 0 0	Miss Hughes	1 11 3
Harry Bee Band, per Miss Fratt, for Chalm.	5 0 0	Acton	8 10 0
F. M., in memory of a deceased friend	2 2 0	Anerley	16 1 0
G. Leeming, Esq.	1 1 0	Asylum Road	3 16 0
		Barnham Ch.	6 0 6
		Barnsbury	13 6 4
		Besley Heath	23 8 6
		Blackheath	172 15 11
		"B."	25 0 0
		Bromley (Kent)	97 8 6
		Buckhurst Hill	14 7 6
		Burnt Ash	12 12 8
		Camden Town, Park Ch. ..	40 18 9
		Chalson, Markham Square ..	20 0 1
		Clapham	206 12 9

Clapton Park	110 6 0	Westminster Chapel	86 10 10	Chaltenham. Highbury Ch.	3 8 8
Clarendon Ch.	2 19 0	Woodford—		Chichester	30 3 6
Craven Hill Ch.	28 8 4	Congregational Ch., for		Cornwall. ANZ.	110 0 0
Crouch End. Auxiliary	168 18 9	native teacher	26 0 0	Cornwall. West Orchard Ch.	44 14 4
Croydon—		Jas. Spicer, Esq.	20 0 0	Curry Street	0 7 6
Rev. J. G. Stevenson	2 2 0	Mrs. Spicer	10 0 0	Darwen. Duckworth Street	68 13 9
George Street	22 16 9	Miss Spicer	1 1 0	Derby. ANZ.	18 2 4
Trinity Ch.	41 7 2	George Spicer, Esq.	3 8 0	Derbyshire District. ANZ.	73 13 6
Dalston. Shrubland Road..	8 10 0	Woolwich. Rectory Place..	18 7 6	Deer. Zion Chapel	29 10 3
Daling	2 14 7	York Road	34 11 1	Dunford	18 2 6
Eccleston Square	43 16 6	COUNTRY.		Elley	4 5 0
Enfield. Baker Street	22 2 2	Abercrombie, <i>per</i> Newport (Mon.)	3 0 0	Essex. ANZ.	213 11 0
Finchley Common	19 17 8	Abertillery	1 16 0	Exeter. ANZ.	20 14 3
Forest Hill. Trinity Ch.	17 5 0	Abingdon	38 11 0	Farham. Additional	0 18 10
Greenwich. Maze Hill	0 8 5	Andover. East Street	24 5 1	Frank. Bells Ewe Green	0 12 7
Greenwich Road	7 2 0	Ashford	9 2 1	Frintwell—	
Hampstead. Heath Street	1 1 0	Ashton-under-Lyne—		J. Cox, Esq., Canterbury..	1 1 0
Holloway—		Auxiliary	148 6 3	Collected by Mrs. Cox	0 10 2
Junction Road	3 2 0	Albion Ch. The late John		Fyde. Auxiliary	46 2 0
Mr. and Mrs. S. Saddington	3 3 0	Knott, Esq., for Mission		Gloucester—	
Islington. Union Chapel	183 18 3	Work in India	300 0 0	Southgate Ch.	56 5 4
Jamaica Row	8 12 9	Barnard Castle	12 19 1	Gravesend—	
Kenington. Auxiliary	58 2 0	Barnstaple	9 13 0	Princes Street	68 14 1
Kentish Town	26 14 7	Basingstoke	29 14 0	Guildford. Auxiliary	62 13 0
Kingsland	44 4 6	Batley	21 10 8	Halsall. Auxiliary	10 4 6
Kingston-on-Thames	16 19 11	Bedford—		Handsworth	7 19 5
Laurel Hill Ch.	12 12 10	Bunyan Meeting	34 10 4	Hartlepool, West—	
Lewisham High Rd. Rev R.		Howard Chapel	18 13 11	Tower Street	60 9 0
and Miss Robinson	3 0 0	Berkhamstead	13 18 6	Hastings	1 1 6
Leytonstone—		Bicester	2 11 7	Hastings—	
Mr. and Mrs. Allen	1 11 6	Blackburn. District ANZ..	180 0 0	B. C. Mummery, Esq.	1 1 0
Mile End New Town	26 17 6	Blackpool	14 12 6	Hartford	3 17 0
New College Station—		Boston—		Hitchin	20 9 6
Aveley	4 1 7	Grove Street	9 2 0	Hyde. Zion Ch.	0 2 0
Norwood, Lower	18 7 6	Red Lion Street	6 7 0	Ingress Vale	10 16 6
Pilgrim Fathers' Memorial		Bradford. ANZ.	59 5 4	Ipswich—	
Ch.	10 17 3	Greenfield Ch.	2 2 0	Tacket Street	80 11 11
Poplar. Trinity Ch.	7 14 9	Brighton—		Jersey. Auxiliary	68 10 4
Ramford	28 19 0	Clifton Road	67 4 7	Kendal. Auxiliary	23 7 5
St. John's Wood	8 0 0	Legacy of the late Rev.		Leicestershire. ANZ.	171 6 0
St. Mary Gray	50 0 0	John Graham	300 0 0	Lincoln. ANZ.	50 16 7
Southgate Road	2 2 3	Bristol. W. Sommerville,		Littlehampton	0 9 6
Stutton—		Esq.	100 0 0		
George Moules, Esq.	3 3 0	Broadway	1 8 3		
Walford Road—		Bruton	5 17 4		
Trinity Ch.	8 0 0	Bungay	25 5 0		
Walkhamstead—		Burcott. Union Chapel	20 12 0		
Marsh Street	5 4 6	Burnley. ANZ.	123 4 8		
		Burton-on-Trent	6 19 0		
		Castle Combe District	9 18 0		
		Castleford	19 13 8		
		Caterham	31 15 11		

Remainder of List next month.

It is requested that all remittances of Contributions be made to the REV. BOREY ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

YATES & ALEXANDER, Printers, Liondale Buildings, Chancery Lane, London.



Yours sincerely
Henry Thurst

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

AUGUST, 1881.

Bernard of Clairvaux.

IN the days of our Queen Anne, a small book of 200 pages came out under the title of "An Enquiry into the Present State of the Universe." It was interesting, yet the writer was evidently put to some inconvenience from want of room. This subject is somewhat smaller than that—so, at least, it may appear to those who have not thought about it until now; but all students of St. Bernard, knowing what a "mighty, sceptred soul" his was, how he seemed to diffuse his presence through Europe, and how many springs of history he touched, will at least allow that it is impossible to distil the story of his life into four printed leaves, and that this account of him can hardly claim to be so much as even a sketch.

He was born in Burgundy, A.D. 1091. His father was a knight named Tesselin, rich, brave, and famous. Just a pale image of his mother gleams out from the mist of antiquity, showing that she was a fervent Christian according to the best standards within her knowledge. Before his birth, she dreamt that her offspring would be a white dog, whose bark would be very loud. On this she consulted a priest, who said: "Be of good courage, you shall have a son who shall guard the house of God, and bark loudly against the enemies of the faith." If any modern mother had been scared by such a dream we should have scarcely recorded it with satisfaction. The monks, however, seem to have thought the idea glorious, for by a play on words, they used it in the name given a century later to the followers of Dominic—the Dominicans—*Domini canes*, or "the Lord's dogs."

After he had finished his education at Chatillon, and while passing from childhood to youth, his mother died. Signs of conversion which she had thought were apparent in him, now quite faded away, and in a little time the most that could be said was, that he had been successful in his studies, was a skilful disputant, and a dainty young exquisite.

One day, when he was a little over twenty, as he was alone in a forest, sorrowfully thinking about his past worldliness, he entered a little wayside church. There, to use his own words, "he lifted his hands to heaven, and poured forth his heart like water in the presence of the Lord." From that moment he was devoted to the monastic life.

Certain rare men seem to be naturally yet unaccountably influential. When your spirits touch theirs you feel shocks of delight, and a fascination that holds or moves you like a hand. Whether they speak or keep silent, they are like electric batteries, and are charged with a force vast and inexplicable, which they are for ever pouring out, and by which they irresistibly stir and sway the lives that are all round them. Bernard always had in him this kind of electricity. At this supreme crisis it began to work mightily. He at once induced the four knights, his brothers, to adopt, like himself, a resolution to enter the cloister. His uncle, a rich grandee, also became his convert. Having soon assembled a company of about thirty chosen spirits, he retired with them into seclusion for six months; then, in the year 1113, he and they entered the monastery at Cîteaux, and a year after made their profession.

Monachism was not yet in any way attractive to the natural man; it had not then made soft nests of comfort for itself; it had not begun to borrow charms from art or music, not yet begun to build those "poems in stone," amidst whose ruins sentimental ritualists sigh over "the past ages of the faith," and pray for their return. Its soul was alive in all its first eager strength, and, says a chronicler most truly, "it was not until that soul began to sicken that it began to care about adorning its shell." In the age when it moved kingdoms, its outward life was that of hard and stern severity, and the monks who had greatest power in the world had very often scarcely any better shelter or fare than had the demoniacs of Gadara.

The monks with whom Bernard now became associated kept the

strict rule of St. Benedict. In anxious literalness he seemed to be stricter than the strictest. He was a holy man according to the ideal of that age, which was essentially a most materialistic one in the groundwork of its beliefs, which spoke of sanctity itself as "an odour"; which sometimes treated sin as a quality of matter, and the body as the natural enemy of the soul. Less indulgent than St. Francis, in a later age, who condescended to call his body "brother ass," he allowed it only food and sleep enough to keep it just alive; invented experiments of the most grotesque indignity, that he might find out whether it was really tamed; seemed bent on trying to strain all humanity out of his nature, and so far succeeded in his attempts to put to death every natural inclination, that at last, so he tells us, "seeing, he saw not; hearing, he heard not; and scarcely perceived anything by any sense of his body."

Two years after he had entered the monastery, and when he was only twenty-four years old, Bernard was appointed to lead a colony of twelve monks who should found another monastic house. A cross was placed in the hands of this young abbot, who, at the head of the small band, went forth on his solemn mission. They walked ninety miles to the northward, and then, believing themselves to be divinely guided, they stopped at a spot in the diocese of Langres, called the Valley of Wormwood. Down in this hollow, filled with dark wild woods, through which a river ran, and where robbers had their hiding-place, they resolved to build the new abbey. In June, 1115, they began to build it with their own hands. It seems to have been in the style of a tool-house. The floor was of earth. Only two apartments were on that level—chapel and refectory—but over the latter was the dormitory. The beds in this were only small wooden bins, each just long enough to hold a man; a narrow space, chopped out with a hatchet, allowed him to get in and out; he had a short log for his pillow, and chaff, or dead leaves, made his only mattress and coverlet. This loft was reached by a ladder, just at the top of which was the box in which the abbot slept, different from the others only in being smaller. Over the whole fabric there was but one roof, and that was so roughly constructed that through its crevices the rain or snow drifted on to the sleepers.

The monks had thus got a house over their heads, but they had little else. Their food through the summer had been a compound of

leaves mixed with coarse grain, but they had been so occupied in building and other preparations, that they had found no time to lay up a store of nuts and roots to live upon in the winter; they were therefore brought to the point of starvation, from which we are assured they were only saved by a miracle, the splendid story of which was the beginning of their fame.

While life in the world outside was "a wretched interchange of wrong for wrong"; while it seemed as if no time or place could be found "for frightened peace to pant"; when the poor seemed to be all crushed, and the rich to be all in battle or in dissipation, these devotees in their poor asylum, and acting up to all their lights, did their best to stay the course of destruction, and as Job offered sacrifices while his children feasted, so they fasted and prayed for the sinners who went on fighting and feasting all around.

Their numbers rapidly increased. Earls and knights, men illustrious for birth or knowledge, hastened to share their life of lowly prayer and labour. By that labour the abbey grew into a great irregular pile of building. Many an outbuilding was also erected, such as the farmhouse, tannery, and water-mill. Fields, vineyards, and orchards were planned and brought into cultivation—

"The desert smiled,
And Paradise was opened in the wild"—

so that, as was most proper, "Wormwood," its ancient name of evil omen, was superseded by the name "Clairvaux," or Bright Valley.

One who was here in the year 1118, said of it, "Although the monastery is situated in a valley, it has its foundations in the holy hills, whose gates the Lord loveth more than all the dwellings of Jacob. . . . The glorious and wonderful God therein worketh great marvels. . . . There the proud are humbled, the rich are made poor, and the poor have the Gospel preached unto them. . . . A large number of the blessed poor from the ends of the earth are there assembled, yet have they but one heart and one mind. . . . In Clairvaux they have found Jacob's ladder, with angels upon it: some descending, who so provide for their bodies that they faint not on the way; others ascending, who so rule their souls that their bodies hereafter may be glorified in them. . . . The more attentively I watch them day by day, the more do I believe that they are perfect followers of Christ in

all things. I see them in the garden with hoes, in the meadows with forks or rakes, in the fields with scythes, in the forest with axes. I see them walking humbly under the merciful hand of God."

After all, to borrow a phrase from Mr. Thackeray, this was "a serious Paradise." We must not forget that the happy people in it still practised the most austere doctrines of unworldliness. They had the same scant fare as at first. Although their house had been greatly enlarged, they worshipped under low rafters, and amidst bare walls. Their windows were little narrow chinks in the stone, and at night the only light they had was held in a few iron candlesticks. Just now, when so many are pointing back to mediæval splendours, and repeating the motto of the ritualist, "To reform is to revive," it will be as well if we call attention to the fact that these splendours only began to be the fashion during the ten years immediately following the foundation of Clairvaux, and were evidently looked upon by Bernard as tokens that the golden age was gone. He thus gave his sentiments about these hateful novelties in a letter addressed to the Cluniacs, in the year 1127:—

"I will not speak of the immense height of the churches, of their immoderate length, of their superfluous polishing and strange designs, which, while they attract the eyes of the worshippers, hinder the soul's devotion, and somehow remind one of the old Jewish ritual. However, let that pass, we will suppose it is done, as we are told, for the glory of God. But as a monk myself, I do ask other monks (the question and reproach were addressed by a pagan to pagans), 'Tell me, O ye professors of poverty, what does gold in a holy place?'"*

Before the close of his letter, he writes, "Some beautiful picture of a saint is exhibited, and the brighter the colours the greater the holiness attributed to it: men run, eager to kiss; they are invited to give, and the beautiful is more admired than the sacred is revered. In the churches are suspended, not *coronæ*, but wheels studded with gems, and surrounded by lights which are scarcely brighter than the precious stones which are near them. Instead of candlesticks, we behold great trees of brass, fashioned with wonderful skill, and glittering as much with their jewels as their lights. What do you

* "Dicite, Pontifices, in sancto quid facit aurum?"—*Pers. Sat.* ii. v., 69.

suppose is the object of all this? The repentance of the contrite, or the admiration of the gazers? O vanity of vanities! Again, in the cloisters, what is the meaning of those ridiculous monsters of that deformed beauty, that beautiful deformity, before the very eyes of the brethren while reading? What are disgusting monkeys there for (or satyrs?), or ferocious lions, or monstrous centaurs, or spotted tigers, or huntsmen sounding the bugle? In fact, such an endless variety of forms appear everywhere, that it is more pleasant to read in the stonework than in the books, and to spend the day in admiring these oddities than in meditating on the law of God. Good God! if we are not ashamed of these absurdities, why do we not grieve at the cost of them?"

We may be sure that Bernard kept his monks in tight order, and made every one remember his own proper place. Indeed, it was thought by some that he carried this principle to an extreme. We are told, for instance, that once, as soon as he entered a certain church, "the image of the Blessed Virgin saluted him, saying, 'Good morrow, Bernard!' whereat he made answer out of Saint Paul, 'Oh,' saith he, 'your ladyship hath forgotten yourself: it is not lawful for women to speak in the church.'"^{*} This, however, wants confirmation. It looks like a sly hit at the monkish martinet by some humorist of the Middle Ages. His reputation for strictness was widely spread, and was a power in the Church long after he was gone. Two hundred years after, certain wearers of "soft and delicate boots" in our old abbey of St. Albans, said, "If Bernard could see us—Bernard who wrote that of all objects hateful in God's sight, the hatefullest was a monk with boots on—how he would scold!"[†] Strict as he was, however, he was always in his own life the type of what he required in others. His monks were his worshippers: in their eyes he was a miracle of spiritual attainment, yet of humility. They knew he loved them with wonderful devotion, often spending all night in prayer for them as he wandered in the open air, and they returned him love for love.

Much against his will the great man often had to leave his beloved retreat that he might engage in some public service. The first con-

^{*} Quoted in a sermon by Dr. Henry Wilkinson, in the time of Cromwell.

[†] Chronicles of Thomas Walsingham; time of Richard II.

spicuous instance of this was his call to the Council of Troyes, in 1128. It was of no use for him to say, as he did, "I have taken off my coat : how shall I put it on again ? I have washed my feet : how shall I defile them ?" His presence was reckoned to be imperative. After this he seemed to take part in all the leading movements of his day. He had much to do with founding the order of Knights Templars. From the year 1130 he spent many years in the interest of Pope Innocent II. against his scandalous rival, Anacletus II. Clad in homely woollen, sometimes in rags, his tall thin figure, when seen in court or council, commanded more reverence than the presence of an emperor. Generally his word was law, and where he was not personally seen, his influence was kept up by a vast correspondence ; for the bishops in England, the queen of Jerusalem, the kings of France, Italy, and Britain, also abbots and ecclesiastics without number, were incessantly writing to him and receiving letters from him. Besides his work in the world of politics, he seemed to be always in the heat of controversy with one or other of the many sects and societies hostile to the Church of Rome, and which were beginning to rise in every direction. Unfair as he sometimes might be in statement, and sharp in his invective when assailing heretics, let us remember to his honour that he was no persecutor, but that his action was ever in accordance with the advice he once gave to the pope with reference to the Cathari : "Assail them, but with the Word, not with the sword" (*Aggredere eos, sed verbo, non ferro*). His most famous controversial passage was, perhaps, that with Peter Abelard. To understand it thoroughly, you must study a long and complicated history of religious thought, at which we have now hardly time even to give one clear glance. Abelard stood out as a champion of free inquiry. His very religion was, more strictly speaking, a philosophy of religion ; his ruling maxim was, "We must not believe what we have not first understood" (*Non credendum nisi prius intellectum*). On the other hand, Bernard's rule was that of Anselm, "I believe that so I may understand" (*Credo ut intelligam*) ; he therefore looked with horror and alarm at the tendencies of Abelard's method, and was eager to bear witness against it. "It was not as an enemy to inquiry, or as one denying that it was man's privilege and prerogative to know the things of God, that he thus entered the lists. What was mainly in dispute, was *the way* of this divine knowledge : whether man by

searching could find out God, or whether any true knowledge of Him was not rather *given* to holy and humble men of heart, the violence of prayer being the only violence which profited here; while others were more blinded than illuminated by the light toward which they presumptuously soared.* This was his principle, and in the advocacy of it, first at the Council of Soissons, in 1121; next in that of Sens, in 1140, he accused Abelard of the most pernicious errors. It was on this second occasion that the two chiefs met for their great tilting match, but Bernard had scarcely opened it, when Abelard, probably seeing that his hopes of a fair disputation were utterly frustrated by the temper of the audience or the terms of the encounter, suddenly made his appeal to Rome, and left the assembly. The virtual issue was, that he was condemned and adjudged to the seclusion of a cloister which endured to his life's end. Bernard's arguments then came out in a highly-wrought treatise, on reading which most of his modern admirers will say that he was more at home in the province of practical than in that of speculative religion.

From about the year 1145, he became the animating spirit of the Second Crusade. This movement began in the fear, arising from certain appearances in the East, that the Crescent was beginning to prevail over the Cross. Passing through Germany, Switzerland, and the Netherlands, he seemed to make the air electric, and to set the populations on fire with his impassioned eloquence, as he roused the chivalry of the West, invoked a blessing on the arms of those who devoted themselves to the cause of the Cross in the Holy Land, and promised them success. The disastrous result of this crusade proved that whatever other gifts he had, he was no prophet.

But though he had not the gift of prophecy, he had, if all tales are true, the power of working miracles, once working thirty-five miracles of healing in a single day. Gibbon says that the sixty-four lives of St. Patrick contain on an average a thousand lies. We will not make a similar comment on the wonderful stories told of Bernard. We have, indeed, no sympathy with the critics who turn away from these stories with a temper of simple contempt. The nineteenth century has no right to give itself airs on the subject of the miracles superstitiously believed in by the age of St. Bernard. After

* Trench's "Lectures on Mediæval Church History": The Earlier Schoolmen.

all, it cannot be said of that age, as it will one day be said of ours—according to its own account it was an age when tables talked nonsense; when elderly arm-chairs tried to dance; when spirits—of course without hands—wrote sentences of bad spelling; and when, as in the case of a certain Mr. Home, bodies, not heavenly, sometimes floated about in the air. These miracles, believed in by our own contemporaries, are great as any ascribed to St. Bernard. If some of his biographers relate stories of his miracles that only came into their minds after his canonization; and if others of them are open to the suspicion that they were unable to speak the truth from want of practice, we believe that, as a rule, in that day, as much as in our own, chroniclers wrote in good faith, and that they conscientiously set down what they were told, or what they believed to be true, only that their notions of probability were different from ours. Indeed, we think that many things narrated by them as wonderful, really were so. “From Savonarola to Wesley, and from Wesley to our own day, every great spiritual awakening has been accompanied by phenomena which are quite incomprehensible, which none but vulgar minds can attribute to trickery, and which we find it difficult enough to ascribe solely to the overstrained feeling and nervous excitement which might be supposed to be working in the hearts of its subjects.”* Bernard believed in his own extraordinary powers, and said, “I cannot think what these miracles mean, or why God has thought fit to work them through such a one as I. I do not remember to have read even in Scripture of anything more wonderful. Signs and wonders have been wrought by holy men and by deceivers. I feel conscious of neither holiness nor deceit. I know I have not those saintly merits which are illustrated by miracles. I trust, however, that I do not belong to the number of those who do wonderful things in the name of God, and yet are unknown of the Lord.”

He was pre-eminently a monk. It seemed to him that the monastic life, with its mortifications of the flesh, and its helps to contemplative thought, was essential to the perfect development of the Christian character. His incessant cry to Europe was, “Better monasteries, and more of them!” In this cause he was eminently successful. For many years monasteries sprang up in every part of Europe, at

* Mrs. Oliphant in “Life of St. Francis of Assisi.”

the rate of about four in a year, founded on the pattern of his own. His life of rare consecration came to a close on the 12th of January, 1150, and he died while repeating the Lord's Prayer, just as he had uttered the words, "Thy will be done."

Luther has said, "If there ever has been a monk who feared God, it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the globe." Though he must be owned to be the fairest flower that mediæval monasticism can show, he belongs not to Christians of one period or community alone, but to all. We have no time for even a word about his writings, although their fame has gained for him the distinction of being called "the last of the Fathers." No old writer was more frequently and admiringly quoted by our English Puritans. In great essentials his doctrinal faith was the same as theirs, although he was not always careful to state it with scientific accuracy. His religion was an intimate, personal, most loving and adoring friendship with Jesus Christ. "Jesus my Lord! Jesus my Master!" were, he tells us, words "so sweet to him that he never wearied in repeating them." This life, thrilling in his hymns, still makes melody in the hearts of worshippers all over the world. He wrote them as David wrote his Psalms. Pouring out his soul in song, without consciousness of himself, and without a dream that his music would ever be heard outside his cell, it inspires us to-day. It has helped many a modern evangelist at home and abroad. We delight to know that it has helped Livingstone, who wrote in his journal, "That hymn of St. Bernard on the name of Christ, although in what might be termed dog-Latin, pleases me so; it rings in my ears as I wander across the wide, wide wilderness, and makes me wish I was more like Him—

'Jesu dulcis memoria,
Dans cordi vera gaudia;
Sed super mel et omnia,
Ejus dulcis presentia.'

CHARLES STANFORD.

READ not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.
—*Bacon.*

Facets of Christian Life.

THE CHRISTIAN IN CONTENTION.

"The king's quarrel is most honourable."—*Shakespeare.*

It fell out to souls as large as Paul and Barnabas to have a quarrel. "And the contention was so sharp between them that they departed asunder one from the other." Paul was not a man to shrink from necessary contentions, as Peter found—somewhat to his surprise, perhaps, and greatly to his benefit, we make no question. "Our beloved brother Paul" could not only write things hard to be understood, but administer rebukes which required grace to receive.

Whether we like it or no, we are born into a world of contention. Some take to the common lot more kindly and cheerfully than others do, but none can escape, and the penalty of attempt to escape is a flabby and ignoble personality. The kingdom of heaven, in every branch of it, down to its very outworks, "suffereth violence;" there is no "strait gate" even of science and philosophy that is entered without "agonising"; and Bunyan portrayed, not only the religious life, but all vigorous, fruitful life of every order, in the man who said to the guard at the portal, "Set down my name, sir, and fell to hacking and hewing most fiercely."

A mist of pathos hangs over the lives of men whose natures are too soft for the jar and friction which life brings. "Woe is me, my mother," sighs Jeremiah, "that thou hast borne me, a man of strife and a man of contention to the whole earth." Let us hope that those pacific natures, who feel themselves driven by stress of conscience and goading of the spirit into quarrels from which their nature shrinks, will find recompense in another world, in the shape of noble fibres in their character, glistening golden threads wrought into the texture of their immortal being, which could have been introduced in no other loom than that of the earthly strife from which their natures recoiled with such distaste. But gentle souls like Jeremiah, if they have clear light within them and around them, can recognise that the path of duty often carries them straight into the thick of the fight, and that the sword "Excalibur" is put into their hands, not for brave show, but to strike great strokes withal.

Is not the right always and everywhere the beautiful, if rightly

beheld? Is there anywhere in nature true grace in a lie? If the line of right meets the line of wrong, is the line of beauty found in a compromise? Can right yield to wrong without loss of glory? If not, then when right meets wrong, and fierce contention follows, the line of grace and beauty follows right in the battle, and the quarrel for the right is a graceful quarrel.

Here is an extract from a prayer by George Dawson in a time of war, a prayer that shows how man's soul can, in the spirit of a grand quarrel, draw near the throne of God and feel no rebuke for it even there:—"In Thy might arise, O God! bring down the mighty lies of the time. Look on those to whose hearts the fall of countrymen brings no pang; who hear the sad story and have no tear. Pardon those that feel no righteous wrath when treachery, sinfulness, cruelty, and brutality are done in the world; that can feel no indignation for the doings of a king because he is a king; that can bring one criminal to punishment for a single crime, but have no justice for him who counsels many, and that give him instead feasting and flattery. Fill us with a passionate love for right against wrong, for truth against a lie. Make us full of Thy love that so we may be soldiers of light, love, liberty, and truth; fighting against all that would oppose Thee."

Is it not one of Beethoven's sonatas that represents a conjugal dispute? The high treble notes complain tartly, insist and scold shrilly, whereupon the masculine bass retorts heavily, and argues, and perhaps bullies a little; finally they make it up in a tranquil duet of "accord and satisfaction." But all the quarrelling, as well as the reconciliation, is in strict conformity with the rules of musical composition—all melodious, like the squabbling of half-a-dozen linnets, part of whose exasperation must surely arise from the fact that they can only make pretty sounds. Fire and fury are in their small heads, aggravated by hearing the lovers in the shrubbery cry, "Listen to those sweet birds!" It is the converse of the difficulty experienced by the fallen angels in "Paradise Lost," who wanted to express themselves with dignity, and found they could only hiss. But one will say, Is not quarrelling of any kind, however melodiously conducted, like the nightingale's song in this—that it is, even though "most musical, most melancholy"? That depends on the view one takes of quarrelling. To quarrel signifies to complain—to complain lustily, to complain angrily. Are we all doomed to quarrel in this sense?

and if (as I believe) such is the universal destiny, can we go through the ordeal with grace? Surely there is a beauty all their own in the skies torn with tempest, and the waves pallid with passion. When the ragged clouds, full of purpose and careless of their garb, hurry over the heavens, and the wind hustles the trees out of their graceful pose, and makes them bend and strain, and the hills grow grim and spectral through the slanting sleet—is there no beauty? Let the walls of the Royal Academy answer. And when a man's brows grow black, and his chest heaves, and his muscles are corded, is it necessarily a sight to turn away from? If he believes his quarrel just, even though the wrong complained of be done to himself alone, may we not discern a subtle charm in the tumults of the soul? Still more certainly, if the man be unselfishly taking up another's quarrel, and if his soul be stirred by wrongs not his own, is there not a majesty about all the signs of his wrath? It is not denied that there is a point where anger passes into ferocity, rebuke into vulgar abuse or scolding, and a man in passion is apt to overstep the line and cease to quarrel gracefully or nobly. Therefore we ask, how shall he in that heat of the spirit restrain the coursers of the soul, and keep the bounds which just judgment would approve?

The question is half answered when we find the Book of books assuring us that the feat can be accomplished. "Be ye angry and sin not." So in the portraiture left us of our adorable Lord and Exemplar, do we not see once and again the glorious glow of Divine passion? "He looked round upon them with anger, being grieved with the hardness of their hearts." When the impetuous motion of Divine love and beneficence moving to man's salvation is suddenly stayed by a hard heart, the momentum is translated into heat. And when our human desires and purposes are thwarted, the check generates in our eager hearts the fire of anger. If the desires be mean, so is the wrath. Despicable purposes, if balked, kindle a sulphureous rage. But noble longings, moving with angelic haste to Godlike actions, if suddenly hindered, light within us such a fire as fell upon Elijah's sacrifice at Carmel. The soul possessed with a true and passionate allegiance to Christ the King will be calm under personal affront and injury, because the "quick" of the spirit is not touched; but the world must not mistake the "poor in spirit" of the Beatitudes for men afflicted with "poverty of spirit."

“ For the king,
 However mild he seems at home, nor cares
 For triumph in our mimic wars, the jousts—
 For if his own knights cast him down he laughs,
 Saying, his knights are better men than he—
 Yet in this heathen war the fire of God
 Fills him: I never saw his like.”

“ Nobleness and gentleness,” says Froissart, “ ought to be aided by nobles and gentles.” The art of holy contention derives abundant illustration from the times of chivalry, and the maxims and spirit of chivalry are what we desire to retain and maintain in the contests of our own day. It was unknighly to take a mean advantage even of a coarse and brutal foe. “ A giant of the first enormity requested of his antagonist, Sir Guy of Warwick, a momentary respite for the purpose of slaking his thirst in a neighbouring stream. The noble knight assented to this request, and the giant, perfectly recovered from his fatigue, renewed the combat with fresh vigour. Sir Guy in his turn was oppressed by heat and fatigue, and requested a similar favour, but the uncourteous giant refused.” This was quite in accordance with the nature of giants, whose spiritual coarseness was usually in exact ratio with their abundant fleshliness. There are giants on the earth in these days. Grim vested interests, living in caves, surrounded by a brood of traditions and privileges and hoary customs; giants ecclesiastical, marvellously clad; jingo-giants, with a roaring British lion in a caravan; blind, atheistic giants, carrying lust and murder on their shoulders. Yet in dealing with all these foes we must contend chivalrously. The weapons of abuse and insult and actual injury we must leave to them, and use courtesy to the coarse, fighting nobly with the ignoble.

Heat there must be in our contention with those we deem antagonists of God and man. Heat is a mode of motion, and can be translated into work and “ foot-pounds.” “ Equilibrium is death.” But we will kindly and cunningly so direct our heat as to consume prejudices, relics of ignorance, all that is mouldy, fusty, sour, and pestilential; not to scorch our opponents’ faces. Even if they exasperate by masquerading under the holiest names, and vending lies in the name of the God of Truth, we will not retort by flogging them with scorpions in the name of the Prince of Peace.

The institutes of ancient chivalry are full of suggestion to us upon

our present theme. The knight was made to understand from the very day of his inauguration that he was to fight in God's service. He bathed, prayed, and fasted before the ceremony. He was clad with a white shirt, significant of purity, and a red garment over it, to typify his readiness to shed his blood in righteous quarrels. The night before his inauguration he passed in a church, armed from head to foot, and engaged in religious meditation. He received his sword at the altar from the minister of God, and was exhorted to defend widows and orphans, to succour the desolate, to revenge the wronged, to confirm the virtuous, to fight for God's Church, to repel the hosts of the wicked. It was on a religious basis like this that the graces of chivalry were laid. And the connection between chivalry and religion may serve to remind us that our quarrels are likely to have in them a strain of dignity and lines of grace only when they are, to our apprehension, the inevitable result of collision between our active sympathy with the loving will of God and the perverseness of man's resistance. Earthly fierceness—a survival of those “dragons of the prime, that tear each other in the slime”—will disappear and pass into the healthy glow of Moses when he broke the two tables, or Hezekiah when he pounded the brazen serpent, if we bear in mind that we are the knights of God's temple, soldiers of the cross.

In the midst of all our strifes there is a frequent hush upon the spirit as death passes by. It is not merriment only that is quelled by the consciousness of “one mute shadow watching all.” A great tenderness falls upon the soul when the chill wind of the tomb smites one with whom we have been in angry strife. The taste of our sharp words is bitter on the tongue, and in the breast is set up an inextinguishable thirst for the reconciliation that can never be till the graves give up their dead. The stealing into the stormy soul of sweet sad memory translated into hopes, set on high in the heavens by the hand of death, will do much to calm the tempest of the mind.

“ There, above the little grave,
We kissed again with tears.”

If we find in any of our quarrels, private or public, personal, ecclesiastical, or political, that Satan is getting the advantage of us, and that “righteous indignation” is degenerating into animal fierceness; if the spectroscope of a lively conscience shows the hues of other gases in combustion than those that burn in the Sun of Right-

eousness, let faith throw open for a space the window of our spirit that looks towards eternity, the side of our lives in which is the great door whereof Death holds the key. Calm and pure airs will descend from the eternal hills; pulses of subduing harmony stealing through the awful distances from angelic songs and harpings, far, far away. Lay aside for a moment, O too perturbed knight! your helmet, gorget, and cuirass, your good sword and shield. Bathe your head in the cool and fragrant gales from the land of the blest. So shall you go down once more into the arena of the fight, prepared to do noble battle, not unworthy in any of its incidents of Him who is the Captain of our salvation; contending only with evil, and most strenuously with the evil in your own heart, and preparing by holy warfare to receive the benediction, kneeling with scarred but joyful face bent down over your cross-hilted sword, before the throne of Him who is "called faithful and true, and in righteousness doth judge and make war," whom "the armies which are in heaven followed, upon white horses, clothed in fine linen white and clean." EDWARD BUTLER.

Mr. Froude on Modern Evangelical Religion.

THERE are few writers of our day who have done nobler service to Protestantism than Mr. James A. Froude, by his picturesque history of the great religious struggle of the sixteenth century in England. He has never failed to emphasize the power of Calvinism in the affairs of the century which first made Protestantism a political force in Europe: but he has, we believe, fallen into the great mistake of his master, Carlyle, in thinking that Calvinism, as he calls it, or Puritanism, as Carlyle calls it, or by whatever other name it is to be called, is no longer vital in the affairs of men.* In his masterly contribution to the series of "English Men of Letters," edited by Mr. John Morley, he has given us a very vivid picture of Bunyan, the author of the "Pilgrim's Progress," which may be read with more than a mere literary interest by people who understand the power and beauty of religion. Our present concern, however, is not with Bunyan, but with

* Calvinism in the sense in which Mr. Froude speaks of it, is not to be interpreted in its strict theological acceptance, for it would rather cover modern Evangelicalism in its widest sense.

Mr. Froude, or, rather, with his conception of Bunyan's religion, as a thing asserted to be now obsolete and inapplicable, without relation to the living interests of men.

Mr. Froude describes the religion of the Puritans with tolerable fidelity. He says, "The creed which swept like a wave through England at that time, and recommended itself to the noblest and most powerful intellects, produced also in those who accepted it a horror of sin, an enthusiasm for justice, purity, and manliness, which can be paralleled only in the first age of Christianity." He confesses that "there never was such a theory to take man's conceit out of him." "He was a miserable wretch, so worthless at his best as to deserve everlasting perdition. If he was to be saved at all, he could be saved only by the unmerited grace of God. In himself he was a child of the devil; and hell, not in metaphor, but in hard, palpable fact, inevitably waited for him." This belief, or, as Mr. Froude chooses to put it alternatively, "the affectation of this belief, continues to be professed, but without a realization of its tremendous meaning. The form of words is repeated by multitudes who do not care to think what they are saying." "The conventional phrases of Evangelical Christianity ring untrue in a modern ear like a cracked bell. We have grown so accustomed to them as a cant that we can hardly believe that they ever stood for sincere convictions." Again: "Bunyan's answer has served average English men and women for two hundred years, but no human being with Bunyan's intellect and Bunyan's sincerity can again use similar language; and the 'Pilgrim's Progress' is and will remain unique of its kind—an imperishable monument of the form in which the problem presented itself to a person of singular truthfulness, sincerity, and piety, who, after many struggles, accepted the Puritan creed as the adequate solution of it. It was composed exactly at the time when it was possible for such a book to come into being—the close of the period when the Puritan formula was a real belief, and was about to change from a living principle into an intellectual opinion." This view of the matter, if it can be fairly made out, would warrant the belief that Puritanism, at least in its theological aspect, is indeed dead and buried.

We believe that Mr. Froude is quite mistaken in his account of the relation of modern Evangelicalism to the Puritanism of the seventeenth century. Religious thought has passed through many changes

in two centuries, but we make bold to say that it is still substantially upon the lines of the "Pilgrim's Progress." We must try to show that Puritanism is still vital, not in the mere creeds of the churches, but in the spiritual experience of Christian people.

Our first remark is that the abiding popularity of the "Pilgrim's Progress" is not to be accounted for by its merely literary form or substance, but by the fact that it is still the expression of living beliefs and convictions. The eighteenth century, with all its classical culture, cared nothing about it, knew nothing about it, and hardly read it. Literary men saw no beauty in it till the Evangelical revival had created the atmosphere in which it was to be read and understood. All classes of readers now feel its charm; but its charm is greatest to religious people, not alone because it presents Bible-truth with all the Saxon terseness of our English Bible, but because it is the exact delineation of their own religious experiences. If the "Pilgrim's Progress" is a mere picture of an obsolete faith or an obsolete experience, it is impossible to account for our modern interest in it. Then, in the second place, it seems to us unphilosophical to regard any portion of vital truth—which was ever vital—as capable of becoming obsolete. Its mode or form may change, but its principle has an abiding vitality. Puritanism became what it was, and did what it did, not in virtue of its theological form, but in virtue of the Bible-truths which it took to its heart. Mr. Froude and other literary people have come to see the power there was in Puritanism, and, except Carlyle, none has more eloquently than Mr. Froude described its noble struggle for truth, sincerity, and purity. But the literary class two centuries ago or the Latitudinarian divines saw nothing of all this in men of the Bunyan stamp; they saw sourness, hypocrisy, fanaticism, an endless wrangle about doctrines, a miserable exaltation of trifles, just as Mr. Froude sees something of the same sort in the Evangelical people of to-day. Perhaps, if Mr. Froude had lived in the Puritan age, he would have discovered among them the very faults he finds in the Christians of to-day. At all events, the Falklands, and Hales, and Chillingworths cared little about their Puritan contemporaries. But Puritanism has somehow won its way to respect, and who now has a word to say against it? Dr. Johnson did not admire it, but said it was not to be despised or laughed at in the field of battle. It is with the Puritans as it is with the early Wesleyans. Maurice twits the Unitarians for

their kind words about the Wesleyan movement in the eighteenth century, and then pertinently asks, why were the Unitarians of that century so opposed to it, and so much in sympathy with all the weak and low tone of the national religion of the time? There is nothing in the facts of the case to justify the depreciative contrast which Mr. Froude has instituted between the Puritanism of the seventeenth century and the Evangelical Christianity of to-day.

We maintain that the very truth which Mr. Froude represents as so vital in the days of Bunyan, is still vital in the religion of the present hour, and that the Christianity of to-day holds the best elements of the old Puritanism. Whether it be Anglicanism or Dissent, Calvinism or Arminianism, whether it be English, or American, or German Christianity, the pith of whatever religion now exists, is that of Bunyan's immortal allegory. Take Christian biography, covering the widest divergences of intellectual belief within Christian limits, and you will find the purest and saintliest characters of our day speaking the language of Bunyan in their diaries and letters. The Evangelical revival of the last century was a return upon the Puritanism of the century before, and the continuous interest in religion which has been so blessedly sustained till our own day marks no departure from the leading principles of the Puritan fathers. It seems to us, however, that in two or three important respects modern Christianity stands better than Puritanism. The mission cause is a modern Christian interest. It is true that Richard Baxter was one of the original founders of the Society for the Propagation of the Gospel in Foreign Parts; but Puritanism, as such, did not found missions to the heathen, or to the Jews, or to the Mahometans. The Puritans were heroic in character, and all honour to them for their noble struggle for liberty and truth. But who can estimate the heroism that has run in missionary channels during the last hundred years? Then philanthropy, which Isaac Taylor describes as peculiar to an "age of compassion," was unknown in Puritan days, but finds its true and abiding support in the sentiment of the modern Christian Church. Mr. Froude has rightly eulogized the supremacy of conscience in the life of Puritans as so nobly manifested in the refusal of more than two thousand Puritan divines to conform to Prelacy on the memorable day of St. Bartholomew. Eight thousand did conform. But such sacrifices to principle, springing from the irrepressible impulses of conscience

and intellect combined, were not peculiar to that age. Scotland has seen three such exhibitions of what Carlyle would call "veracity" in a single century. Mr. Froude speaks of the sincerity of Puritan beliefs and the depth of Puritan piety. We do not question the sentiment, but it has always been a mystery to us how Puritanism should have so rapidly disappeared at the Restoration, submerged, in fact, under the rising flood of licentiousness, blasphemy, and folly. There has been no such reaction in the Christianity of modern times. The Evangelical revival that burst forth in the early part of the last century has survived, not *one* generation like Puritanism, but five generations, till it stands in immediate and resolute conflict with the infidelity and impiety of the present day. Mr. Froude follows Mr. Carlyle in his admiration of the high characters formed under the inspiration of Puritanism, such as Cromwell, Milton, Baxter, Usher, and Lucy Hutchinson. But the race of Puritans is not extinct: it survives in such men as Howard, Wilberforce, Havelock, Stonewall Jackson, President Lincoln, Ossawatimie Brown, Lawrence, and other heroes who have moved our age in the strength of a living faith.

We are thus led to think that Mr. Froude has made a great mistake in imagining that the beliefs of Bunyan's day are not still vital in the hearts of men. The conditions of the conflict between the Church and the world have, no doubt, considerably changed in the interval; but the Puritanism which, as Mr. Hallam says, killed Popery in the seventeenth century has shown itself the only thing capable of mastering it in the nineteenth. Just in proportion as Anglicanism has cast out the leaven of Puritanism has it become a prey to Catholic reactions, and fostered the growth of Popery; but those Christian sects which still prize the heritage of Puritan ideas, whether in England or in America, give no converts to Romanism, and are the strongest barrier against its revival among us. We are not ashamed of the Puritanism of which Carlyle says "its soul is immortal," however men may now think of it as "a tale of past stupidities." But it is still living in the thoughts of men, and will long survive side by side with its greatest classic, the allegory of the Baptist preacher.

THOMAS CROSBY.

Fresh Notes on a Ram's Horn.

BY A COUNTRY LEVITE.

No. II.—HOW FAITH BUILT THE ARK.

Hebrews xi. 7.

YES, it was faith that built the ark, and whenever God has some big thing to be done, faith gets the contract. Small ideas may be carried out without it, but "mighty works" are stopped by unbelief. We have men of different kinds of metal. There are golden, silver, and copper Christians. "O ye of little faith," ye are but God's penny pieces! It would take a nation of you to build an ark such as Noah finished! This man of God was alone in the world. The Eyes which go "to and fro throughout the whole earth" could not see a single man who was fit to enter into partnership with this ship-builder, so it was not Noah and Co., but, all alone, this godly workman carried out the plans of the Almighty. Are there among my readers lonely believers? Is there a solitary one in a family of worldlings, or a single-handed soldier of the Cross among the hosts of the alien? Do not fret thyself for companions. The goodliest tree in the landscape is not in the avenue or clump, sheltered by its companions, but alone in the midst of some wide field, where every wild wind can shake it to its furthest root. But these hidden roots are not only cables but feeders, and the breeze that threatens only increases the resources. It was Noah's loneliness that sent him to his God for help, and his faith was so honoured that he towers far above the men of his time, and is great in his lonely goodness.

How few of us realize that *faith is the truest foresight*. It is very likely that the least wicked people in Noah's time, if asked what they thought of him, would have said, "A good sort of man, but weak-minded." No one gave him credit for being long-headed, but it is not the simple who "foreseeth the evil, and hideth himself." The Deluge was contrary to the world's experience. There never had been a flood. Had there ever been in that part of the world a single shower? We know that the flowers of Eden were never spoiled by rain (Genesis ii. 6), and it is more than likely that to Noah the idea of a flood was a great surprise, but it was enough for him that God said it. There were difficulties beside the building. How were the

animals to be obtained? And how kept from devouring each other when shut in? All these questions Noah met with "God has said it." We have in these days people who are wiser than the Bible, and who object to our warning them to flee from the wrath to come, by saying that "God is too kind to punish sin." Noah would have been the subject of many a pamphlet if his contemporaries had been as fond of writing as ours are. It would have been so easy to write the Deluge down, and to stamp out the odious idea; but, poor simple man, he went on building as though he were deaf to criticism, and the flood came and found him inside the ark, while the wise men of the world had to swim for it, and failed to reach the shore! A belief in God is, after all, the highest form of common-sense.

The writer of the Epistle to the Hebrews supplies a feature in the character of Noah which is unrevealed in Genesis. "*Moved with fear.*" How true it is that the highest form of faith is compatible with gentleness, and even with timidity. The greatest acts of courage have been done by men who have trembled when they began. In Christianity, as in war, gentle and sensitive souls have performed great exploits. Let none fear to enter the army of God because they are not endowed with physical strength or fearlessness. Faith makes timid men and women able to "subdue kingdoms." We are all so constituted that we must fear something, and faith teaches us the truth concerning things unseen, and so enables us to face the things which, being seen, are "temporal." There are many men who, not having faith, can dare to blaspheme the name of God, and yet have not the courage to enter a place of worship—they are "moved with fear" of what their mates might say. Noah's fear of God enabled him to defy everybody else's opinion, and to go on building the ark in spite of sneers and ridicule. In John Bunyan's sketch of Mr. Fearing—evidently a labour of love—he tells us that he considers fear to be what the bass is in music, only that poor Fearing always played on the sackbut, or some other doleful instrument. There is truth in the illustration. Fear is the mother of reverence, and the man whose life-music is only written for the fife is unstable, and often dances on the edge of perdition, if he fall not over. He who fears not builds no ark in which to save his house. If he outrides the storm, it is because he is taken aboard some friendly bark and saved alive.

Faith is the most industrious of all the virtues. The sturdy saint

who hated Antinomian cant as much as Paul loathed the pride of the Pharisee, contends that as long as faith lives it will work. For many years the ringing axe told that Noah was alive. What a splendid illustration he is of "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." The builder of the ark had the solemn promise of God, "With thee will I establish My covenant." "Thus did Noah according to all that God commanded him, so did he." A holy life is the outward mark of election, the king's "broad arrow" which brands that which He will keep from the thief. The ark was built after a plan. Faith makes the best clerk of the works. Faith sees that the will of the Architect is carried out, and allows no scamping the work. God mentions pitch, but says nought of putty. There is sadly too much of that in the religion of to-day. There are not a few who can talk glibly of the covenant, who do not like the commandment—men and women who trample on the law that they may ride on cushions to listen to some preacher who can speak of "the dear covenant." Eh, sirs, but we could believe in them if, like the men and women of the past, in order to hear of it, they had trudged on foot over weary miles of moor and mountain. It is so with the other laws of God. Let us show our faith in the covenant by keeping the law. Faith will sweat great drops in keeping to the promise, for Noah did not stop till he had driven the last nail, and pitched the plank in the darkest corner. "All that God commanded him, so did he."

Faith can afford to wait God's time. It was an awful moment when Noah heard, from the interior of the ark, the voice of the Supreme Being calling him to the asylum which had taken so long to prepare. The voice said, "Come now, and all thy house, into the ark." Then began the most solemn procession (except that which went to Calvary) the world has ever seen! Eight men and women leaving everything behind them, and going aboard the ship which had to carry the fortunes of the future. But the flood did not come. "The longsuffering of God *waited*," and the eight elect souls must wait. How the mob would taunt them! Very likely they would sing a ballad to a lively tune, sneering at the ark and the flood; but while God waits, the godly can afford to sit still. Yet then, as now, the future is always on the side of the good. After a time the

animals began to arrive. What came first—lion or mouse? eagle or robin? the smaller were as welcome as the larger ones. The flood would not come till even “the creeping thing” had found a hiding-place from the coming storm.

Very likely at the first Noah found it difficult to keep the young men and women quiet. It must have seemed so very dull to sit there and do nothing; still there is nothing said about amusements got up to attract the young people from outside. The professing Christians of to-day would have arranged a little dance, or some private theatricals, but the ark was not built by any such style of disciple as these. The arrival of the animals would soon relieve the *ennui* of the situation, and would strike terror into the hearts of some of the outsiders. “After all there may be something in it. Perhaps Noah is not the fool we have thought him!” What must have been their feelings when the great gate swung to, and henceforth there was neither egress nor regress. “*The Lord shut him in.*”

Now Mercy leaves the scene. Intercession is dumb. Justice bares his sword, the hour of execution has arrived. Henceforth there is no eye to pity, no arm to save. The clouds gather, the big drops fall, the showers descend, the flood increases! It is difficult to say whether there were greater waters coming down or rising up, for not only were the windows of heaven opened, but the “fountains of the great deep were broken up.” The ark would be shaken by the tempest at the first, yet would soon be afloat. There was no fear of her being wrecked. She was piloted by Him who had chartered her for the voyage, and who had planned even the very storm which raged around her. How the wretched inhabitants of the world would look at the vessel they had mocked, as, climbing for dear life, they panted up the hillside, with the cruel waters dogging their footsteps and licking up those who halted for rest. And so the dreadful days and nights wore on, until wild beasts and men fought for standing-ground on the mountain-tops. Still the remorseless flood crept on, higher and higher still, till the last group was reached, and the sad shrieks of woe told the story of despair, as the last condemned felon sank into the flood which was winding-sheet and grave for the race of those who refused to listen to God’s command—and “Noah only remained alive, and they that were with him in the ark.”

Reader, are you in Christ? Noah was safe because he was in the

ark. He hid himself in the place appointed by God. There is a deluge coming upon the world some day, more terrible than Noah's flood. "The great day of His wrath" has yet to come. Sin has already been punished in a very awful manner, but the greatest exhibition of Divine anger is yet to be displayed. In that day all out of Christ will perish, as certainly as the sinners did who were outside of the ark. To-day a door stands wide open before you. Enter in that you may be safe.

Modern Worshippers of an Unknown God.

It may be safely affirmed that every man whose views or conceptions of God's character are not scriptural, if he worships at all, worships, as did some of the ancient Athenians, an "unknown God." In the Psalmist's day some of the Jews inferred from God's forbearance that He thought as lightly of sin as they did: "These things hast thou done, and I kept silence; thou thoughtst that I was altogether such an one as thyself;" and in our Lord's time, the Samaritans had so incorporated human fancies with the revealed attributes of God that Christ said to one of them, "Ye worship ye know not what." So is it still. Some in their weakness, and others in their wickedness, have ascribed to God certain feelings and qualities of character which He does not possess, and have thus formed to themselves an imaginary God, who must necessarily be an "unknown" one; because whatever exists only in imagination is not properly an object of *knowledge*. Whatever we may be said to *know* is something of whose reality we are assured, either by personal observation, or on the testimony of others—either by sight, or by faith. As it is only by faith we can know God, then that faith must rest on evidence, which is supplied both by His works in Nature and by the Holy Scriptures. Christ is the only perfect or sufficiently full manifestation of the character of God to men, and it is only in the Scriptures of Truth that we have information concerning Christ. "They testify of Him;" therefore every view of God which is not derived from His own revelation of Himself is inadequate, and to worship God under such conditions is to worship an imaginary, and hence an "unknown God."

Is not this the case with those *who ignore or discredit Revelation, and*

profess to render homage to a being whom they call the God of Nature? We admit that Nature does reveal a God, even the true God; but her teaching is very conflicting as to His moral attributes, and she is silent as to how He may be acceptably approached in worship. She exhibits undeniable traces of His wisdom, beneficence, and power, but she also bears the marks of His seeming displeasure. Her stubborn soil will not yield wholesome food for man if it be not tilled and sown; and even then tares grow up with good grain, and it needs all the skill and industry of man to keep her thorns and briars in subjection. It is true that when her plains and valleys are laden with the treasures of autumn, when her woods are clothed in the richest foliage of summer, when her breezes are balmy and gentle, and her skies sunny and serene, she then speaks of the goodness of her Creator; but when her tempests are let loose, and carry devastation over her fairest landscapes; when her rain and dew refuse to water and refresh the face of the earth, and her once fruitful fields become barren as the desert, then she tells of what man's consciousness of guilt has ever interpreted as signs of the wrath of God; and the Holy Scriptures inform us that this interpretation is correct, for they tell us that for man's sake the soil has been cursed, and because of him, tempests and drought appear. The sky that had often smiled in sunshine, and wept in genial showers over the once fair and fertile vale of Siddim, rained fire on its inhabitants because of their wickedness. The waters which freshen and fertilise the earth, causing it to "bring forth and bud," once wrapt it in a deluge on account of the sins of its dwellers; and later on in the history of our world, inspired penmen have written God's reasons for sending tempests and withholding rain. "The earth shook and trembled: the foundations also of the hills moved and were shaken, *because He was wroth.*" "The heaven is shut up, and there is no rain *because Thy people have sinned against Thee.*" How then is man's Maker to be appeased and approached? By what means is the transgressor to be restored to the favour of his offended God? Can Nature answer these inquiries? She utters many sounds, and speaks in many voices, but none of them can offer a solution of these mighty and momentous problems. All nature, above, beneath, and around, is on these matters silent as the grave. Do, then, the worshippers of Nature's God hope to propitiate His righteous anger without knowing how it can be done? Is He a Being who can accept worship from men who

offer it in ignorance as to the way in which it should be presented? He certainly has not through any of the works of Nature revealed how He can be approached with acceptance; and a God into whose presence no medium of acceptable access has been disclosed must be in His character an "unknown God," whom His professed adorers ignorantly worship. If the men who ignore the revelation which the Bible gives of God, would but reflect on their position and pretensions, they would find themselves involved in an amount of ignorance and folly from which the most illiterate believers of the Gospel, whose credulity they despise, are entirely delivered. If men know no more of the character of God and how He can be approached in acceptable worship than Nature reveals, then they know nothing more of Him than did the ancient Athenians, of whom the Apostle Paul declared that they ignorantly worshipped Him. They had been familiar with Nature in her loveliest and grandest aspects. They had pressed their investigations into her most hidden secrets. They had listened to her many voices, from the gentle ripple of her rivulets to the hoarse peals of her thunder; they had read the face of all her works, from the flowers that bloomed on her soil up to the stars that shone in her sky; but from none of these sights and sounds could they learn anything more of God than what, apart from the Scriptures, can be known of Him now. Surely, then, if the searching eye and the listening ear, the keen intellect and the deep philosophy of the men of ancient Athens could discover nothing in the wide domain of earth, and sea, and sky beyond what left them in ignorance of the true character of the Creator and how He can be approached with acceptance, it would be vain for any modern sceptic to hope that he can find in Nature another or a fuller meaning. So that if a man refuses to learn God from the Bible, he can know no more of Him than did the Athenians, and consequently to such a man He must be an "unknown God," whom, therefore, he ignorantly worships.

May not the same be affirmed of those worshippers *whose fear or dread of God preponderates over every other feeling*? They serve and worship with a degree of slavish terror as if God were an angry and capricious Being. There is a want of hallowed and filial repose in their souls. They have some hope that they please Him, and yet are afraid to cherish it. They are sincere in their attachment to God, but it is founded on very contracted views of His character. They

have not the "perfect love which casteth out fear:" they are influenced more by a dread of incurring His displeasure, than by an appreciation of His love. Of such worshippers it may fairly be asked: Who is the God that possesses such a character as begets and sustains in your hearts such feelings as you have? He is not the God whom Jesus Christ came into the world to declare, for He is "merciful and gracious, longsuffering, and slow to wrath." He does "not deal with us after our sins, nor reward us according to our iniquities; for as the heaven is high above the earth, so great is His mercy toward them that fear Him." "He doth not afflict willingly, nor grieve the children of men"; but "whom He loveth He chasteneth," and "taketh pleasure in them that hope in His mercy." The God who inspires feelings different from what these gracious qualities are fitted to foster, cannot be the God of the Bible, and must therefore be an "unknown God." When that Bible so clearly declares God to be "ready to pardon," and "delighting in mercy," why should any worshippers dread Him as if He had not given them the fullest assurance of His love in sending Christ to die as "the propitiation for the sins of the whole world"? The beams of the sun cannot freeze the rivers, nor the showers of heaven scorch the herbs of the field, neither can the "grace and truth" of the true God fill with heaviness or fear the soul of any worshipper who unhesitatingly has cast himself on the mercy of God through His Son Jesus Christ. A God, then, whose character saddens instead of cheering the spirits of His worshippers, is not the revealed God, and consequently is an "unknown God," whom, therefore, they ignorantly worship.

May not the same be said of those worshippers *whose minds are always anxious about their temporal affairs*? They practically show no faith in God's providence. They live as if God had almost nothing to do with the events hourly transpiring in this world. They profess to trust Him for all that pertains to eternal life, but do not confide in Him for the things of the present life. They may deny that it is part of their creed to exclude the providence of God from any thing; but their denial is of no value when all their feelings and practice go against the doctrine of a Divine and special providence. They are almost constantly in fear of some misfortune, and go about with careworn faces as if the government of the world rested on

their shoulders. They send forth their thoughts into the future, which they may not live to see, and conjure up all the evils they can think of, and fear and feel as much as if this world had been entirely forsaken by God. When such persons worship God, they cannot regard Him as One who feeds, clothes, guides, and protects them, and surely, if any man worships a God whose care for the temporal concerns of His people is not enough to quiet their fears of want, he worships an "unknown God." He is not the God whom the Scriptures reveal, for His care for His children extends to the "numbering of the hairs of their head," and He has told them to "take no anxious thought for the morrow" about food and raiment, because He "knoweth they have need of these things"; but to "cast all their care upon Him, for He careth for them." And to calm and strengthen them in seasons of adversity, He has said: "Fear not: when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." "Call upon Me in the day of trouble and I will deliver thee." All this the God of the Bible has told His worshippers that they might "be of good cheer"; but when we hear of some people worshipping whose minds are ever in anxiety about the affairs of this world, we are irresistibly led to conclude that they do not worship the true God, and therefore render homage to an "unknown God," who has an existence only in their own imaginations.

Of the importance of having scriptural views of the character of God too much cannot be said. No conception of Him can impart real and abiding peace and joy to our souls, save that which is derived from the knowledge and faith of Jesus Christ, who "is the image of the invisible God," and who said: "He that hath seen Me hath seen the Father." In regard to our knowledge of God, Christ's other saying holds true: "No man cometh unto the Father but by Me." And this is confirmed by the words of His apostle: "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him." We are not more indebted to the sun in the firmament for the light that brightens and warms our world, than we are to Christ for our knowledge of the living and true God, whom to know is life eternal.

Richmond.

GEORGE S. INGRAM.

Reminiscences of a Danish Tour.

HAMBURG is a fine city. Since the conflagration of 1848, which (let smokers listen) was due to the scattered ashes of a cigar, its wooden houses have been replaced by stone, its drainage has been improved, and the "Alster" formed into two large basins, round which, on its broad promenade, the Jungfrausteig, thousands of Germans daily walk, smoke, philosophise, and believe one another as they say, "Hamburg is the first city in the world—then London."

No traveller should leave Hamburg without visiting its Exchange. This building is larger than ours, and from the gallery, to which strangers are admitted, the sight and sound of the crowds of merchants below, and the hum of their guttural voices, produce singular and impressive effects.

Passing from Hamburg (on the occasion I am about to describe) we were at once in Altona, which is to the former as Westminster to London, separated only by what the Germans call "the field of the Holy Ghost;" and with Altona we entered Scandinavia, under which general title are included, as all know, Sweden, Norway, and Denmark.

It would be out of place here to attempt even the briefest outline of Scandinavian history, but of course the intelligent traveller as he journeys northwards will acquaint himself with its salient points—will, for instance, refresh his memory with recollections of its early and warlike occupants; its mighty chief Siggie, who persuaded the people to regard him as their deity Odin, or Woden, whose worship lasted one thousand years, and whose name, on every Wednesday, we Englishmen unconsciously commemorate. He will also remember its Seakings, who made themselves familiar with our shores, and in their long and narrow ships, "rowed by banks of oars, and conveying soldiers armed with bows and arrows, and heavy stones to throw into the vessels of their enemies," made free with all they could appropriate; nor will he forget its Crusaders—Sigismund, for example, who, with his fleet of sixty ships, signalised himself in the East—all which historical reading, and even the poems "Nibelungen Lied," and the "Hilden Bach," or Book of Heroes, may be easily scanned while travelling in Denmark, since the scenery is not specially attractive. It

is not, indeed, unlike ordinary English scenery, with undulating slopes, fertile meadows, and waving cornfields everywhere meeting the eye.

Denmark is about 300 miles long by 100 broad, and, excepting its singular and almost amphibious neighbour, Holland, is the lowest part of the great plain of North Germany. It does not boast of any large rivers, but it makes the most of what it has ; and by means of a canal united to the Eider—its most respectable stream—connects the Baltic with the German Ocean.

But what are those gigantic heaps on the western coast ? They are “the Dunes” or sand-hills, some of them 200 feet high, which, by the combined action of wind and sea on a sandy soil, are constantly travelling inwards, and not unfrequently burying beneath their hopeless ruins the villagers, who, like the Neapolitans on Vesuvius, build on their treacherous slopes. And what are those ramparts yonder ? They are not fortifications, but “ring dykes,” often twenty feet above high-water mark, and eighteen to twenty feet broad, and are meant to protect from the ocean the marshes or pasture grounds where large herds of cattle and flocks of sheep are prepared for foreign as well as home consumption.

Yonder we see a stork feeding beside the reapers. The Danes are very fond of these birds, and build nests for them on their houses, which they deem it lucky to have occupied. On no account would they kill a stork, regarding the long-legged creatures, if not exactly sacred—as do the Egyptians among whom they winter—yet as birds of good omen. At Hamburg the appearance of the first stork that is seen returning after the southern migration is officially announced in the newspapers.

The Danes are frugal, thrifty, and “given to hospitality.” If you enter one of their houses you will be sure of a welcome. They are mostly built of one storey, with five or six rooms opening into each other. In the common or living room, you will usually see in the afternoon spinning going forward, the mistress, with her maidens sitting around her, deftly using fingers and feet, suggesting Solomon’s exquisite picture, “She layeth her hands on the spindle, and her fingers hold the distaff. She looketh well to the ways of her household, and eateth not the bread of idleness.” The Danish villagers grow, manufacture, and dye, nearly all they consume and wear.

While staying with a friend we had the good fortune to see a village wedding. It was quaintly curious. The bridegroom, clad in a blue smock, with two companions similarly attired, was followed from his home by the bride, with two or three attendant damsels, who was clad in *black*. Marriage, if not a mournful, is a very serious affair among them, and the Danish girls clothe themselves in a colour fitting its solemnity. They first repaired to the minister's house, to complete their toilet and compose their minds, and then walked in order to the kirk. The service, which occupied half an hour, began by the precentor, in a deep bass voice, singing a long hymn, which was nearly a solo, and then reading from the service-book. Presently the bridegroom walked from his seat to the altar, depositing thereon a coin; on his return the bride did the same. At length, the minister, who had been all the time visible in the vestry, came out and read other portions, on which the happy pair, this time together, repaired again to the altar, and after suitable questions and answers, were of twain legally made one. The ring is given, not at the marriage, but at the betrothal, at which each accepts the symbol from the other and wears it; a guarantee this against flirtation, or a method for its just exposure should it unhappily occur.

The religion of Denmark is to a large extent, it may be feared, cold formality. Though bearing a noble name, substantially orthodox in doctrine, Lutheranism fails to touch the hearts or stir the souls of the masses of the people. Government interference chills everything: it holds the reins with a tight hand, prescribing even the texts from which the ministers shall preach—four texts being given for each Sabbath in the year, from one of which the sermon *must* be preached—and requiring a statement of all that is done in each parish of the land.

The salaries of the bishops, of whom there are seven in Denmark proper, and one for each of the duchies, is about £500 a year; one-fifth of this sum is the average salary of the clergy.

On the occasion of our visit, I complied with the request of a young Danish friend, the daughter of a Lutheran clergyman, to give a short address in her father's church, his consent having first been obtained. This took place before the regular Sabbath morning service, and my young friend translated sentence by sentence to the assembled rustics. It was an interesting service, but I found afterwards was deemed

irregular by the Bishop, whose reprimand my friend had to bear. Much might, of course, be said of the Belts and islands of Copenhagen, its university, and the wonderful works of Thorwaldsen ; of education, commerce, and trade, but of these space forbids me at present to write. Among their proverbs the Danes have one which says, "Everything should be done with measure," the illustration being a tailor beating his wife with the yard length.

JOSIAH VINEY.

The Revised Version of the New Testament.

II.

A GRAVE diminution of the welcome accorded to this great work arises from certain changes which, since the publication of the priceless English classic called the Authorised Version, have been necessitated in what is called the "Greek Text."

Sunday-school children now know that the manuscripts from which the current Greek Testaments were edited are of very various date and value; and that in many cases of small, and even of grave moment, these do unquestionably differ from each other. It is, perhaps, admitted on all hands that editors of the printed text have endeavoured to arrive conscientiously at what they believe to be the closest approximation to the original autographs of the apostles. Now the "Received Greek Text," which closely corresponds with that which was followed by our translators in the year 1611, represents in the main one large group of MSS., which took their origin in Antioch, were copied at Constantinople, and diffused through the Greek Empire and Europe. During the last two hundred years, other groups of MSS., of by no means the same numerical extent, yet of demonstrably greater antiquity, have been brought to light, MSS. written in capital letters, on different kinds of material, and revealing a form of the text with which writers of the second and third centuries were familiar. These precious documents, emanating from Alexandria and from the West, differ among themselves, and differ from the "Received Text" in cases of interest and importance. The various methods by which critics have endeavoured to appraise the value of these fresh though ancient authorities, to correct them by known quotations from

contemporary writers, and by ancient translations into Latin, Armenian, Syriac, and Ethiopic, have acquired the dignity of a science, and many of the conclusions of this science seem at length to be satisfactory, if not final. The Revision Committee have not only been in possession of enormous material collected by previous editors, but they have had in their own body several scholars who, by lifelong research, have earned every claim to form independent opinions on the intricate problems that present themselves. The modifications of Greek Text thus effected, whether they please our taste and gratify our associations, or the reverse, have nevertheless the most serious claim on our attention, as showing us a close approximation to the mind of the Spirit, so far as this is embodied in the *ipsissima verba* of the sacred writers.

Many of these alterations consist in the omission of words, clauses, verses, and, in two or three instances, of paragraphs, which can now be shown to have been foisted into the text by later hands. Thus the doxology to the Lord's Prayer disappears from Matt. vi. 14; the phrases, "spoken of by Daniel the prophet" (Mark xiii. 14), and "Joseph and his mother" (Luke ii. 43) were probably innocent glosses written on the margin of some one MS., which, from this source, had crept into the text. Short passages have been expunged which were continuations of quotations from the Old Testament—*e.g.*, Luke iv. 18. The narratives of the Gospels are often filled up from the corresponding passages in the other Gospels, as, *e.g.*, Luke v. 39, cf. Matt. ix. 17. Occasionally we lose a most glorious verse, as in Luke ix. 55, for which, however, no adequate authority can be alleged. Consult margin here and in Matt. xxiii. 14. The almost mythic and magic reference to the activity of the angel in giving healing faculty to the waters of Siloam can show no ancient authority for it, and is thus expunged from John v. 4. The commencement of the eighth chapter of John, detailing the interview between our Lord and the woman taken in adultery, is printed in brackets, as exceedingly doubtful both as to place and text. A remarkable omission will be observed between chapters viii. and ix. The true text had been enlarged in Acts ix. 5, 6, and is now reduced to its original form. The conversation between Philip and the Ethiopian eunuch is curtailed by the omission in Acts viii. 37 of a pious gloss which had been copied from the margin into the text, and can therefore

no longer be used for controversial purpose. In Acts ix. 20, an explanatory but really unnecessary clause disappears. Two references to conscientious or ceremonial "fasting" are omitted: Mark ix. 29, where the Lord simply enjoined prayer upon His apostles as the condition of miraculous energy; and in Acts x. 30, where Cornelius recounts his experiences. An explanation gathered from Acts xv. 1 was by some early copyist reintroduced in v. 24, but now is dismissed from the text. The whole v. 7 of Acts xxiv. has been made up out of the previous narrative by a later copyist, and though preserved in the margin as of secondary value, will no longer be read in the text. A similar clause, Acts xxviii. 29, will be only henceforth found in the margin. A theological nicety will be no longer founded on the contrast between "unto all *and upon all* them that believe," in Rom. iii. 22, for the *and upon all* is declared to be of secondary value. In like manner, the theological or rather, the logical alternative of Rom. xi. 6 is expunged on the authority of the oldest MSS., and we simply read, "If it be of grace it is no more of works, otherwise grace is no more grace." The apostolic benediction appended to the Epistle to Romans has disappeared between chapter xvi. 24, and has reappeared between 20th and 21st verses, a change from which some interesting conclusions may be drawn.

In the omission of part of Phil. iv. 16, more of the kindly advice and ethical guidance of a friend appears than of the dictation of an ecclesiastical authority. The Revisers read "whereunto we have already attained, by that same *rule*, let us walk."

The celebrated text, "God was manifest in the flesh," to determine which such diligent efforts have been made, is now necessarily altered to "HE WHO WAS manifested," etc. The later glosses have been placed in the margin. Not to give any other abbreviations of the text, we need scarcely remind the reader that, of course, in 1 John v. 7 the reference to "three heavenly witnesses," a passage for which no ancient authority whatever can be alleged, is expunged.

The omissions which we have cited will be reluctantly acceded to by some, yet surely all honest students of Scripture would prefer to have the words of apostles rather than those of some unknown and pious copyists in the Middle Ages, who innocently thought they could thus explain or defend the Biblical ideas.

But our Revisers have embodied critical modifications and ADDI-

TIONS to the text which occasionally throw new and unlooked-for light upon the sacred Word. With some of the more remarkable illustrations of these changes we will conclude the present paper, reserving to another occasion changes which have been made in translation of universally admitted readings.

Take, for instance, Matt. vii. 29: a single word which copyists left out has been restored, and a new touch is given to the whole Sermon on the Mount. "He taught them as one having authority, not as THEIR (for '*the* ') Scribes."

The alteration of a single letter in Mark vii. 19 has thrown a beam of light on a dark passage. The Revisers read: "*This He said, making all meats clean;*" thus instead of the unnecessary and very dubious physiological reference to the action of the inner economy as "purging all meats," the Lord breaks through the burdensome and overloaded Levitical and rabbinical rubric by a spiritual principle.

The final decision of great critics has at length determined the superior reading of Matt. xix. 17—where our Lord is interrogating the rich young ruler—to have been, not "Why callest thou Me good? none is good save One, even God"; but "Why askest thou Me concerning that which is good? One there is who is good."

Some interesting additions are here and there, if not brought into the text, placed in the margin. See especially Matthew xxvii. 49, where it appears that some ancient authorities make Matthew sustain the narrative, given otherwise by John only, of the piercing of the Saviour's side. In Mark iii. 30 a momentous change is made by the substitution of "eternal sin" for "eternal damnation," for it introduces a profoundly ethical principle in the place of what seems like the utterance of an arbitrarily inflicted doom. One of the most conspicuous alterations of text is that of a single letter in Luke ii. 14, which brings the angels' song into harmony with the long-known rendering of the Vulgate, but which the Revisers have, we think clumsily, translated, "on earth peace among men in whom He is well pleased." In Luke vii. 11 greater chronological elasticity is introduced by the change of a single letter, which demands the translation "soon afterwards," instead of "on the next day." In Luke viii. 3, by an alteration of "him" into "them," we see that the generosity of the female followers of the Lord was poured into a common stock. A

remarkable improvement occurs by a similar but minute modification in the account of the parable of the unjust steward, which now reads, Luke xvi. 9: "Make to yourselves friends by means of the Mammon of unrighteousness, that when it shall fail they may receive you into eternal tabernacles." In Luke xxiv. 18, the alteration of text and punctuation introduces the following remarkable touch: "What communications are these that ye have one with another as ye walk? And they stood still looking sad." The inversion of the order of the Greek words in John xvi. 24 makes the Divine gift, rather than the disciples' prayer, to be made "in the name" of Christ. In John xix. 3, an additional clause gives fresh vividness to the mournful scene of the insults heaped upon the Divine Lord.

In Acts ix. 31, the alteration from the plural to the singular gives a unique illustration of the application of the word church to a district of country—strictly speaking, "the Church throughout all Judæa, Galilee, and Samaria." The omission of the "not" in Romans iv. 17 has demanded a corresponding turn to the whole sentence well worth close study.

We cannot, with many others, feel confidence in the change from the imperative to the subjunctive mood in Romans v. 1, which our Revisers read, "Let us have peace with God." The long and short letters are often interchanged in the old MSS., and the change of thought in this instance is due, we think, to a mistake, rather than an accuracy, of one of the earliest authorities; nor can we believe that the change in the position of the word "powers" in Romans viii. 39 can represent the original text. The rhythm and the order of thought of the magnificent sentence are both dislocated by the change.

In 2 Cor. xi. 3, the addition of a great word is startling and impressive: "The simplicity and the purity that is towards Christ," takes, in virtue purely of text alteration, the place of "the simplicity that is in Christ."

Fresh force is given to 1 John v. 16 by the addition of the word "*abideth*," so qualifying and expressing fully what was only implicitly stated in the common text. An alteration of text, Heb. iv. 2, leads to the translation: "The word of hearing did not profit them because they were not united by faith with them that heard."

We thus see that some of the most aggressive changes, both in the way of omission, addition, and modification, have been the result

of the knowledge of the genuine text, which modern scholarship has reduced to a demonstrable form, and which our Revisers could not have neglected. There may be, and are, some hundreds of minute changes due to the same cause, which now and then disturb old associations, but which will in all probability soon acquire new ones.

In another paper we will call attention to some of the distinct and obvious improvements, the suggestions of new thought, and the removal of unquestionable blemishes which had crept into the noble version with which we are all familiar.

H. R. R.

General Garfield and his Great Work.

A HOSTILE critic was once enlarging with great energy on the gross corruption of the American public service, in conversation with a celebrated English statesman, and was prophesying very confidently that it would issue in the dissolution of the Union. The statesman listened to the terrible tale of official and judicial corruption which his interlocutor expounded, and then dryly answered, "It is all very true and very disgraceful, but I dare say they will manage to muddle through somehow." He had too much faith in the inherent vitality of the Union to believe that wirepullers and lobbyists, and venal Senators and Congress-men could destroy it; and perhaps too sound a knowledge of the strong good sense and right feeling of the great body of the American people, to allow him to doubt that, when things came to the worst, they would find a very straight way to a radical cure. It is some years since the conversation took place, and the Americans have justified the prevision. They have muddled through somehow, not without very sore strain on their political system during the scandals which have fixed an indelible stain on General Grant's administration; and now, things having reached their worst, they are stirring themselves in earnest to cleanse their Augean stable, and to carry through their whole public service a radical reform. Every noble cause has its martyr, and the martyr's suffering seals its triumph. The President, however this terrible crime which has so deeply stirred the whole civilised world may issue, will be regarded as the martyr of the reformation of the public service,

and his suffering and sacrifice will lend the moral impetus which was wanting to carry through the movement to triumphant success.

It has long been a marvel to European politicians how the Americans could endure so tamely a system of administration which throws such predominating influence into the hands of selfish and grasping adventurers, and makes politics, in the hands of professional politicians, the most paying of all trades, at the expense of the people. The revelations which have come to light of late years as to the secrets of municipal management in the great cities of the Union, and as to far graver matters of public policy, are to us Englishmen simply astounding. Shut up with such a state of things in our little island, with our crowded population, where corruption in the judicial or public service would be felt at once disastrously through the whole social system, we could not live on from year to year. But America is so vast, and the resources of the United States are practically so boundless, that the people and the Government can afford to go on to a large extent in their separate ways, and to do what is right in their own eyes without check or hindrance. The great mass of the people only asks Government to let them alone. They have plenty to occupy their hands and their thoughts; and provided they are not directly touched by it, they let the politicians manage their matters pretty much as they please. The modern American recurs very much to the principle of social order which was exemplified in the life of his German forefathers, as a keen observer described it, *Colunt discreti ac diversi, ut fons, ut campus, ut nemus placuit*. The settler plants himself on his farm, and the merchant manages his business, in a spirit of fearless independence, which is due partly to the habit of the race, and partly to the sense of the vastness of the country, in which there is ample room for every one to move freely, and a ready means of retrieving disaster and repairing loss. The American is self-sufficing and sanguine just because he has his young strength in him, as the Englishman had in the days of Elizabeth; while he has a great world round him which will certainly honour the drafts of his industry and make his bread at any rate sure. So the average American works away at his farm or his business, and troubles himself very little about the details of his municipal or political administration. He votes with his party, and is full of enthusiasm while the contest rages, but when it is over he

leaves the professed politicians to manage the rest. And if it is brought home to him that vast sums of money are squandered, muddled away or worse, by the government of his city or state, he bethinks himself that city or state are rich enough to bear it, and that he has better work for his time and strength than troubling himself to right it, so long as it is not too notorious and outrageous to be endured.

The unique feature in the position of the people of the United States is that they dwell alone in a vast continent without a rival or a foe that can inspire them with a moment's dread. They dwell alone in the midst of the land. The English on the one side, the Mexicans on the other, are only too thankful to cultivate peaceful relations with their powerful and masterful neighbour; and they bring no such check to bear on the policy and the public opinion of the Union, as would have been afforded by the Latin Empire in Mexico if it had established itself on the one hand, or by "the stars and bars," if the flag had won its independence on the other. And this unique position is one of high advantage, as the Republican statesmen know perfectly well. It saves them the expense, the demoralisation, and the danger of a standing army and a costly diplomacy, and all the jealousies and rivalries which harass and weaken the European States. It was the resolution that this system of standing armies and diplomatic rivalries should never establish itself on the American continent, which nerved the North to fight out to the bitter end their great anti-secession war. But while the position is one of high and unique advantage, it is one which is charged with grave dangers and mischiefs, which it would be well if thoughtful Americans kept more clearly in sight. A man who lives among his equals has a perpetual stimulus to develop the best that is in him. He cannot afford to let weeds grow on his farm or in his soul. He has those around him who watch him keenly and are ever ready to profit by his halting; he must use all his faculties to the utmost, and avoid mistakes and faults, if he is to keep his place in the race with his equals, and hold his own in the strife. In this matter of judicial and political corruption, for instance, a European State would not dare to be as careless about it as are, or rather have been, the great mass of the American people. It would subtract so much from her effective strength in her competition with her equals around her, that she

would simply be compelled to reform it under penalty of extinction. The Americans, on the other hand, dwelling securely, with no rivals near them, are tempted to say, "It does not much matter, let the politicians play their game and make their profits; we can afford them their spoil, and if they become too outrageous we can soon put our heel upon them, and teach them a lesson they will not easily forget." And so lustrum after lustrum the thing has been tolerated. The appointments to the public service have been the acknowledged prey of the leaders of the victorious party, and the State has suffered grievous shame, and harm, and loss. There is not a word to be said for it from any lofty moral or political point of view. It is about the very worst principle of appointment which could possibly be conceived. The only people who profit by it are the political knaves whom it tends to manufacture wholesale. President after President has recognised in principle the vicious character of the system, but as all the active politicians were deeply interested in supporting it, nothing has been done. But meanwhile an earnest and intelligent public opinion has been forming on the subject, which at each succeeding election has made its voice more emphatically heard. The citizens of the United States, though they live practically alone on their great continent, are continually brought more and more into contact with the European nations, and with the public opinion of the civilised world. By that opinion their system has long been sternly condemned. For some time past, the moral judgment of their own people has condemned it too. Everybody felt that it was doomed, yet who was to strike the blow? The able, upright, resolute man who now occupies the President's chair, seems to have heard the call to devote himself to the work. As soon as he was fairly installed, he showed very plainly that he meant not only to talk, but to do. He broke through at once the sacred tradition of corruption, refused to lend himself to the partition of the spoils of victory, and threw the disappointed wirepullers of his party into a perfect frenzy of rage and hate. That fury found vent in his attempted murder. We do not for an instant mean even to insinuate that the leaders of the "stalwart party," as the party of corruption is called, had anything directly or indirectly to do with the assassination; but we do say emphatically that the kind of fury which the whole party has cherished and expressed against the President, is

the spirit out of which murder naturally springs. The attempted murder is the natural outcome of the spirit by which the party is animated. It is the vengeance of a placeman, infuriated by the disappointment of his selfish schemes, on the man whose courage and uprightness has given the death-blow to the system by which he and his fellow-harpies live. He makes no concealment of his motives. The President had strength and courage to put an end to the vicious system from which he hoped for a fat appointment; therefore the President must be slain. It is almost by a miracle that the attempt was not instantly fatal. For some days the President's life hung by a hair. If he should recover, as there now seems good reason for hoping that he will, he will still be regarded as the martyr of his noble attempt to purify the public service of his country, and the cause will now have a kind of sacredness about it which will carry it on to rapid and complete success. For it is to be noted that the moral judgment of the people, when they once are thoroughly stirred to take in hand the evils which they are too ready to tolerate, is always sound and healthy, and expressed with an emphasis which the ring of professional politicians perfectly well understands, and might as well try to resist as the set of the tides. From time to time that public opinion of the great body of the people which does not trouble itself much about practical politics, makes itself heard at critical moments; and its voice is final. We believe that in this case it will express itself with a vigour and unanimity which will carry all before it; and so this dastardly crime which it was hoped would quench a great movement of reform in the blood of its author, will be the means under the hand of God of carrying it on not only to a complete, but to a triumphant success.

But there is one feature of the matter, which is not in any way connected with American politics, which has just now peculiar gravity, and opens a very anxious outlook on the future. It is a very sad and ominous sign of the extent to which this epidemic of assassination is spreading, and it suggests some grave consideration as to the effect which it may have on the politics of the world in the immediate future. We say the immediate future, for these epidemics of crime are happily transitory; there is no fear that assassination will become a recognised and prominent factor in the political management of mankind. But for the present the vision is an anxious one.

Great crimes like this are to a certain extent catching, and they suggest to wicked, cruel, and reckless men, and their name unhappily is Legion, how easily they may put their hands upon the springs which move the world. It is with a kind of startled surprise that the citizens of free States discover through such a crime as this, that the President of a Republic, the elect of a great nation, a man with no personal enemies, and absolutely guiltless of oppression, is no safer from the assassin's bullet than the heir of a hoary despotism, which would wither, if curses could blast, under the anathema of a miserable and desperate people. In truth, great leaders, as of old, must be content to take their lives in their hands as they go forth on their mission of helping onward and upward the progress of mankind ; happy if their lives are imperilled in the effort to purify and uplift, rather than to oppress and torment their fellows. General Garfield will live, it is to be hoped, to lead the movement which he has so nobly inaugurated to its final triumph ; had he fallen, it would but have furnished another illustrious instance of the cost at which, in a world like this, all the noblest work is mostly done.

J. BALDWIN BROWN.

"The Passing of Arthur."

As bird of calm poised high on outstretched wing
 Upon the ether thick with angry spray
 And black with storm, he faced the dawning day
 Presaging sunrise ; nor did he cease to sing,
 Amid the pulses of the hurricane,
 Of righteousness and peace the eternal reign ;
 Till ever and anon the jubilant ring
 Of that heraldic voice filled half the world.
 He from high vantage hailed the unrisen sun,
 Beheld "the raven wings of darkness" furled ;
 Nor could he hush his joy for victory won.
 Right on and through the storm, our bird of Jove,
 With olive-leaf in mouth, has passed to brood
 In summer seas, and live on heavenly food
 Amid the throng of those who greatly love.

R.

Literary Notices.

German Life and Literature, in a Series of Biographical Studies.

By ALEXANDER HAY JAPP, LL.D., etc. (Marshall, Japp, and Co.)

Labour and Victory: A Book of Examples for those who would Learn.

By ALEXANDER HAY JAPP, LL.D., etc. (Marshall, Japp, and Co.)

The two volumes before us present in most attractive form the careful work which Dr. Japp, either under his own name, under that of a well-known pseudonym, or anonymously, has contributed during many years to divers organs of contemporary journalism. They consist for the most part of biographical studies, which reveal in striking form the tendencies of thought, or the principles of service, on which the author has much to say. He has a genuine biographical insight, and while he tells a story rapidly and well, and draws a portrait with vivid pencil, the character with which he is occupied so entirely absorbs him that the reader derives an almost exaggerated impression of the part which the said personage played in the world. His insight sometimes carries him a step too far, and he is so convinced of the activity of certain tendencies of thought, or the pressure of certain forces in modern society or culture, or of the necessity which exists for these forces to have collided in the experience of some individuals, that certain of his "characters" seem too much to resemble incarnations of tendencies, and to be the sport and play of the said intellectual forces. This has struck us a good deal in the portraiture of Lessing, Winckelmann, Moses Mendelssohn, and in part of his examination of the work done by Goethe. Dr. Japp reveals not only a profound study of the life-work of these celebrated German writers, and a critical knowledge of the extensive literature which the attempt to understand and appraise it has elicited, but a fine faculty of criticism on his own account. We wish he had given more direct specimens of the power of Lessing, Herder, and others. So much is said *about* them and their character, and the part they took in the evolution of modern thought, that the reader who takes the volume up to learn from it, yearns to hear the voices of these fathers and founders of German letters. The story of almost every one of these remarkable men brings out the enormous individuality and force of character which enabled each of them to conquer the most serious disadvantages, and win knowledge and fame in spite of adverse

circumstances. They almost all rose from a humble class, or from extreme poverty, and slowly won their position of intellectual eminence. We rejoice that the paper on Goethe will do something more to demolish the Goethe-worship by which many have been deluded; and that while admitting and illustrating his colossal intellectual frame, the felicity of his expression of thought and feeling, and his dramatic genius, it has unveiled the ghastly egotism and heartless cynicism of the man. The second volume is filled by a charming series of portraits of earnest workers in many fields. Sir James Outram, Bishop Selwyn, William Ellis, Thomas Edward the naturalist, Sir James Simpson, Sir Titus Salt, among others, come up for biographical survey. The Christian missionary, the self-taught explorer, the scientific discoverer, the heroic warrior and statesman, the high-minded merchant-prince, and the Scotch probationer of noble but unfinished life, pass here before us in interesting succession, and present fine examples to our young men.

The Pulpit Commentary. Edited by the Rev. Canon H. D. M. SPENCE, M.A., and by the Rev. JOSEPH EXELL. *The Book of Numbers.* Introduction by Rev. THOMAS WHITELAW, M.A. Exposition and Homiletics by Rev. R. WINTERBOTHAM, LL.B., M.A. Homilies by Professor BINNIE, D.D., Rev. E. S. PROUT, M.A., Rev. D. YOUNG, B.A., Rev. J. WAITE, B.A. One volume.

The Book of Joshua. Introduction by Rev. A. PLUMMER, M.A., Principal of University College, Durham. Exposition and Homiletics by the Rev. J. J. LIAS, M.A. Homilies by Dr. DE PRESSENSE, Rev. J. WAITE, B.A., Rev. R. GLOVER, Rev. W. F. ADENEY, M.A., Rev. S. R. ALDRIDGE, LL.B. One volume.

Judges. Exposition and Homiletics by Right Rev. Lord A. C. HERVEY, D.D. Homilies by Rev. A. F. MUIR, M.A., Rev. W. F. ADENEY, M.A. One volume. (C. Kegan Paul and Co.)

These three volumes of the "Pulpit Commentary" will prove of considerable service to those preachers and teachers whose minds have been agitated by the recent controversies, which have been raised north of the Tweed, touching the date, authorship, consistency, and moral value of the earliest Hebrew literature. The highly competent writers and expositors, who have handled these difficult books, are

abundantly aware of the force of certain modern assaults. Arguments have been advanced by some scholars with angry imputation on orthodox divines of the dishonest concealment of difficulties, and the assumption on their own part of dogmatic infallibility and miraculous critical acumen; by others with the accompaniment of inferences avowedly destructive of all Divine Revelation in the Old Testament Scriptures; and yet again by others who think that they have supplied new buttresses to the authority of Holy Scripture, out of the ruins of the current beliefs in the historical validity of the letter of the Pentateuch and following books. The writers before us do not grapple with all the questions that have been raised, but several of them have done notable service in the controversy. The great difficulties created by the gaps of time in the Book of Numbers, by the slaughter of the Midianitish women, the perplexities created by Kuenen and Colenso with reference to the two censuses, and the number of fighting men in the camp of Israel, are handled by Mr. Whitelaw very judiciously and ably, and the textual commentary by Mr. Winterbotham, with its special notes, does not shirk difficulties which have been often felt. Some very happy homiletic use is made of the grander portions of the sublime story. Numerous proofs are given of the intimacy of the writer with Egyptian lore and archives, and much good and healthy homiletic is encogitated. Mr. Young's special "homilies" on the episode of Balaam, as well as the suggestions as to the nature of the supernatural event which occurred, are wise.

The sketch in the volume on "Joshua," of the history of the nation "from Joshua to Nehemiah," seems to us out of place and very meagre, but the introductory treatment of the special difficulties of the Book of Joshua is wise and sensible. We have noticed a remarkably clever homily by Mr. Glover on the sending of the spies. The conclusion is fairly drawn from chapter xxii. as to the unity of sanctuary and altar of sacrifice, and that we must, moreover, either renounce the historic accuracy of the narrative altogether, or maintain with it the Mosaic authorship of those portions of Deuteronomy and Leviticus upon which the incident turns. Dr. de Pressensé has drawn some admirable hints for sermons from the passage.

Lord A. Herve's introduction to the Book of "Judges" is very brief, and the exposition on a much narrower line than that of either of the previous volumes. We see throughout all three commentaries

the influence of the principle which Dr. Mozley discussed with much ability and some sophism, as to the undeveloped morality of the early times, and the position is urged that our power of judging and condemning the conduct of Joshua and Moses in the cold-blooded slaughter of even women and children, and our eager repudiation of the treachery of Jael, is derived from the higher light which has broken upon us in the Gospel of Christ. With the volume on Judges is bound up the commentary on Ruth. Here the exposition and homiletics are written by Rev. James Morison, D.D., and Homilies by Rev. W. M. Statham and Rev. J. R. Thomson, M.A. The story of Ruth is brought out with fine tact and ample learning, and Mr. Statham's and Mr. Thomson's homilies are very vigorous, and to the point.

The "Pulpit Commentary" will, if it proceeds with similar ability, prove an invaluable treasure to the preacher.

Studies in the Gospel according to St. Matthew. By Rev. J. CYNDYLAU JONES. (Hamilton Adams and Co.)

Seventeen sermons on successive portions of St. Matthew's Gospel. Celtic fire, pathos, and fancy assist Mr. Jones to set forth the sublime teachings of the first Gospel. "Philosophy and the Babe" is a very vivid, racy, and thoughtful homily on the visit of the Magi to the cradle of Jesus, and a good specimen of the spirit of the series.

THE MANAGERS of the EVANGELICAL MAGAZINE acknowledge, with thanks, the following Sacramental Collections in aid of the "Widows' Fund":—Richmond, by Rev. G. S. Ingram, £10 5s. 6d.; Kensington, by Mr. J. Bridger, £10; Highgate, by Rev. J. Viney, £9 17s. 6d.; Stamford Hill, by Mr. A. Waters, £5 5s.; Coventry, by Rev. E. H. Delf, £4; Stoke Newington, Abney Chapel, by Mr. J. F. Fife, £4; Birkenhead, by Rev. S. Blake, £4; Wellingborough, by Mr. N. P. Sharman, £3 12s. 6d.; Edgbaston, by Rev. W. F. Clarkson, £3; Market Harborough, by Mr. J. H. Clarke, £3; Atherstone, by Mr. W. S. Sheavyn, £1 11s. 1d.; West Hartlepool, by Mr. F. English, £1 4s. 8d.; Matlock Bath, by Mr. J. Boden, £1 1s. 8d.; Pheasant Hill, by Rev. G. H. Hancock, £1 1s.; Sutton Vallance, by Rev. J. Birdseye, 10s.; Newnham, by Rev. H. W. Stranger, 5s. 4d.; Rev. T. Green (Donation), £1 1s.

Managers' Meeting.

THE Half-yearly Meeting of the Managers of the EVANGELICAL MAGAZINE was held at Anderton's Hotel, Fleet Street, on Thursday, July 7th, 1881.

The Rev. J. Viney, the Treasurer, presided.

Prayer was offered by the Rev. Dr. Clemence, after which the usual business was transacted.

The Secretary reported the death of the Rev. Dr. John Young, the oldest surviving Manager of the Magazine, on the 3rd of March last, and said that the Rev. J. Viney kindly represented the Managers at the funeral at Abney Park Cemetery.

The Treasurer presented the accounts, duly audited by Messrs. J. Clarke and F. Adams.

The Application Papers for renewed grants were examined, and the following table shows the number of each widow in the list of grantees, as entered in the Treasurer's book, with the age and the sum voted:—

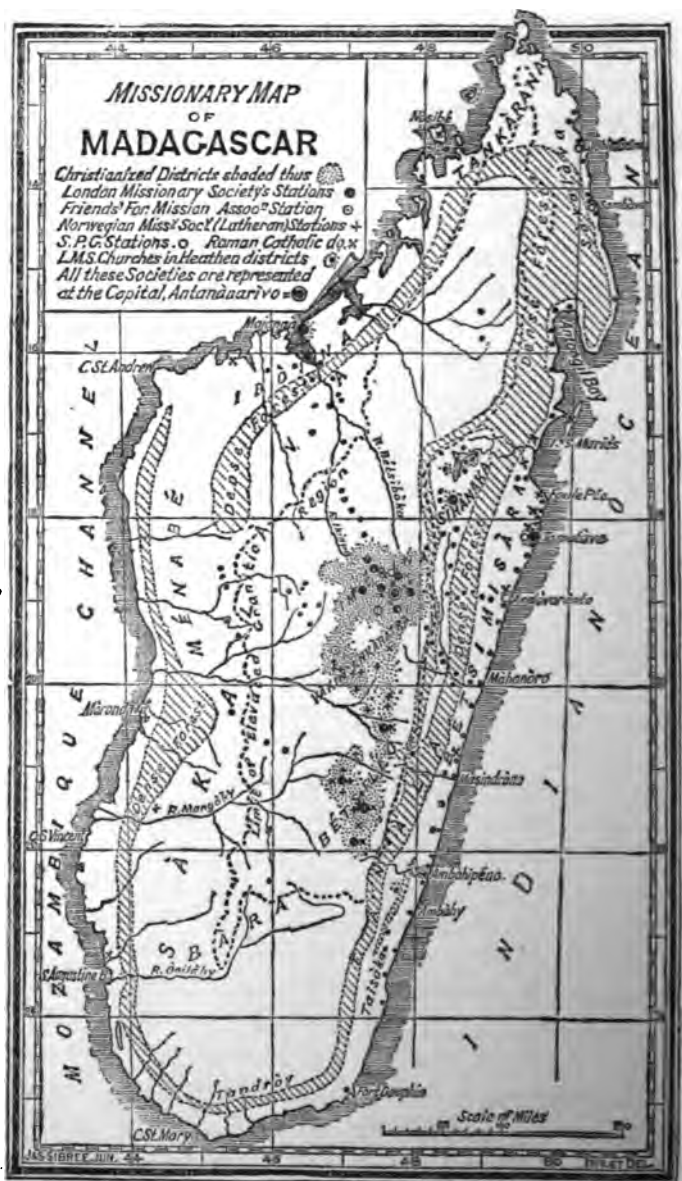
No.	Age.	Amount.	No.	Age.	Amount.
32	60	£8	183	72	£10
34	71	10	206	90	8
35	80	10	211	82	10
36	81	8	213	71	8
37	48	8	214	67	8
38	55	8	235	66	8
55	81	10	250	74	10
56	57	6	260	78	8
65	55	6	265	62	6
66	58	6	271	57	6
86	73	8	272	76	10
87	53	6	309	64	6
88	73	10	310	71	6
112	62	4	311	56	4
113	49	8	312	86	8
115	52	6	316	69	10
148	75	8	331	61	4
149	49	6	332	70	6
152	71	10	333	56	6
154	62	8	337	69	8
155	68	6	341	72	10
165	76	8	342	51	4
168	88	10	371	67	6
174	75	10	413	68	8
181	55	6	415	73	10
182	68	6	419	52	8

The Secretary reported the decease of five of the widows who had long been on the roll, and read letters from members of their families stating how gratefully the annual grant had always been received.

Some special donations were voted to meet urgent claims, and new cases were adopted to fill up the vacancies occasioned by death.

MISSIONARY MAP OF MADAGASCAR

Christianized Districts shaded thus
London Missionary Society's Stations
Friends' For Mission Assocⁿ Stations
Norwegian Missⁿ Soc^y (Lutheran) Stations +
S. P. G. Stations. o Roman Catholic do. x
L.M.S. Churches in Heathen districts
All these Societies are represented
at the Capital, Antananarivo =



[AUGUST, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—New and Important Openings for Christian Missions to China.

BY THE REV. JAMES SADLER, OF AMOY.

THE present is a time of unprecedented opportunity for carrying on Christian work amongst the Chinese. The time has passed when the Church could only pray for admission; when her messengers were detained in the outskirts of the country; and when missionaries could only settle in ports. It is now proved that the spirit of toleration amongst the natives is such that missionaries whose methods are marked by prudence and adaptation may *settle* throughout the country. In short, the empire is now open. Let the map of China be taken, and let all the stations of all the missions working there be well marked, then will there appear satisfactory proof of the statement that China is open, not merely here and there, but throughout her vast territory. Moreover, it has been recently understood that her Majesty's representatives in China, who once feared this onward movement lest it should cause trouble, are now welcoming the important openings, and this from many considerations.

The Chinese have been regarded as, above all men, the embodiment of pride, prejudice, and sloth as far as any ideas of progress were concerned; but they are now being roused to consider, not only the existence, but the wealth, power, and culture of other nations. Instead, therefore, of the old exclusiveness, we find that contact with Western nations is taking place at all points—by emigration to all parts of the world, and for all kinds of employments; by students being sent abroad for education at the expense of the native Government; by the employment of scientific foreigners as miners, telegraph-makers, manufacturers, builders of war-ships, and managers of arsenals; by trade being opened with America, by means of their own steamships; by the employment of foreigners to

manage the working of the Imperial Maritime Customs ; by the circulation of all foreign news through the native newspapers started in recent years ; by the establishment of the central college at Peking for teaching general knowledge under the superintendence of Western professors ; and by the works on mathematics, natural history, &c., &c., purchased and read by many of the most intelligent men of the empire, especially in North China, where the feeling towards foreigners is more friendly than in the South. The mind of the people is thus seen to be awakening, and it must be considered that the movement of a Chinaman's mind, though slow, is sure.

Wherever Christian work has been carried on, the repulsive features of the native character have given place to virtues surprisingly attractive. We know that the best things perverted appear the worst, and so the "heathen Chinese," from his very capabilities (being yet heathen), has appeared an object of offence. Now, however, it is seen that lying, cruelty, bad treatment of women, infanticide, foot-crushing of the girls—in short, every kind of moral evil gives way under the benign and ameliorating influence of Christianity.

Every form of Christian work has been tried with success. For marvellous success in *healing*, witness the new medical hospital of Dr. McKenzie, at Tientsin, receiving the favour and assistance of, perhaps, the most influential mandarin of all China. For literary work, witness the classical version of the sacred Scriptures, translated principally by missionaries of the London Missionary Society—to say nothing of all kinds of other works and tracts, the more valuable because in China "the work of the preacher, barrister, and statesman is done by the pen." For school work, witness the day-schools (for girls and boys), and especially the efforts for training native ministers. For preaching power see the labours of men like Griffith John, of Hankow. For the founding of native churches, and this on a self-supporting, self-governing, and self-propagating basis, witness the mission at Amoy. The resources of the Chinese, and their willingness to be trained to money-giving, will appear from the fact that at this station the seventeen self-supporting churches of last year raised about £400, solely from natives, the number of such churches *this* year being raised to twenty. Their power in organisation comes out in the fact that all this was under native management, both as to the election of the native ministers and the payment of their salaries. While, as to self-propagation, there is the encouraging fact that the older churches are, in several instances, commencing missionary operations on their own account, and thus proving the gratitude which they often express in words to the churches of Britain for having sent to them the Gospel.

Appeal is now made in deep and solemn earnestness to the friends of the London Missionary Society to take encouragement from all that God has done by them in the past, and the opportunities He is setting before them in the present, to attempt and expect greater things in the future. The catholicity of the Society, its entire independence from all political control (so fatal to any true success in a country like China), its boundless encouragement to Free Church life, the sanction it gives to the training of a native ministry, the literary work done by its agents, its newly formed mission to the women of the East, and its general policy and character as "The Missionary Society" for spreading abroad the knowledge of the Saviour and leaving the native churches ecclesiastically independent—all render it pre-eminently fitted to do an increasingly greater work in China.

From the grave of one of the noblest workers fallen at his post in Amoy comes a voice which he was wont to address to all societies—to work while we have the opportunity, seeing that none can tell how long such opportunity may be continued. That voice was lifted up from the chair of the General Conference of all Protestant Missionaries held at Shanghai in 1877 to point out the best way for occupying the whole field. Its utterances are contained in the Records of the Missionary Conference, and should be read by every master in Israel who sympathizes with the life-work of Christ, bringing salvation to all men. The Conference likewise expressed itself in making an appeal for labourers to be in "dead earnest."

"The London Missionary Society has the high honour of having been the first to occupy China." Shall it maintain its position in regard to aggressive work? Its constituency is vast, influential, wealthy. Many of its wealthy men, if unable themselves to go to the help of the Lord against the mighty, could easily, each one, supply recruits. The policy of some of the leaders of the Society is to "advance." To what extent shall the call of the Master, through them, be followed? Will Christian ministers realise that on them, most of all, devolves the responsibility and privilege of leading the followers of Christ to follow Him through the vast empire of China. Will they not systematically set forth the greatness of the populations as to their numbers, history, religious faculty, and capabilities for becoming in the East what the English-speaking peoples are in the West? It should be shown in our churches and lecture-halls how pre-eminent is China as a mission-field, how various and important the opportunities for usefulness, how attractive the moral possibilities of working amongst the Chinese, and the room there is for loving self-sacrifice in the name and for the sake of our Chief.

There is a challenge for Protestantism to show that it is not behind Catholicism in devoting its noblest sons, and its best resources, in seeking the present and eternal welfare of the first of all heathen nations.

May not all Directors of the Society throughout Britain be requested to master the principles and practice of the missions already existing in China so as to perceive their importance, pass judgment on their policy, and bring all this to bear upon the churches with which they are connected in this country?

Cannot friends of missions who are blessed with wealth and leisure, now, in these times of quick, cheap, and easy travelling, visit the missions of the Society, master their histories, and return to circulate intelligence? Medical men might thus quicken interest in medical missions; literary men, school-masters, and ministers each arouse attention in his own department. Young men of means might readily supplement the staff of those who have no means of their own.

Above all else, and as a preparation for all else, there should be a prevailing spirit of prayer. Only in this way can we ever realise the deep needs of the heathen, who are perishing in China at the rate of a million a month. Only in this way can we fully enter into the missionary spirit of Christ and feel for men as He does. Only so will it be understood that the work of the Church, above all others in dignity and importance, is to seek the salvation of men, and that of the greatest number.

In answer to such a spirit of intercession, the greatest of hindrances to Christian work—the opium-traffic—would be abolished; the songs of angels over wanderers reclaimed would abound, and the Saviour would see of the travail of His soul, and be satisfied.

Meantime, the interesting and capable populations of China are without God and without hope, except those situated under the small lighthouses in the dreary waste of heathenism.

Every one of us can do something to help them.

The encouragements to prompt and earnest action are calculated to arouse profoundest interest in the minds of statesmen, historians, scientists, merchants, and especially of christian churches, and ministers of the Gospel.

“Inasmuch as ye did it to one of the least of these, ye did it unto Me.”

“The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.”

a violent outburst, and the apparently helpless slave was scornfully told to pay down 100 dollars and go about his business.

Fortunately, all this had passed before people who could be produced as witnesses, so that the master could be held to his word. The hitherto almost hopeless bondman quickly saw his opportunity, and rushed off to Mr. Parrett, saying: "Lend me the dollars; he has consented to sell!" Mr. Parrett gladly complied, and in a few days, to the owner's intense vexation, the whole affair was legally settled, and the new freeman was on his way down to Iboina to work as the Society's evangelist on the west of the Betsiboka.

He has three schools and churches under his care, and receives six and a-half dollars per month. Long ago he paid off his debt to Mr. Parrett and myself, and has also refunded the money which was lent to him to redeem his wife. Three pupil-teachers from Mojanga conduct the schools under this evangelist's care. Their wages are paid by the churches, and average nine shillings per month—which satisfactory state of things is mainly owing to the influence of our redeemed "Black Chaplain," whose real name, Rainiketamanga, is well worthy of a corner in the Society's records. He is a good man and a good bargain. The leading people of his three churches have thanked me over and over again for sending him amongst them.

OBSTACLES OVERCOME.

From Mahabo we crossed the main river and paddled up the muddy-banked Marovoay to the town which is known by the same name. It is the largest town in Iboina, and, being easily accessible by dhow from Mojanga, and by canoe and foot from the interior, it is also one of the busiest places in the whole of Madagascar. When I first visited Marovoay there was a big congregation in a very respectable meeting-house, and a long array of over two hundred church members, but no school. Now there is the big congregation and a well-filled school, but very few church members. Most of the grown-up people would rather be dismissed than learn anything. They continue to attend the regular services, and in their present position are much more likely to receive a blessing than they were before.

To relate all the difficulties I have had with these Marovoay people and their unspeakable governor-potentate, who leads them in everything, whether good or evil, would occupy quires. The sorrows of the Palace Church teacher who is settled there would fill a good-sized newspaper. There have been storms and battles and earthquakes. The governor was arrayed against the missionary, and the missionary went about his work as if the

governor were leagues away, and the people thought the end of the world had come. But now the little swirl of water in a teacup has subsided into peace. There are two teachers at Marovoay—one from the Palace Church, already referred to, who is paid nine dollars per month, and the other the governor's son-in-law, who receives five dollars from the congregation.

The last examination showed 202 scholars present—186 with slates, 129 with Testaments, eighty-two able to read them, sixty-three passed in writing, fifty-one were able to do simple arithmetic, and eighty-three were well acquainted with the "History of Christ."

Forty of the scholars had also bought the "Pilgrim's Progress," and were using it as a reading-book alternately with their New Testaments.

JOY AND SORROW.

After remaining about a week at Marovoay, my travelling companion, the young teacher, and I came straight on to Mojanga by dhow. The school children wanted to come down to the landing-place to welcome us, but I sent to tell the teachers to bring them round to my house instead, and out they came, almost before we were ready for them, marching over three hundred strong, and singing most lustily. With them came also a deputation from the church, and another from the governor, to give us the usual greetings. Everybody seemed to be well, and everything was pretty much as it was when I went away, with the exception of the school. That had evidently increased in numbers; but it had also met with a great loss—the second teacher was dead. He was a most worthy young fellow, originally one of the governor's writers, and had worked hard at the school's roughest drudgery from the very beginning, besides being one of the best and most fearless preachers we had. I shall always remember his standing up on one occasion before a large gathering to tell the people how he was led to be a Christian. He first came to Mojanga when a boy, being brought from Imerina by his father, who was a soldier here. At that time the whole place was full of Sakalava witchcraft, idolatry, and fetichism. Like everybody else, except, perhaps, the few Mohammedan settlers on the beach, his father kept a fetich—a nasty-looking thing, the young man said it was, hanging up among the cobwebs in the corner of the house, decorated with crocodiles' teeth and beads, and dripping with smeared fat and black honey. He and his little sister were in terror of this fearful object, and used to tremble when left alone in the house with it. "You need not be afraid of it," the father would say, "if you take care to do the things which will please it and avoid the things it hates;" and then he would give them long accounts of the likes and dislikes of this particular fetich, and bid them

II.—Madagascar—The Iboina Mission.*

BY THE REV. W. C. PICKERSGILL.

↑ LAST year, after a two months' tour in IBOINA, the southern limit of
↑ which lies just half-way to IMERINA, I paid a visit to the latter province, and was some time in the capital before I began to get rid of the fever which followed me up from MOJANGA. Shortly before leaving Imerina, I consulted Mr. Thorne about the management of the Mojanga school, which I had left in a very flourishing condition, and from which I had then lately received reports of further progress, especially in the matter of numbers. He declared himself to be fairly astonished at the rapid advances which had been made, and said that I should be fully justified in engaging a third teacher for Mojanga. This I therefore did at once, and was fortunately able to secure one of the two who had been with Mr. Peill and myself at Ambohibeloma. His Excellency the Prime Minister kindly recommended the youth to the care of the Governor and officials of Mojanga, thus giving him a satisfactory position as a properly accredited teacher, as well as relieving the Society of the entire responsibility of providing a house for him.

On the way down from the capital my work began, as usual, at Mevatanana. There my new assistant and I examined and re-organised the school, preached to the people, and held meetings with the authorities and church members. Then we hired canoes for ourselves and baggage, and, going down the Betsiboka as far as its union with the Kamòry, branched off to the east, and pitched our encampment within reach of Trabonjy and Ankarabato, doing the same kind of work there as at the other place.

TRABONJY.

The Society has half a teacher at Trabonjy—that is, a trained man, half of whose wages (eight dollars per month) are paid by the church, and half by ourselves. I found he had been doing a very fair amount of work during the time he had been left to himself. But the old governor of the place had been removed through illness, and his temporary successor being a worthless fellow, devoid of even that little understanding which a way-faring man, though a fool, is supposed to possess, our teacher had several times been in trouble, and had been obliged to make a journey to good old Ramasy, of Mojanga, to get his wrongs redressed. The former Governor of Trabonjy acted as pastor of the church, and, stimulated and assisted by the

* The Province of Iboina covers a large extent of territory on the north-west coast of Madagascar, its chief town being the port of MOJANGA. (*See Map.*)

teacher, had succeeded in getting the people to put up a very substantial mud building, which is used by both school and congregation. This is the first real mud-walled church in Iboina. It is quite as good as any of its kind that I have seen in the interior, and its builders have worked out a difficulty which had long lain before the Imerina settlers in this province. "Iboina mud will not stick together in walls," they used to reply, when I first came among them and complained of their not building after the Imerina fashion. "What is it you use in your own country when you want to make the walls harder than usual?" I asked. "Cow-dung." "Then try that here," said I. And Trabonjy tried cow-dung, and solved a problem with it. My own house is plastered inside with the same unsæsthetic mixture, and my visitors, who are chiefly naval officers and such as come in from the sea with ships, look round admiringly, and say: "What did you plaster your walls with? How hard it is; and what a beautiful shade of brown. It is really quite charming."

A SELF-FREED SLAVE.

Embarking once more we followed the current down to Mahabo, which lies on the left bank near where the river divides into two streams. At Mahabo we have an evangelist stationed—one of the finest specimens of a stalwart, upright, respect-commanding Christian that the island has produced. He was once a dirty little slave boy, herding cattle. As a youth and young man, he was a palanquin and baggage bearer, and in that capacity travelled with the Society's deputation in 1873. Somehow or other, he had contrived to learn to read, and had been received as a member, and recognised as an occasional preacher in country places, by one of the Antananarivo churches. His zeal found abundant opportunity for exercising itself when travelling with large gangs of baggage men, and Dr. Mullens dubbed him "The Black Chaplain." Afterwards he accompanied Mr. Sewell and myself to the west, and his fearlessness in speaking the plain truth before the little despots of provincial governors we fell upon during our journey made me resolve to employ him in the Ambohibeloma district. With great difficulty he persuaded his master to allow him to take the engagement for a few months, during which he brought about a very unmistakable change for the better in one of the worst places under our care. When he asked for further leave, and proposed to pay half his wages to his owner, as he had formerly done in the days of his burden-bearing, he was threatened with punishment if he did not settle down again to his native level as a slave. After waiting some time, and finding there was no regular employment given to him, he begged for leave to redeem himself, asking his master to name the price. The reply to this was an angry refusal and

Thus on the Kuruman station itself there has always been a mixed population. The Batlaros lived to the north, the west, and the south, while the Batlaping were reached by itinerating among their towns and villages lying to the eastward of Kuruman.

It must be remembered, however, that the influence of the Kuruman was not by any means confined to the village of that name, or even to the district immediately surrounding it. Situated on what was then the highway between the colony and the interior, the wonders which were seen and heard at Kuruman by native travellers were carried northward and repeated at their distant homes. These favourable impressions were deepened by occasional journeys of Dr. Moffat into the interior, where his name became a household word. He thus visited Makabe, the chief of the Bangwaketse, with which tribe Mr. Good now resides ; and Moselekatse, chief of the Matebele, who was then living in what is now part of the Transvaal. Then, when Dr. Livingstone, Mr. Edwards, and Mr. Inglis settled at stations in the interior, their work was regarded by the natives as immediately connected with Kuruman as the head station. When the labours of these brethren were abruptly brought to a close by the hostile action of the Boers of the Transvaal, native teachers from Kuruman supplied their places for a time. It will be remembered that the Makololo and Matebele Missions were the results of the pioneering journeys of Dr. Livingstone and Dr. Moffat in the interior of the country.

The influence of Kuruman station was also increased by the Mission Printing Press, which was for many years conducted by Dr. Moffat, and afterwards in succession by Messrs. Edwards, Ashton, and J. S. Moffat. Parts of the New Testament in Sechwana were first printed by Dr. Moffat in Cape Town ; the New Testament and Psalms were afterwards translated by him and printed in England ; but it was at Kuruman that the first edition of the Old Testament was translated by Dr. Moffat and printed by Mr. Ashton. Besides lesson-books, such works as the "Pilgrim's Progress," "Line upon Line," "Come to Jesus," "The Blood of Jesus," have been from time to time printed here. The Kuruman Printing Office was in its fullest activity about 1857, when a monthly paper was printed for the benefit of the Bechwanas. For some years after this, occasional works were issued from the press, such as editions of hymn-books and spelling-books ; but for a lengthened period no provision has been made by the Directors for the management of the Kuruman press ; and the consequence has been that the printing-office has been shut up, and there has been from year to year an amazing scarcity of books throughout the country. At the last meeting of the district committee the brethren unanimously

adopted a resolution earnestly requesting the Directors to appoint a printer.

Besides the old Kuruman district as above described, the present Kuruman pastorate includes on the south the large district of Griquatown, and on the north the larger one of Motito. In the absence of European missionaries, our only hope for the successful working of this immense district is in the distribution among the villages of native ministers from the Institution. At Kuruman we have no longer a crowded thoroughfare for traffic to and from the interior. Indeed, the old waggon-road is almost entirely disused, the neighbouring diamond-fields having attracted to themselves, as to a centre, all traders, travellers, hunters, and sightseers. But among the natives "the schools" at Kuruman have again directed all eyes to this place; and I trust that the Directors, having raised so noble a structure as the Moffat Institution, will have the pleasure of witnessing the increase of education among the Bechwanas from its former low ebb; as also of the people's helpfulness in evangelising their brethren on this dark continent.

We have village schools at Morokweng, Ganyesa, Tsening, Meipeing, Batlaros, and Maroping, to the north and north-west; at Daniel's Kuil, Tlose, Hamohara, Dibeng, and Langberg, on the south and west; at Lentshwelengwe and Manyiding, on the east; but at only two of these places, besides Kuruman, have we been able to make an allowance to the teacher. At the Batlaros £6 per annum are allowed from Kuruman station grant, on the stipulation that the people add other £4 themselves. The teacher at Maroping also receives £6 per annum. The Kuruman schoolmaster gets £12 per annum from the station grant; and I have lately given the teacher of the large and important school at Daniel's Kuil a few pounds, which I would wish to raise to £10 per annum. At Griquatown the teacher, Jan Sepego, is provided for by special contribution from the church in Moffat. . . .

I am very much gratified at being able to report that an earnest and anxious spirit has lately prevailed among the people here, and native teachers visiting Kuruman have lately brought inquirers with them, or announce that they have such at their homes. Some time ago I had the pleasure of receiving into church fellowship a few of the young people belonging to Kuruman and Maroping; and last Sunday [Oct. 3rd] I received the wives of two of the students in the Institution, and one of the senior boys in Mr. Brown's school, whose earnestness and consistency have been tested for a long time. In my present class of inquirers there are several boys from the boarding-school. Speaking of the members of the church themselves,

see that no harm came to it, lest some great calamity should overtake the whole household. Afraid to be near the cobwebbed horror, they did not like to remain in the house, and, fearful of failing in proper deference to its power, they hardly dared to turn their backs upon it. But one day, when left in charge, something outside attracted their attention, and they both ran out, and, joining their companions at play in the streets, forgot all about the fetish until they returned hours afterwards. With guilty and fearful hearts they peeped in at the door to assure themselves that all was well, and saw with terror-struck eyes that the household guardian was gone. Now, all the calamities their father had spoken of would fall upon them. The unknown power was displeased with their conduct, and had left them to their fate. "And where do you think it was found?" the young preacher asked the listening crowd. "Down amongst the dust and rubbish behind the bed!" Somebody had bumped against the corner-post of the house, and the shake had disturbed the fetish and its cobwebs, its rotten string had broken, and there it lay. "I was never afraid after that," he said. "A short time afterwards some Malagasy from Imerina came here and began to preach about a God who made the heavens and the earth, and who rules the world by His Spirit, and I went to hear them. 'Where have you been?' my father asked me when I went home. I told him, and related what I had heard. 'You must not go there again,' he said; 'you will offend it'—meaning the fat-besmeared mystery, which had been restored to its accustomed place among the cobwebs. 'I don't care about that thing,' I said; 'it tumbled down and could not pick itself up again. I shall go and hear what more those men have to tell about God, whatever you say. They are speaking the truth, and I want to know it.' Then my father began to coax me to keep away." The young man added, "He offered me twenty head of cattle, to be all my own, and a handful of money, if I would promise to have nothing to do with the new worship. But I felt that the words of truth were worth more than the bullocks and the silver, and I refused the offers, and here I am a servant of Christ all safe and sound, but the fetish is gone to smoke."

The loss of this sterling young Christian teacher again reduced the staff to two, including the new-comer. Both of them, however, are trained young men from the normal school. They both receive the same pay—namely, nine dollars per month. The Palace Church is responsible for one and the Society for the other. The late teacher received four and a-half dollars a month from the governor and his officers, and the money is now divided amongst a number of pupil assistants.

(To be continued.)

III.—South Africa.—Kuruman.

TEN YEARS' REVIEW OF THE MISSION.

BY THE REV. JOHN MACKENZIE.

FROM the commencement of the Society's operations here there have been two, and sometimes three, resident missionaries at Kuruman.

The work was commenced among the Batlaping tribe, which was then united; but a few years afterwards the tribe migrated from Kuruman, and a separation took place—one division, under Mothibi, selecting the banks of the Vaal River as their residence; the other, under Mahure, journeying towards Taong, on the banks of the Kolong or Hart River. The former of these divisions was soon acted upon by the missionaries from Griqua-town, and the late Mr. Helmore afterwards entered upon his labours at Likatlong—he being followed by Messrs. Ross and Ashton, the latter of whom still exercises pastoral oversight, assisted by the resident deacon, Kobadi. The Batlaping at Taong were visited by the brethren at Kuruman for years, as also the people living at Borigelong, until the late Mr. Ross took up the work in that district, living at Taong, and afterwards at Mamuse and Likatlong. Mr. Brown entered into the work at Taong some years ago; and it is now in the hands of Matsau, from the Institution, under Mr. Ashton's oversight.

Although the main body of the Batlaping thus passed into the care of other stations, there remained at Kuruman and its neighbourhood a considerable population of Batshwene, Batlaros, &c., whose numbers were increased in the course of years by the coming of individuals and families, who either desired "the teaching," or had some reason for leaving their own towns. Out-stations were established at several points in the hills, called Langberg—some sixty miles to the west and south-west; at Tlose, Hamohara, and Khato, villages in the same direction, but nearer Kuruman. To the north, on the Matlwading and Kuruman Rivers, there was always a considerable population, which was more or less under instruction. In this direction the labours of the Society's agents were carried on alongside those of the Paris Society, whose efforts among the Barolong were there directed from the station of Motito, which lies some thirty-six miles to the north of Kuruman. After the death of M. Fredoux, the Paris Society retired from the Bechwana field, leaving the Motito station and district in the hands of the Society. Mr. Wookey had charge of this large Barolong district, which included Morokweng, Pitsannie, on the Molopo River, &c. His successor is Ramochanie, from the Institution; but the journeys of the latter, which are on foot, are confined to Lithakong and the villages on the Moshawing River.

I hope I am not mistaken when I report that greater prayerfulness and spirituality of mind obtain among them. The late war and the more recent epidemic fever have been painful and heart-stirring experiences to those who have been called upon to pass through both. I am not alone in the hope that if such a testing time as the recent outbreak of hostilities were to take place again, the members of our churches would have learned from the past, and would now be more steadfast and more influential for good.

As to the social condition of the people of this district, I cannot do better than quote the testimony of a competent witness who lately visited South Bechwanaland on behalf of the Government. The following are a few statements culled from the interesting report of Captain Harrel, the Special Commissioner in question, which has been laid before Government, and has also been published in the colonial newspapers:—

“The people are peaceable, and fairly industrious when there is inducement to work. They make the most of the limited means of irrigation at their command, and raise Kaffir corn, sweet reed (a species of sugar-cane, on which they fatten quickly), mealies, pumpkins, and tobacco in considerable quantities. Their agriculture is carried on by means of ploughs, of which, as well as ox-waggon, they possess great numbers. They carry on a considerable trade in ostrich feathers. Most of the well-to-do men are dressed in clothes of European cut and manufacture, while those in less prosperous circumstances follow the same fashion, with the exception of using tanned leather material. The men are now, as they have been for generations past, generally possessed of muskets, and, in a few instances, rifles, but very rarely assegais or other native weapons. These guns are kept for defensive, more than for aggressive, purposes, such as protecting their cattle from the attacks of the wild beasts—no fewer than eleven lions having been killed by them in this way during the two months preceding the date of my visit. A considerable number of Batlars profess Christianity. . . . To save repetition, I may here state that the foregoing remarks as to manners and customs, mode of agriculture, practice of distributing cattle, armament, articles of trade, mode of procuring water and digging wells, possession of ploughs and ox-waggon, profession of Christianity and establishment of a church, are applicable to the whole of the Cis-Molopo territory, with such exceptions as I may hereafter draw attention to. . . . The Korannas (at Mamuse) differ from the Bechwana tribe. In many respects they are a nomadic race. Their huts are low and squat, and made of wicker and mats, and are movable. They are not a very industrious race. Nevertheless, they

are rich in cattle, and have large tracts of land under cultivation. . . . The Bechwana races are naturally domestic and unwarlike in their habits, as well as more civilised than most other South African races. By giving the people an interest in the land, as individuals, they would doubtless make rapid progress towards a higher order of civilisation than in locations they are ever likely to arrive at."

If this picture is placed alongside the descriptions of the Bechwanas given long ago by Mr. Campbell or by Dr. Moffat, the Directors can at once see what has been accomplished by their efforts.

But our political horizon is still overcast. I had hoped that the administration of government, in accordance with the formal request of the chiefs, would have been assumed by England, without disturbing the private property of the natives in farms and fountains, &c. But there is a great deal of reluctance to do this, and much misapprehension on the subject. Were our people under English rule, modified so as to be apprehended by them, I should have the brightest hopes of their future.

SOUTH INDIA—HEARERS OF THE WORD.

The REV. J. G. HAWKER, of BELGAUM, thus describes the different classes of character with which he comes into contact while engaged in the public preaching of the Gospel:—"The common people hear gladly and readily consent to the truth. More interested people, and idle, vain youths, are vigorous assailants; but the barefaced lies they tell to support their position must, sooner or later, do their cause more mischief than an acknowledged defeat. Occasionally we meet with a few earnest, sincere worshippers according to one of the Hindoo faiths, or, more frequently, according to a faith which they have made for themselves by a modification and union of several. The utter absence of desire for spiritual good among the masses of Hindoos impresses itself more and more painfully on one's mind as a more intimate acquaintance with their thoughts and motives is gained. No people, perhaps, have more gods, or a more ostentatious worship; yet nearly all this worship is for present worldly good. They 'worship Hanama for cakes, and Lakshmi for fowls and sheep,' and other gods for good crops, large profits, children, and deliverance from various forms of evil. They will even come to a Christian place of worship sometimes, because they suppose it will bring them 'good luck.' One of the most regular attendants at our Sunday services in the home station is a rich and keen tradesman, who, it is feared, has no other motive than the preservation and increase of his prosperity, which he thinks is in some way or other connected with his coming to the Christian service. For the pardon, righteousness, and eternal life which Christ offers they have no desire. 'Will He heal my ulcer?' 'Will He supply me with food?' 'Will He protect me from death?' are questions frequently asked; and if it cannot be promised that these things will be directly and immediately forthcoming, they turn away with very plainly expressed contempt."

IV.—North China—Hankow.

BY THE REV. GRIFFITH JOHN.

(Continued.)

THE revival of God's work in Hanyang is another event which has gladdened our hearts this year. For many years both the Methodist Mission and our own had been working in the Western suburb of Hanyang, but with very indifferent results. Some time in the beginning of this year the Methodist chapel fell; and, as it appeared to the missionaries of both missions that one chapel for the city of Hanyang was sufficient, we sold ours to the sister mission and retired from the ground. In my letter of explanation to the Directors I stated that most of our converts in Hanyang were living in the country; that by retiring from the city we should be able to devote more time and energy to them; and that our country work would be benefited by the change. I am glad to be able to say that my anticipations have been fully realized. For years the work in Hanyang had become a real burden to my soul; now it is becoming a joy again. The Christians have received a fresh inspiration, and the heathen are beginning to feel the influence of it. Several have joined us of late from these villages, and there are many more on the way. It is not quite a month since I spent a Sunday evening with them. We had a delightful service, at the close of which I baptised four women and six children. The revival in Hanyang has had an inspiring effect upon my own mind. After witnessing this sudden outburst of life, where for years little could be seen but signs of paralysis and death, I feel as if I could never allow myself to sink into despair with regard to any station again.

Other facts of interest might be mentioned with reference to the work as it has been carried on here during the year. But I must pass on, and just call attention to

THE GENERAL ASPECT OF THINGS.

Looking at the empire generally, it may be safely said that the missionaries are taking possession of the land as they never did before, and that Christian work is carried on with an energy and on a scale which completely dwarfs the attempts of earlier days. When I arrived in China, a little over twenty-five years since, there were just five spots in the whole of this vast empire on which a foreigner might pitch his tent. The interior was hermetically sealed against him. The length of his tether was twenty-four hours from the treaty port. He might go where he chose, but he must be back within twenty-four hours of the time he started. The missionaries, it is true, had begun to break

through the restrictions imposed upon them, and to widen the sphere of their operations. They were doing so, however, under sufferance, knowing that they might be apprehended at any moment, and sent back to their Consul to be punished. How different the present state of things! The whole empire is open to us. All the provinces have been visited by the missionary and the colporteur, and most of them again and again. Thirteen out of the eighteen are actually occupied by the missionaries and their families. The Gospel has been proclaimed in almost all the principal cities and towns. Christian literature has been scattered over the face of the land. Little churches have been founded at the ports, and in many an inland city, town, and village; and isolated Christians are to be met with here and there and everywhere. Out of the sixty or seventy walled cities in this province—Hu-peh—there are only seven that have not been visited by the missionary or the colporteur. In order to appreciate this fact, you must bear in mind that the area of Hu-peh is larger than that of England and Wales put together. It contains about 70,000 square miles, and possesses a population of more than twenty millions. It is something to thank God for, that all the cities and towns of this immense province are open to us, and that there are only one or two insignificant corners of it in which the message of salvation has not been delivered. I have just mentioned the colporteur, and I am anxious that he should have the honour due to him. The Bible Society of Scotland has three colporteurs in these parts—Messrs. Archibald, Wilson, and Burnett. Mr. Archibald has been working in Hu-peh and Hunan for the most part; Mr. Wilson in Szechwan; and Mr. Burnett in Kiang-si. These three brethren have travelled extensively over these four provinces, and have sold this year upwards of 1,000 copies of the New Testament; more than 32,000 gospels and portions; and more than 40,000 tracts, large and small. Facts such as these deserve to be mentioned with thankfulness and joy.

NEW OPENINGS.

There is only one province at present whose capital is closed against us, and that is the anti-foreign province of Hunan. A year since the same might have been said of the Kiang-si province. Missionaries had called at the suburbs of its capital; but every attempt to enter it openly had been peremptorily repelled. On the 4th of January of this year, Mr. Archibald and myself appeared before its gates, and were turned back. In the afternoon of the same day we had a long interview with two of the magistrates. They did not seem at all inclined to admit us into the city; but we managed to persuade them, and obtain their permission to enter on the following day. We did so, walked about in every direction, saw all that

was to be seen, preached in the temple and streets, and sold as many books as we could spare. That the famous Nan-Chang was really opened on the occasion of our visit, has been abundantly proved since ; for it has been visited repeatedly during the year, and a good deal of evangelistic work has been accomplished within its walls. So far our efforts had been crowned with success. We returned by way of Hunan, and hoped to be as successful there as we had been in Kiang-si. In this, however, we were disappointed. We attempted to enter the city of Siang-tan, the largest mart in the province, but were driven away. We knocked at the gates of Chang-sha, the capital of the province, but found them closed. Our intercourse with the magistrates at Chang-sha was of the most cordial nature ; and, I verily believe, that if they could have admitted us into the city, they would have done so. They told us plainly that they feared the people, and simply dared not grant our request. In other parts of Hunan we found that a great and effectual door had been opened, and that missionary work might be carried on there with as much ease and safety as in this province. Ere long the people of Chang-sha will have to give up their pride and hostility ; and when that is done, every other city in the province will open its gates, and all the cities in the empire will be accessible to the messenger of salvation. It is impossible to think of the remarkable manner in which China has been opened, and reflect on the contrast between the present and the past, without asking, with wonder and gratitude, What hath God wrought ?

A REMARKABLE GATHERING.

I must not forget to mention that whilst in Kiang-si I visited King-teh Chen, a place of far wider fame than Nan-Chang or Chang-sha. This immense mart, one of the largest in the empire, is famous the world over for its porcelain manufactories. Here no missionary work had ever been attempted ; and I had grave doubts as to whether any foreigner would be admitted within the precincts of a place so jealously guarded. Our success, however, was complete. We landed without opposition, penetrated its narrow streets, visited its furnaces, and inspected every department of its porcelain manufacture. We also preached to immense crowds, and sold thousands of books and tracts. I shall never forget my congregation in the centre of the town, being one of the largest it has been my privilege to address in China. We had found our way to an immense square in front of the imperial pottery. For a while the whole town seemed to be pouring into this square, and at one time there must have been from three to four thousand people present. Here we stood for hours, I preaching with all my might, and both of us selling books as fast as we could hand them to

the eager purchasers. Having never seen a foreign face before, the people were naturally curious to have a look at us. The curiosity was intense, and the excitement was considerable. It would not have been difficult to get up a disturbance if we had been so minded. Fortunately, we were in the best mood possible, and had no difficulty in keeping the crowd within due bounds. Having finished our work at King-teh-Chen, we departed in peace, feeling more than satisfied with the conduct of the magistrates and people, and deeply grateful to God for all He had enabled us to accomplish. I look upon our success, at both Nan-Chang and King-teh-Chen, as God's doing, and from my deepest heart do I say, Let God have all the praise!

V.—Notes of the Month.

1. ARRIVALS IN ENGLAND.

The Rev. JOHN CHALMERS, M.A., LL.D., Mrs. Chalmers, and daughter, from HONG KONG, China, per steamer *Mirzapore*, June 29th.

The Rev. GRIFFITH JOHN and Mrs. John, of HANKOW, North China, from NEW YORK, per steamer *City of Berlin*, July 12th.

2. DEATH OF MRS. LEGGE, FORMERLY OF HONG KONG.

From public notices, our readers will have become aware of the loss which has been sustained by the Rev. PROFESSOR LEGGE, of Oxford, in the death of his devoted wife. Mrs. Legge died in London, after a painful illness, on the 21st of June. Her missionary labours, which were carried on for a period of seven years (from 1859 to 1866) in connection with the Society's station at HONG KONG, are remembered by the Directors with pleasure, as is also her self-denial in remaining alone in England for three years while Dr. Legge was discharging important duties for the Church of Christ in China. Their regret at Mrs. Legge's removal will be shared by a wide circle of friends in this country, as well as by many native Christians and others in South China.

3. DEPARTURE OF THE ELLENGOWAN.

On Thursday, the 14th of July, the Society's new schooner *Ellengowan* left the docks, and, going down the river with the tide, was moored off Greenhithe. On the following afternoon a small, but representative, party went on board, and proceeded in her as far as Gravesend, when she fairly set sail for her long and somewhat hazardous voyage to NEW GUINEA, *via* SYDNEY, which latter port, under favourable circumstances, it is hoped she may reach about the end of November.

VI.—Anniversary Collections in May.

Asylum Road	7	0	0	New Barnet... ..	11	0	0
Oraven Hill Ch.	22	14	0	Plaistow	12	2	2
Gravesend, Princess Street	21	2	2	Poplar, Trinity Ch.	16	1	8
Highbury Quadrant Ch.	13	3	0	Raleigh Memorial Ch.	10	13	10
Lancaster Road	7	0	0	Westminster Chapel	19	13	7
Latimer Ch.	5	5	0	Do., Sermon to Young Men	29	10	7

VII.—Contributions.

From 15th to 30th April, 1881—(continued).

Longton.....	6 8 7	Sandbach.....	1 7 8	Sidmouth.....	3 17 7
Lowestoft.....	18 10 18	Sanford.....	8 12 6	Somerton.....	7 13 0
Luton.....		Sheerness. Alma Road....	4 12 6	Tisbury.....	16 7 1
Mrs. C. Harrison.....	2 2 0	Sheffield. Auxiliary.....	268 9 8	Tiverton.....	36 7 18
Lytham.....	4 5 0	Shrewsbury. Auxiliary....	34 18 10	Trowbridge Tabernacle...	88 6 3
Marblefield—		Sittingbourne.....	22 4 9	Wincbourne.....	2 1 0
Park Green Ch.....	32 14 6	Somerleyton.....	8 15 0	Winconton.....	15 10 0
Roe Street.....	32 10 6	Southampton—		Winchester.....	20 1 3
Maton.....	3 3 9	Alexandra College.....	1 10 0	York. Central Auxiliary...	96 5 6
Manchester. Aux.....	193 14 8	Staffordshire, North. Aux.	16 7 2	WALES.	
For Special Funds.....		Staplehurst.....	6 8 2	Aberdare—	
For Students, Nagswood... 5 0 0		Stockport. Auxiliary.....	29 12 10	Ebenezer Ch.....	26 19 0
" Bible Women, do..... 19 0 0		Stroud. Old Chapel.....	17 16 0	New Congregational Ch..	1 11 0
" Widows' Fund..... 2 0 0		Sudbury District. Aux.....	43 12 1	Sion Ch.....	21 10 1
" Missionary Shipps..... 9 4 9		Suffolk. Auxiliary.....	189 15 6	Zion Ch.....	6 13 0
Stockport Road Ch., Mrs. Harrison's Box.....	0 12 6	Sunderland. Fawcett Street	19 6 1	Aberllefny.....	1 13 6
Mermaid. Zion Ch.....	14 18 9	Sussex. Auxiliary.....	185 4 3	Anglesey District.....	132 5 3
Milnath Bock—		Taunton. North Street....	25 13 1	Arcon.	
Glenorchy Ch.....	4 8 9	Tetworth.....	8 12 7	Fleugh Ch.....	2 2 4
New South Wales Churches...	17 16 9	Tewkesbury.....	6 9 0	Cantref Branch.....	0 6 0
Nailsworth—		Thatcham.....	1 2 6	Brookshire—	
A Friend.....	1 0 0	Tredgar—		Bequest of the late W.	
New Tredgar—		Adulam Welsh Church ..	2 0 0	Watkins, Esq., per Trustees of Bethlehem Ch..	10 0 0
Uchler Ch.....	4 0 3	Tunbridge Wells—		Cardiganshire. Aux.....	120 8 3
Newham.....	6 1 1	Mount Pleasant Church, for Female Missions....	1 4 0	Carmarthenshire—	
Newport (Isle of Wight)—		In Memoriam.....	6 5 0	Carmarthen District....	118 0 11
St. James Street.....	10 3 9	Uckfield.....	3 13 0	Central District.....	68 0 9
Newport (Mon.)—		Upton.....	5 10 0	Upper Division.....	26 1 9
J. P. Parcknes, Esq., for deficiency.....	5 0 0	Walsbridge. Providence Ch.	70 6 7	Carnarvonshire. Northern District.....	103 3 11
Norfolk and Norwich. Aux.	494 11 2	Walsley—		Corris, Machynlleth.....	2 10 0
North Shields. Aux.....	14 6 9	Zion Ch., for Mr. Baylis' School, Neyoor.....	20 0 0	Cwm Aven. Zion Ch.....	11 3 7
Northampton—		Ware—		Cwmaman.....	3 1 8
J. A. Berry, Esq.....	10 6	Church Street.....	9 15 5	Denbighshire and Flintshire—	
Nottingham. Aux.....	60 0 0	High Street.....	8 16 8	Aux.....	99 9 10
Oldham. Aux.....	37 9 2	Wareham.....	9 15 5	Doleisle. Bethania Ch....	8 1 6
Oswestry.....	17 18 0	Watford—		Festiniog.....	7 11 2
Oversley. Aux.....	45 5 3	Miss Tidcombe's Sabbath Morning Box.....	3 0 0	Glamorganshire—	
Piercing.....	2 1 0	Watson—		Eastern District.....	12 10 0
Plymouth and Devonport—		J. Trueman Mills, Esq... 200 0 0		Western do.....	154 5 3
Auxiliary.....	296 2 7	Welford.....	6 8 7	Haverfordwest. Tabernacle	23 16 8
Pole. Skinner Street.....	10 11 7	Wen.....	20 9 9	Herman Conuil.....	1 0 6
Portsmouth. Aux.....	63 10 8	West Bromwich—		Hirwaia.	
Puddletown.....	4 17 10	Ebenezer Church.....	33 12 3	Hall Church.....	9 0 0
Reading—		Westbury. Upper Church..	5 0 11	Nebo Church.....	9 4 6
Auxiliary.....	160 6 3	Weymouth. Hope Church..	24 16 6	Hyfrydfa and Bethania...	5 6 4
Missionary Sale, for Emma Work, and Mrs. Emily, Farrethale....	28 0 0	Whitstable.....	15 9 0	Landore. Sion Ch.....	10 0 0
Rinwood.....	3 1 4	Wiltshire, &c.—		Libanus and Cwmcamlais ..	5 19 5
Rochdale. Aux.....	74 6 11	Per Rev. T. Mann.....		Llanboidy. Trinity Ch....	6 0 0
Royton. John Street.....	10 4 0	Atworth.....	2 12 0	Llanelli District.....	24 19 1
Rt. Albans.....	11 11 0	Bishop's Hall.....	1 7 8	Llangyndder and Dyfryn ..	6 9 3
St. Helena. Aux.—		Bradford-on-Avon.....	0 6 0	Llanwchlyn.....	5 4 7
W. W. Pilkington, Esq. (3 years).....	109 0 0	Lacock.....	6 4 8	Llanwrtyd, &c.....	4 1 7
				Merthyr. Zoar Ch.....	21 3 3
				Mold. Aux.....	14 0 0
				Mynyddbach.....	12 0 4

<i>Pembrey.</i> Jerusalem Ch. ..	7 4 7	<i>Dundee.</i> Miss Baxter, for Rev. W. W. Gill	20 1 0	IRELAND.	
<i>Pembroke Dock.</i> Meyrick Street	8 6 8	<i>Edinburgh.</i> Auxiliary	86 2 1	<i>Castle Comer</i>	20 0 0
<i>Pembrokeshire.</i> Welsh Aux.	45 14 8	<i>Glasgow.</i> Auxiliary	321 18 1	<i>Miss L. Scott, Edinburgh,</i> <i>per J. Ryan, Esq.</i>	10 0 0
<i>Penarth, near Cardiff</i>	9 1 8	<i>Kilmarnock.</i> Mr. J. Thomson	1 0 0	<i>Kingstown and Monkstown</i> ..	6 3 8
<i>Pennel</i>	0 10 6	<i>Kilnave.</i> Mr. A. Gillespie ..	0 6 0	<i>Per Rev. E. A. Warham—</i>	
<i>Pennorth</i>	3 7 4	<i>Lockgilphoad.</i> Legacy of the late Miss Charlotte Fraser	9 19 8	<i>Handon</i>	6 9 0
<i>Pontlottyn, Cardiff</i>	2 9 8	<i>Peterhead.</i> A Family	6 0 0	<i>Cleashilly</i>	9 11 4
<i>Rhydycoisaid</i>	5 10 6	<i>St. Andrews.</i> Auxiliary	27 13 0	<i>Cort</i>	27 14 7
<i>Talgarth and Tredustan</i>	7 13 8	<i>For Rev. E. A. Warham.</i>		<i>Dublin</i>	27 6 0
<i>Tanygrisiau</i>	3 1 8	<i>Arbroath</i>	9 5 0	<i>Do. York Street</i>	23 10 10
<i>Tonypandy.</i> Ebenezer Ch. ..	9 5 6	<i>Dunfermline</i>	4 10 0	<i>Kingstown</i>	3 12 0
<i>Towyn</i>	9 5 3	<i>Dunee</i>	6 11 4	COLONIAL AND FOREIGN CITIES AND MISSION STA- TIONS.	
<i>Treherbert, near Pontypridd</i>	7 6 0	<i>Eyemouth</i>	9 0 0	Canada—	
<i>Wrexham.</i> Chester St.	19 6 11	<i>Falkirk</i>	0 16 0	<i>Hamilton Congregational</i>	
SCOTLAND.		<i>Hamilton</i>	9 15 0	<i>Ch.</i>	5 0 0
<i>Aberdeen.</i> Female Auxiliary and Juvenile Branch	38 10 4	<i>Hawick</i>	8 11 0	<i>Sherbrooke, Dr. A. Duff</i> ..	1 1 0
<i>Elslack.</i> Miss Cowan, for Basuto Mission	10 0 0	<i>Irvine</i>	7 16 6	Geneva—	
		<i>Kilmarnock</i>	12 16 0	<i>Ladies, for Schools and</i>	
		<i>Lismahago</i>	7 12 3	<i>Zion's Work, Calcutta</i> ..	20 6 7
		<i>Peebles</i>	1 8 0	<i>Pupils of Miss A. Mawc,</i> <i>for Girl in Mrs. Gil-</i> <i>more's School, Peking</i> ..	5 19 2
		<i>Pollockshaws</i>	8 8 6	<i>Madras.</i> Rev. H. Rice	3 3 0
				<i>St Petersburg—</i>	
				<i>Alexandroffsky Ch.</i>	20 0 0

From May 1st to June 15th, 1881.

LONDON.		<i>J. Nicholson, Esq.</i>	2 2 0	<i>S. A., for Central Africa</i> <i>Steamer</i>	1 0 0
<i>Legacy of the late Mr. Hall,</i> <i>Balance</i>	143 0 3	<i>"Alpha," for China</i>	1 1 0	<i>L. F. Vickridge, Esq., for</i> <i>Central Africa Steamer</i> ..	0 10 6
<i>George Williams, Esq.—a</i> <i>Thankoffering</i>	105 0 0	<i>Do., for Female Missions.</i>	1 1 0	<i>Mrs. Thomas</i>	0 18 0
<i>A. H. Y.</i>	100 0 0	<i>Mrs. Hurry, for Female Mis-</i> <i>sions</i>	2 0 0	<i>Rev. H. W. Mercer</i>	0 5 0
<i>James Fenwick, Esq., for</i> <i>Central Africa</i>	100 0 0	<i>A. Nodes, Esq.</i>	1 1 0	Borneo.	
<i>Legacy of the late Miss Maria</i> <i>Oldham</i>	50 0 0	<i>Edward Nodes, Esq.</i>	1 1 0	<i>Mr. F. H. Beard</i>	1 11 3
<i>Joseph King, Esq.</i>	20 0 0	<i>H. W. Smithers, Esq.</i>	1 1 0	<i>Miss Gwyn</i>	1 3 0
<i>Mrs. Joseph King</i>	2 0 0	<i>R. N. Cust, Esq.</i>	1 1 0	<i>Abney Ch. Miss C. E. Whip-</i> <i>cop, for Female Missions</i> ..	1 10 1
<i>Mrs. Travers Buxton, for</i> <i>Central Africa Steamer</i> ..	25 0 0	<i>J. C. Elliott, Esq.</i>	1 1 0	<i>Arundel Square</i>	16 16 0
<i>Rev. M. Hopwood</i>	25 0 0	<i>Mrs. Good</i>	1 1 0	<i>Brentford. Boston Road</i> ..	4 0 0
<i>Legacy of the late G. A.</i> <i>Nodes, Esq.</i>	19 19 0	<i>Mr. Arthur Long</i>	1 1 0	<i>Bromley (Kent)</i>	13 14 3
<i>J. W. A.</i>	10 10 0	<i>John Inchbold, Esq.</i>	1 1 0	<i>Buckhurst Hill. Mrs. Bur-</i> <i>ton's box</i>	1 7 0
<i>E. Wiltshire, Esq.</i>	10 0 0	<i>"A Shamrock," for Medical</i> <i>Mission, Madagascar</i>	1 1 0	<i>Burdett Road</i>	14 10 6
<i>J. F.</i>	10 0 0	<i>Mr. A. H. Elton, sen., for</i> <i>Dr. Thomson's School,</i> <i>Medical Mission, Neyoor</i> ..	1 1 0	<i>Burnt Ash. F. W. Lloyd,</i> <i>Esq.</i>	10 0 0
<i>J. Fitch, Esq., for Central</i> <i>Africa</i>	10 0 0	<i>Mr. S. Feigate</i>	1 0 0	<i>Cambridge Heath. Rev. E. J.</i> <i>and Mrs. Newton, for Girl</i> <i>at Tahiti</i>	3 0 0
<i>Huntington Stone, Esq.</i>	5 0 0	<i>Rev. F. Neller</i>	1 0 0	<i>Cannden Town. Park Ch.</i> ..	11 14 6
<i>H. R. Walker, Esq., for</i> <i>Central Africa</i>	8 0 0	<i>A. B.</i>	1 0 0	<i>Christ Church, West-</i> <i>minster Road</i>	41 0 0
<i>Miss Percival</i>	3 3 0	<i>Mr. W. O. Gribbon, for</i> <i>Central Africa Steamer</i> ..	1 0 0	<i>Clapham</i>	10 0 0
<i>Rev. F. S. Turner, B.A.</i>	2 2 0	<i>A Friend</i>	1 0 0	<i>Clayton, Lower</i>	67 4 0

Further contributions unavoidably postponed.

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

YATES & ALEXANDER, Printers, Liondale Buildings, Chancery Lane, London.



Yours very truly
David Roberts

Engraved by J Cochran from a Photograph

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

SEPTEMBER, 1881.

The Statue and the Stone.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces."
—Daniel ii. 34.

IN primitive times dreams were often used as the mediums of Divine intimations. "In slumberings upon the bed," says Elihu, "God openeth the ears of men, and sealeth their instruction." Prophets and others were thus brought into immediate contact with things lying beyond the reach of human discernment, and coming events of weal or woe cast their shadows before. The boundary of reason and consciousness, which hems in men's minds like the glass chimney of a lamp during their waking hours, was removed during sleep, in order that the flame of knowledge might be increased and flicker out farther into the darkness. So was it with Nebuchadnezzar. He saw in a vivid vision of the night—based upon representations of outward things familiar to him in his waking moments—a huge Colossus towering up to heaven, and covering with its own vast bulk and the shadow which it projected a large space of ground. It was in human form, but terrible in its exaggerated proportions and fierceness of expression. It was composed of various metals—the head of pure gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. It reflected from its polished surface a radiance which dazzled the eyes. Gazing upon this monstrous embodiment of grandeur and terror, he saw from a neighbouring mountain-side a small stone cut out from the quarry, raised from its place and flung by viewless hands with tremendous force against the colossal image; which immediately fell with a loud

crash to the ground, and was broken to atoms and swept away by the rising wind caused by its own fall, like the chaff of the summer threshing-floor. The stone that effected this amazing destruction then grew larger and larger before his eyes, until at last it became a great mountain and filled the whole earth.

With the general interpretation of this remarkable dream given by Daniel we are all familiar; but there are some most interesting details of contrast between the statue and the stone, upon which it may be profitable to meditate. The first point of contrast is the *enormous bulk* of the statue, as compared with the *smallness* of the stone. Man estimates the importance of things by their size and appearance. Vast proportions produce a feeling of awe; and primitive races strove to minister to this feeling by building gigantic structures which would exalt the idea of human genius in contrast with man's personal insignificance. The idol which the Babylonish monarch saw in his dream was in harmony with the huge monoliths, temples, and human-headed bulls which formed the architectural ornaments of his capital. Its colossal size admirably represented the material power and extent of his kingdom. Mere bulk and physical massiveness were the characteristics of the great empires of antiquity. But God's thoughts are not as man's thoughts. In nature He accomplishes His mightiest operations by the most insignificant agencies. The limestone rocks which constitute so large a portion of the earth's crust are formed, not of the bones of huge animals, but of minute shells. Large islands are created by the labours of tiny coral polyps. And as in nature, so in grace. The kingdom of heaven is like a grain of mustard-seed, which is the least of all the seeds that be in the earth. God chooses the weak things to confound the mighty, and things that are not to bring to nought things that are, that no flesh may glory in His presence. What was Palestine but a very little country among the mighty continents of the earth? And what was Israel but an insignificant people in comparison with the great nations of antiquity? And was not Bethlehem where Jesus was born one of the least of the cities of the land, and the house of Joseph among the poorest and most obscure families in it? The barley cake of Israel overthrew the tent of the Midianites, and the small stone of God's kingdom upset the mighty idols of the world's empire.

2. Another point of contrast is the *heterogeneous character* of the

statue, as compared with the *homogeneous nature* of the stone. The statue was composed of gold and silver, iron and clay; and these substances were moulded and held together in a human shape, not by a vital organisation, nor by chemical affinity, but by mere mechanical force. And in this respect the statue graphically represented the outward symmetry of the great world-kingdoms of antiquity, which was the result, not of a natural spontaneous association, but of a forced union of discordant elements by human power. The might of the autocrats of Egypt, Assyria, and Rome blended together races and creeds that had no natural affinity or sympathy with each other into one form of government, one mode of political life, and one mould of religious profession. This hard mechanical uniformity was secured by crushing the instincts of human nature, and the liberties of the individual. And hence there was a constant tendency in this compulsory unity towards disintegration. On the slightest temptation there was a fierce attempt made to throw off the hated yoke; and frequent revolutions, and chronic internal dissensions showed how forced and unnatural was the compression. And as with these mighty kingdoms of old, which overweighted and overshadowed the world, so is it with every combination which men form for their own wicked and selfish purposes. It is a forced and unnatural association. There is no real unanimity. The kingdom of Satan is a kingdom divided against itself, and therefore cannot stand. Men who hate each other, and have nothing otherwise in common, will combine for some wicked purpose, like Herod and Pilate, who became friends over the condemnation of Jesus, or like the chief priests and the traitor Judas, who conspired together to take Him. But the unhallowed alliance has in it a principle of schism, and Herod speedily accuses Pilate to his imperial master, and the chief priests say to the conscience-stricken traitor who has come to them with the price of blood, "What is that to us? See thou to it." But widely different was the stone, which symbolised the kingdom of heaven. It was a homogeneous substance. All its particles were of the same nature, and they were held together by the law of mutual cohesion and chemical affinity. The same force that united these particles into this compact form, changing the mud at the bottom of the ocean, or the sand on its shore, by pressure under massive rocks, or by the induration of volcanic outbursts into stone, still held these particles together because of their similarity, and

resisted the processes of weathering to which they were exposed. The stone of the vision was no conglomerate or breccia in which pebbles or fragments of different minerals were held together by mechanical force, but in all likelihood, judging from the geological formation of the region where the vision occurred, a mass of limestone or marble, whose substance was homogeneous—composed of the same calcareous sediment, which fire and pressure had metamorphosed into this solid and enduring form. And how strikingly in this respect did it symbolise the city of God, which is compactly built together—the kingdom of God, which is composed of those who are all one in Christ Jesus. Believers have a strong family resemblance. They all bear the likeness of their Father and Elder Brother, and consequently of one another. Notwithstanding their individual peculiarities, and their varieties of character, culture, and circumstance, they are all essentially one, after the image of God's unity, and consequently of His eternity. Their unity is not legal, but spiritual; not of dull uniformity, but of bright unanimity. Rooted and grounded in mutual love, they comprehend with all saints the love that passeth knowledge, and are filled with the fulness of God. "There is one body, one spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."

3. Another point of contrast is the *limitation* of the statue, as compared with the *illimitable development* of the stone. The statue was of gigantic size, but its human shape circumscribed its boundaries. Its outlines were rigidly determined. And this was the characteristic of the vast empires of antiquity, which, almost as soon as they were formed, became stereotyped and incapable of progress. They speedily crystallized into a permanence and immobility of aspect like the changeless deserts and plains out of which they had emerged. The pyramids, with their broad base and enormous bulk and fixed limits, represented the primitive civilisation of Egypt. The human-headed bulls, and the other huge idols strangely combining the human and the brutal, for which Nineveh and Babylon were distinguished, were expressive symbols of the state of Assyria, in which the mental freedom and independence of men were still held in bondage by the lower powers of nature. When the light of history dawns upon these empires they are seen to be completely organised; uniform and

universal law, education, government, moulded all their subjects to one type of character, and trained them to an unquestioning obedience. Unassisted human nature had reached in the Egyptian, Assyrian, and Roman empires its utmost limits, and disclosed its fullest capacities; and we see how incapable it was of bringing anything to perfection—how stunted and stereotyped all its mightiest efforts were. In striking contrast with the fixed limits and definite proportions of these human civilisations is the indefinite size and shape of the kingdom of God. The stone is an appropriate symbol of it, the rough stone taken out of the quarry—the amorphous boulder lying on the moor, not the stone crystallized into the mathematical facets of the gem. The statue, moulded by human art, shares in the limitations of man's own nature. Made by God, the stone shares in His infinitude. The mystic stone in the vision grew and expanded until it became a great mountain and filled the whole earth. The landscape consisted of itself and its shadow. It presented a different aspect from each new point of view. The uniform monotonous despotisms of antiquity were created by man for his own aggrandisement; they had therefore fixed bounds of space and duration beyond which they could not pass. But the kingdom of God is the creation of Divine love and grace, and therefore it unfolds with the need of man, and develops new capacities of blessing him, and endures for ever.

The image of the stone does not suitably convey this idea. Every stone, however rough, has a limit as fixed as the statue. But the idea of fixed shape is not so inherent in the stone as in the statue. A stone may be of any shape—may be weathered by the elements, or roughened by violent contact with other stones into the most varied forms; but a human statue must preserve the human shape and observe the fixed proportions of the human form. So, in like manner, the idea of development is not inherent in a stone. It is of a fixed size, it cannot become larger. But Scripture imparts the power of growth to it, and secures by a combination of images what one alone cannot effect. We see this in the union of ideas borrowed from the mineral and vegetable kingdoms—from architecture and plant life—in some of the images employed to designate the Christian Church and the Christian life: “In whom all the *building* framed together, *groweth* into an holy temple in the Lord”; “*Rooted and grounded in love.*” We see it in

in human sovereignty. On the other hand, the stone which smote the magnificent statue had no value or splendour. It was a rude aggregation and consolidation of the common sand or mud or dust of the earth. It was made up of the materials which are trodden under foot or employed only in the humblest uses. Who values a rough stone by the wayside? It is left unheeded where it lies, or kicked aside as an obstacle. And in this respect it is a fit symbol of the Founder of the heavenly kingdom, who, while on earth, had no form or comeliness to attract the outward eye, and was despised and rejected of men. Christ in His life and death presents no object of attraction to the natural eye. The stone is disallowed of men, a stone of stumbling and a rock of offence even to those which stumble at the word. His Church was the filth and offscouring of all things to the world. The subjects of His kingdom were the weak, the foolish, the ignorant, and the poor—those who, like their Master, had a Galilean name of reproach among men. To human view, where were there ever such glory and pomp and power as the vast world-empires of antiquity possessed? And, on the other hand, where were there ever such weakness and insignificance as characterised the origin and early progress of the kingdom of Christ upon earth? And yet in the contest between them the weakness of the stone was stronger than all the strength of the statue; and its foolishness wiser than all its wisdom. The patience of the Gospel wore out the cruelty of the world, and its love conquered its hate. The little worthless stone smote the huge magnificent statue; and on the site where it stood, and where its very ashes were swept away by the wind of destiny, leaving not a wreck behind, the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

The dream of the night has become the grandest fact of history; the vision of a heathen monarch has become the reality of Christendom; and every age will give the vision and the dream a grander and yet grander interpretation. God has made the stone which the builders rejected the headstone of the corner; and on it is built all that is most precious and enduring in the world—the Church which was bought with the blood of Christ, against which the gates of hell shall not prevail. Whosoever falleth upon this stone shall be broken; but on whomsoever it shall fall it will grind him to powder. Let us build up this chief

corner-stone, then ; and the living stones built upon the Living Stone will partake of the life, durability, and value of their foundation. Let us hide ourselves in the Rock of Ages cleft for us, which has smitten and destroyed all the mightiest powers of the world opposed to it ; which has levelled to the dust the idols of our own hearts ; which has given its shade and refreshment to thousands in a weary land and a dry place ; which has been the strength and support of many a troubled soul amid the changes of a changing world. And so doing—amid all the confusions of the time, and the shattered and dissolving pageants of the world, amid “giant forms of empire on their way to ruin”—we shall be safe and blessed for evermore.

HUGH MACMILLAN.

The Four Centurions.

THE officers in the Roman army, called “Centurions,” had, as the name signifies, the command of a hundred men, or the sixtieth part of a legion. They were usually chosen by the Tribunes for this post from their knowledge of a soldier’s duties, and their vigour of will to enforce attention to them. They usually wore better helmets than their men, and had about twice their pay. They trained and drilled their companies, and always carried a flexible vine-stock, which, in cases of neglect or insubordination, they applied with a resolute hand, and which came across the offender’s shoulders like a sharp note of interrogation. Military discipline made the Roman armies efficient, and much of this efficiency must be traced to the vigour, training, and authority of the Centurions. The New Testament presents us with notices of four of these officers, all of whom are mentioned with honour, and will supply us with an opportunity of making a few remarks on each, and adding a few reflections which arise from a survey of the whole subject.

The first Centurion (Matthew viii. 5–13) was stationed at Capernaum, and had a slave grievously tormented with the palsy. Whether this man had been purchased from a slave-dealer, or taken as a captive in war, is unknown ; but he had made himself valuable to his master, and had won such a fatherly interest in his affections that he took extraordinary means to save him from impending death.

The Son of God was "travelling in the greatness of His strength, mighty to save," and to Him he appeals for the deliverance of his servant from helplessness and pain. Though a soldier in command, he is very humble; though a Roman, and one of the nation which is the master of the country, he turns to Jesus of Nazareth for assistance; and though nursed in pagan errors, he has built a synagogue for the worship of Jehovah. He fears to trouble our Lord to come so far, and deems his house too lowly for so glorious a visitor; but believes that Christ can work from a distance, and can command disease to depart and disappear as readily as he can order this man to go, and he goeth; another to come, and he cometh; another to do this, and he doeth it. Where the word of a king is, there is power; and the servant was healed as the fruit of the Centurion's faith, and the compassion and sovereignty of the Lord Jesus. The faith of the soldier called forth the admiration of the Son of God, who said, "I have not found so great faith, no, not in Israel." Our Lord was always looking for the signs of faith, and passed by the wealth and glory of the world, its mansions and palaces, its armies and navies, to find in the human hearts around Him the presence of that principle which creates a bond between the soul and Himself now, and is a pledge of eternal association with Him in "the glory that is to be revealed." He looked for faith in the synagogue, and among the Levites, scribes, and priests of the temple, and frequently saw gloomy, obstinate unbelief, and where He saw the precious thing it was too frequently as the "smoking flax and bruised reed," while here it seemed to have gained a commanding energy and heroic force. Jesus Christ saw in this man the pattern and prophecy of future converts from the nations outside the boundary of Jewish life, who should come from the east and the west and should sit down with Abraham, Isaac, and Jacob in the kingdom of God. He beheld him as the firstfruits of that multitude which no man can number, which shall form the happy assembly where the patriarchs of Canaan and the tribes of the Western world shall be one in Christ Jesus.

The second Centurion mentioned in the Gospels is he who was most probably ordered by Pilate to superintend the crucifixion of our Lord, and of those who suffered near him. He may have seen Jesus Christ in the hands of the soldiers when He endured their cruel mockings in the Prætorium. The Divine beauty of His character

gradually dawned upon the soldier's mind as he viewed His composure, dignity, and matchless patience. He saw Christ on the cross reviled by wicked Jews, and heard Him pray for their forgiveness. When our Lord died He gave a loud expiring cry which was so different from the usual calmness of His ministry, in pursuing which He did not "cry nor lift up His voice in the streets." Matthew and Mark declare that when the Centurion heard the solemn exclamation, it produced a reverberation in the man's soul which compelled him to cry out, "Truly this was the Son of God." While many were fluent with bitter reproaches, and the disciples were scattered and silent as timid sheep that had no shepherd, this Gentile soldier makes a confession of Christ which was full and impressive. It was an avowal unsolicited and solitary, and the principal one borne to Him during the pressure of His sacrificial woes. There had been voices of welcome and congratulation when our Lord rode into Jerusalem, and much strewing of palm-branches; but the voices were now silent, and the palm-branches were withered. Now this man gave in this time of sorrow his bold and audible testimony to the Divine greatness of the Redeemer. He might have thought well of Christ, and said nothing; he might have cherished the impression, and held his peace; but the conviction was profound, and the feeling so intense, that he must speak; and so where sin abounded in the reproaches cast upon the Saviour, grace abounded in the bold and open declaration of this man's thought. Since that time He has gained many consenting voices, and thousands who have lingered in devout imagination near the cross, and before whose eyes Jesus Christ hath evidently been set forth crucified, have said with a conviction grounded upon the unutterable love of the Sufferer, and with the fervours of devout adoration, "Truly Thou art the Son of God."

The third Centurion is Cornelius (Acts x. 1), whose character and experience in relation to the admission of the Gentiles into the Church of Christ give him a conspicuous and important place in sacred history. He was brought, we know not how, from heathen darkness into Divine light; and his career verifies the word that the path of the just is "as the shining light, which shineth more and more unto the perfect day." He had some servants like-minded, who were probably influenced by his example to discard the old Italian idolatry, and become the worshippers of the living God. He prayed often, and

by looking into the face of infinite Love, he was changed into the same image; gave much alms to the people of the Jews; and, like the angels, went up to commune with God, and came down to bless the poor and needy with gracious assistance. Praying one afternoon, there appeared an angel who brought a message from heaven requiring him to send for Peter, who was then at Joppa. The apostle, taking advantage of a few minutes to pray on the housetop, beholds a vision which adapts itself to his condition of hunger. He beholds a sheet let down from heaven, which contains wild beasts, as lions, tigers, and wolves; birds, as eagles, ravens, and cormorants; and creeping things, as serpents and other reptiles. By this vision and his being required to eat of these creatures, he is taught that the partition wall between Jews and Gentiles is now and for ever thrown down. The arrival of the messengers from Cornelius illustrates and confirms the revelation that he is to open the gates of grace to the Gentiles, who are to be received into the Church without the ceremonial rites of proselytism, and solely as believers in Jesus Christ. When Peter reaches the house where Cornelius lives, the Centurion is disposed to bow with excessive homage before one who was sent with the manifest authority of Heaven; but the apostle refuses the offered reverence, and saith to the Gentile, "I also am a man." As if the military habit was strong in the Roman soldier, Cornelius now declares, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," and which we are ready to obey. We are here to listen and yield our hearty service to Him who is the "Captain of salvation." While Peter speaks the Spirit descends, the wonders of Pentecost are repeated, and Roman soldiers spake with tongues, as the apostles formerly in Jerusalem, and Cornelius is like a spiritual Columbus, who first enters the great sea, which in after ages shall be crossed by many emigrants who seek "a better country, even a heavenly."

The last of the Centurions mentioned in the Acts of the Apostles is Julius (Acts xxvii. 1), who was of "Augustus' band," which probably consisted of the Prætorian guards, who were attached to the person of the Roman Governor at Cæsarea. When Paul was about to go to Rome to appeal unto Cæsar, he was delivered to this Centurion to be conducted there as a prisoner. The ship in which they sailed touched at Sidon, where Julius courteously entreated Paul and allowed him

to go on parole to see his friends and be refreshed, and doubtless honoured his fidelity on his return ; when he might have escaped inland, and hidden himself in the hills or valleys of the shore. In the course of the voyage it seems that Paul and the Centurion were the principal agents in the management of the ship ; and both prevented the escape of the sailors from the vessel. When the barque was about to be wrecked, the Centurion, for Paul's sake, forbade the killing of the prisoners, who all escaped safe to land. It is interesting to conjecture the means by which this Roman soldier gained so friendly an interest in the career and circumstances of the apostle. It is probable, as Bengel hints, that he may have seen Paul "when Agrippa and Bernice with great pomp was entered into the place of hearing, with the chief captains and principal men of the city" (Acts xxv. 23). Then he may have heard his defence, and when Agrippa with flippant air said, "Almost thou persuadest me to be a Christian," this noble prisoner, with gleaming eyes and pathetic appeal to heaven, said, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." In other prisoners there may have been the signs of hardened wickedness and the scowl of defiance, while the peace that passeth understanding may have shone in his countenance. This Centurion became by his kindness to Paul an agent to fulfil the purposes of Christ, who designed him to appear in Rome ; whence he wrote those epistles which have long enlightened and aided the Church of God. Vast results have flowed to the Christian interest from the friendship of Julius, upon which seemed to depend the future career and larger usefulness of the Apostle to the Gentiles. In Cornelius there began the true freedom of men outside the Jewish Church, and in Julius the extension of the blessing by the agency of one who was emphatically "the teacher of the nations."

Having briefly reviewed the character and course of these four Centurions, we may conclude with a few observations suggested by this subject.

1. Here we see the unexpected movements and vigour of Divine grace. These men were probably born and nurtured amid the gross ignorance and corruptions of heathen life. Their minds were from the first familiar with the gods of their country, and from their youth up they had been in camps and moving amid populations which were

debased and demoralized. The fact that they belonged to the conquering race would indispose them to regard the Jewish faith with attention and reverence. The grace of God works in its own way; and from the unpropitious circumstances of a Roman soldier's life two are brought to inquiry and belief in the Divine nature of our Lord—one to avow his faith in Christ for salvation, and one to minister to the comfort and prolong the life of an apostle. It requires the power of the Spirit to bring to decision those who have been embowered with parental love, invited by frequent appeal, and allured by bright example; but it is a more conspicuous act of grace to lead men like Roman soldiers into the paths of Christian truth and bold profession of the name of Christ. Herein is the saying true: "I was found of them that sought Me not; and I was manifest to them that asked not after Me." In the chambers of imagery of such men, where once the hideous forms of sin were found in bold outline and gigantic size, there are now the sweet portraits of Christian graces and the lovely image of the "First-born among many brethren."

2. *It illustrates the higher unity of spiritual life.* All these men were soldiers in the great Roman army, which planted its legions in different and distant parts of the known world. Their service sometimes carried them to Spain in the West and to Arabia in the East, and from Britain in the North to Egypt in the South. They all belonged to one vast living force, which was moved by the central authority at Rome. They marched as they were ordered, and were required to watch the boundaries of the empire, and to repress the tumults of discontented populations. As soldiers they were of one spirit, how different soever the legions to which they belonged. They had now entered into a holier bond, and the resemblance of their views and emotions gave them a deeper unity and a closer sympathy than any earthly condition could produce. There is an essential similarity in their spirit, for they were humble in the presence of spiritual manifestations, courageous in their avowal of conviction, humane towards the sick, liberal to the poor, and friendly towards those whom our Lord claims as His own. They show that they had so learned Christ as to feel the glow of that love which our Lord came to revive and maintain on the chill and desolate altars of the human soul.

3. *They are types of aptitude for the reception of spiritual blessings.*

These men were in the full activity of their soldier life, which required diligence, foresight, early rising, and resolute attention to the duties of their station. There was no day-dreaming, no profitless speculation, things for which the Roman mind was not specially fitted. There was no languid stirring of fancy to enfeeble and waste the native forces of the soul. They avoided such perils because they had daily work to do. It does not become us to limit, even in thought, the sovereignty and freedom of the Divine Spirit ; but our observation of facts inclines us to believe that the active and industrious are more frequently called into that kingdom where we hear the voice, "Son, go work in My vineyard." Our Lord sends us not to the rocky slopes, nor to the barren margin of the sea, nor to the wild and blasted heath, but to the vineyard, where other men have laboured, and where the vines are ready to repay our culture with an abundant vintage. This kingdom is entered chiefly by the "working classes," which embraces those who perform manual labour and those who sustain the toils of professional and commercial life. If any read a profusion of works of fiction, and in an uncritical spirit ; if any pursue with panting efforts some of the vanities of life, they find little time and reveal no aptitude to receive the higher gifts of grace offered in the Gospel. Attention is needful to be saved, and the wholesome state of mind which comes from dealing with the honourable realities of life best fits us for the high blessings of salvation.

Dorking.

J. S. BRIGHT.

Apollas Howard's First Visit to the Dales of Yorkshire.

"How is it," said Zachary Bates, "that the 'big-wigs' at Leeds or Bradford never ask ye, my discreet minister, to tak' a journey into oor Yorkshire dales, and do some peripatetic evangelism among those simple fook?"

"I never was asked to do anything," replied Apollas, "beyond my own Dale side. It is quite enough for me to be permitted to do that. I am not a giant in strength, as you know, and perhaps my 'brethren

and fathers' fear I should recommend some impossible grants in aid of the dalesmen."

"What like grants in aid, man, do ye mean? A few pounds of cash, or something in kind? Bricks for building? old coats? coloured glass windows? stoves for cold schools? Because it seems to me a little love is worth all that kind of thing."

"That kind of thing means love, if it is lovingly done."

"Weel, weel," said Zachary. "This morning two hundred pounds dropped upon me from the skies, and I ha' come to consult ye as to t' best way of sending t' cash back to skies. I am clean sure, them pounds were only dropped on me to prove to me whether I was a stagnant pool or a bit of that garden of the Lord ye were preachin' on a week syne. Coom now, Howard, will ye and Missus go with ma for a fortnight and see the work of the Lord in the Dales, and help it on if we see how?"

"Won't we?" said Apollos Howard; "nothing could please us better. I am afraid my dear wife cannot walk as you and I might do; we must have some light conveyance for her, and a few small comforts."

"Hoots, toots, mon," said Zachary, "ye know my old gig with a bonnet to it. It has been lumbered over many a mountain-pass, and would stand an assault of gipsies. There is safe hiding-place for all our goods, if it rains 'cats and dogs and spiked daggers,' and two, if not three, can get shelter if it comes to the worst. Then I will ride *Rosinante*, he suits ma; he neither walks, trots, nor canters—and I am not comfortable at either—and he never was tired in his life."

After making all necessary arrangements, the trio started on a pilgrimage of love and sympathy. They sent no courier on before them. No handbills announced their coming. They resolved to seek out some of the quiet workers, to pray with them, to help and cheer them by sympathy, to ascertain the various schemes of useful labour on which the ministers or others had set their minds.

There was one lazy, self-satisfied man in a valley adjoining Deandale, who had no project to propose, no notion even of a new method. He seemed quite complacent when he made the confession that the size of the congregation had not diminished so rapidly in the past year as it had in the previous five years. There were eight persons, in-

cluding our trio, at the week-evening service; but then "who could have expected more in the middle of the late harvest, when every hand was wanted?" Who could, indeed? There was no heart in the service; archangels could not sit it out. The few who were regularly, invariably present were fortunately very deaf, and very good; they persisted because they were cheered by the fixed smile, or rather smirk, on their lazy minister's face. It is wonderful how some people can extract marrow and fatness from dry bones. It seemed, however, that one of the eight was not deaf; he had just settled down in this spiritual wilderness, and had been singing to himself "Woe's me that I in Mesech dwell." The lamps of "faith, hope, and love" were puffed out, though still smoking, and he took fire at the few words uttered by our friends; and the flame has been burning ever since. Even the three deaf persons found their trumpets vibrate a little more than usual and discovered unaccustomed lumps in their throat, and the poor self-satisfied creature waked up to a more lofty conception of his calling; so that the visit was not without its use.

Early the next morning the travellers were on the move betimes. Zachary Bates in his exterior man, as many know, was too peculiar not to arrest attention. His huge Quaker-like hat was on the back of his head. His long beard, less common than now, answered the purpose of a comforter; his two feet turned at right angles to Rosinante, his two wallets slung over the withers of the horse, steadied the rider's extraordinary posture, and were used for the purpose of preserving *bonbons*, or *halfpence*, or little books for the children whom he might pass on his way. The fineness of his feelings, the grandeur of his intellect, and the delicacy of his taste, broke through the eggshell of his Doric, and ensured him a welcome almost everywhere. As Apollos Howard led the other horse up some of the steep hill-sides, Zachary and he quoted old ballads at one another; and at last Zachary gave him the challenge, that for every Scotch ballad he might quote, there should be two English ones forthcoming. The friendly encounter, quickened by the memory of the little lady in the gig, was only brought to an end by the party becoming suddenly caught in a Scotch mist, which poured over the shoulder of the Ramfell like a cataract, and drenched Zachary to the skin. The trio were due about five o'clock at a farm-house on the side of the fell, where the farmer was more hospitable than his wife. Mr. and Mrs. Howard found accom-

modation at a little inn hard by, which went by the name of the *Ousel*. It would have been hazardous to try to cross the pass that night; and Zachary was only too glad to put on some of the farmer's clothes, and so prepare for the evening meal. He did not get the same without difficulty, for the farmer's wife, seeing one whom she supposed to be her husband descend the short staircase, gave her offending lord, as she thought, a mighty cuff with the family Bible, exclaiming—"Thier, tak' that for asking t' Deacon Bates to stop t' neet."

"Eh, missus," said Zachary, "ye mind me of a douce mennester, who, when he couldna keep his congregation awake, threw t' ould Buik at t' heed of one of the sleepest, and cried, 'Thier, mon, if ye will no hear the Word of God, ye sall feel it!'"

The gude wife was mollified by Zachary's good temper, and though she did not recover her composure as she saw a black mark coming on his bald pate, eventually voted him the "reetest gentleman she had ivver known." The little lad and lass were both on his knee in the morning before breakfast, and the baubees and the other doubtful forms of bribery and corruption from which their digestion may have suffered, had not yet begun to work any mischief. Zachary could hardly tear himself loose from the children. They wanted more stories and more baubees, but he and Mr. Howard were intent on crossing the Ramfell, and were compelled to start betimes.

There are some grand points of view among the fells and moors of the North and West Ridings. The roads are rough, scarcely passable for wheels; but our party, with the help of the farmer, chose the best route, and reached a ridge from which they were led to expect they could catch a glimpse of Morecambe Bay, and the Westmoreland hills beyond. From the highest point of the ridge, the hillside sloped down very abruptly, and the road ran along the edge of a precipice which reminded the travellers of the Schyn Pass. But the whole scene was wrapped in dense murk and mist which were driving down the valley. They had almost resolved to return to the quarters of the previous night, when a gleam of pure, uncovered sky showed itself in the eye of the wind, and they shouted for joy as the vast rolling sea of mist caught on its surface the beams of sunshine, which played marvellous magic with its hurrying swirl. The outlying tags and flakes of clouds became golden banners of a vast host who began to arrange themselves in

companies, and move stately to the distant shore. Some huge masses of clouds dashed up the sides of the hills and broke into filmy, rosy vapour over their heads, and now the charm of the scenery burst upon them—thirty or forty miles of a winding valley, blue as a turquoise, with its fantastic and sweeping curves of woodland and forest; here and there a hamlet nestling in its trees, and from the eastern hills to the western plain was seen the winding of a river which had been swollen by the night's rain. Here these waters spread out a mirror to the changing sky, and there bounded over boulders in a narrow gorge making cascades and tiny cataracts, which revealed places of white foam streaked by the dark chocolate lines to which the Yorkshire pilgrim is so well accustomed.

The transformation-scene was almost too much for Zachary. He was a hundred yards ahead of the gig, but he pulled up the reins of Rosinante and sat agape and astonished. To be sure, he had seen Alps and Pyrenees in their glory; but he had the heart of a child, and nature's loveliness always came upon him as a novelty and spoke good and helpful things to him. When Howard and the farmer, who were leading the harnessed horse along the difficult road, came up with him, they found his eyes full of tears. Said he: "Eh, lad, let us praise the Lord for having done it. 'With light as a robe, HE hath Himself clad,' and HE is walking in His royal garments, and a great procession of His sons down yon. A' the mists will flee away somehow, mon, and we shall see much to love and rest in, where erewhile we felt all was very dour." Then the distant ocean, "gleaming like a silver shield," shimmered in the advancing sunlight, and the beautiful outline of the distant hills stood out on the horizon like piled precious stones, translucent, as one might fancy, with light behind. Our travellers were not just yet preparing to follow the full course of the Dale, but to take an abrupt turn to the left and drop down into a lateral valley where they knew that a village pastor dwelt who had great excellencies of character, but who, in a way, was the monarch of all he surveyed. The village of Kibley numbered, with its straggling associated hamlets, about 300 souls. There was no parish-church, no chapel of ease even; but out of the ruins of an old Catholic chapel, which had been abandoned to utter decay, a good man had made a tenable though quaint sanctuary, school-house, and manse. He had, with the help of the villagers, who lent time, labour and materials,

erected walls and roof, and fashioned some benches, and contrived even to introduce a rough gallery along one-half of the edifice. The adults were accustomed to crowd the gallery, and the children with a few teachers to fill all the available space below. The good man who had done all this was parson, postman, doctor, lawyer, magistrate, conveyancer, architect, schoolmaster for the whole of this little valley. The small party arrived at the manse when the pastor was busily employed in putting up a stove in the centre of the chapel. The good folk had been assured by him, that for £3, in money or kind, he could get a stove put into the middle of the building which should carry the smoke out by a flue in the roof. This was perfect romancing in the opinion of a large minority, but the earnest factotum had succeeded with the majority in inspiring a sufficient amount of trust in his plans to furnish him with the necessary funds, and there he was physically fastening and fitting the stove. In the evening a service to consecrate the stove would be held, and a large gathering was expected. This expectation was not disappointed. The little chapel was crammed. The villagers had never seen or heard of such a contrivance, and came to gaze at it as an African now looks at a camera-obscura, with unspeakable wonder and satisfaction.

After the hymn and prayer of dedication, some few words were said of amazed approval, and one man exclaimed, "Now we maun ha' a collection : our mennester must na be a loser by this, and I mak' no doot that if any one goahs oot without giving aght to t' stove, he sud be pit throf it and a'." "Nay, nay," said Zachary Bates, "we will na pithim into t' stove, but we will wahrm him oop with some better fire nor that." Then Apollos talked to the people about "the tongues of fire" until all their hearts were aglow ; about "the fire that tries every man's work, of what sort it is ;" about "the fire that will consume sin out of our hearts if we do not smother it ;" about the "fire of love ;" and the "fire of judgment ;" about the "lamps" that do go out, and a "fire that will never be quenched." So the curiosity about the stove was turned to some good account. In the evening the party were hospitably entertained ; they had some wonderful smoked ham and eggs, and some fresh oat-cake, and some water as cold as if it had come from the Well of Bethlehem, and as clear as crystal.

"What's the next thing, Mr. Pastor?" said Zachary. "There must

be another grand idea in your mind : the likes of ye never stand still, agape at the great things already done."

"The plain truth," said the good man, "I have a notion which I am afraid I can never carry through. I want a nursing-house for the poor fellows who meet with accidents in the bits of mines, and in farming-work too, on the fell. You see, Mr. Bates, there is no infirmary within fifty miles, and the road over the Ramfell is none of the best. There is a doctor lives in Ramdale, and I think, out of the goodness of his nature, if I had three beds full, he would come over once a week to tell me what to do ; and me and my missus, and Mary Jane, and a widow woman about forty years of age, who has been much in the darkness of the valley of death, and has a heart full of love for Christ's sake to every one that bears His image, would make a capital nurse. She keeps her cottage floor so clean, ye might eat your cake off it, and she is cheery and sensible, and hopes the best."

Zachary's eyes swam with delight at the thought of this way of sending a portion of his £200 "back to t' skies," and some hours were spent in arranging how Mrs. Cheerup should transform her home into a cottage hospital, how a wing might be built to it over the potato-field adjoining it, and the drainage, the ventilation, the fireplaces, the necessary furniture could be secured and conveyed thither. They discoursed far on into the night, and plans and rules were drawn up, and Zachary told them there was a friend of his up in Bradford, who would be sure to help with advice and funds, and, at all events, it should be tried for two years. And so it was. The people entered into it heartily under the fine pressure of the old pastor. They talked it all over, and learned much of what is now called "sanitary science" from his lips. It was a fine thing the very next morning to see the vigorous old apostle, when on a pastoral round, fall seriously upon a rubbish heap close to the wall of one of the cottages. With his own hands he set to work and compelled the unclean person to assist at its demolition, and to make better arrangements for the future.

The Young Men's Christian Institute was visited in the evening, and Apollos talked to a class of twenty rough youths, who put some shrewd questions to him. They were sadly off for books, and it was not surprising to find that only three of them had the remotest idea of a map. One rather more travelled than the rest, said, "Eh, lads, the

world is a great, great place. I've been mysen to Sedbergh and Kirby Stephen, and there are housen ayon." "This man is reet as a trivet," said Zachary: "the world stretches out awa from Sedbergh and Kirby; but the Lord is as much here as He is anywhere, and ye can speak with Him and rejoice in Him here better nor in many places. The Father in heaven is not too much occupied with stars, nor does he care more for sparrows, or buzzardclacks, or for men and women anywhere, than for ye. See that sun-glint, lads, breaking in at the window: it has come a long way, and lighted many folks and things as it came, but lo! it does all its business here, as though it had nothing else to do." One result of this visit was an addition of a hundred volumes to the scanty library, and the promise of a weekly newspaper and a monthly magazine until they should be tired of them.

The next day was Sunday, and to watch the old apostle go through all his work was a perfect tonic. He superintended and taught in his school, gave a lesson to his teachers, and preached morning and evening with strong common-sense and a noble evangelical spirit. Howard talked to the people in the afternoon, simply, forcibly, convincingly. A gude wife observed that "for a college man he praked first-rate; not a word of 'losofy, and nae book-larning, and no a bit o' papper." Moreover, one of the people who had thought much about the Lord and His ways, said to Mrs. Howard that now she felt more than ever that the Lord Himself might often have been walking to and fro in the lanes and meeting with them, and they had not known it.

The next morning the trio started afresh on their pilgrimage. Rosinante was refreshed, the bonneted gig was as smartly cleaned as if it had come from a West-end stable: all the villagers came out to meet them, and Zachary waved his handkerchief in his hand, and for other reasons found it very useful. "That pastor," said he, as they drove away, "is Robinson Crusoe, Francis Xavier, and John Elliot rolled into one. We must come again another day and see how the cottage hospital works."

H. R. R.

To love God, and to die, this is the end of man; or read it in the light of heaven, to love God, and to dwell in God for ever, this is our being and our bliss.—*Dr. Manning.*

Anselm.

It has been well remarked, that whilst much is written on the philosophy of *mind*, little is said respecting the philosophy of *minds*. The nature, extent, and exercise of our mental faculties have been submitted to close examination ; our complex emotions have been carefully analyzed ; metaphysicians have disputed respecting the freedom of the will—what is common to the race has thus been studied and illustrated in all ages ; but the difference between mind and mind, between the thoughts and habits of one man and another, have attracted comparatively but little attention, yet varieties of intellectual and emotional life are scarcely less than those diversities which form a basis for the classification of animal natures. The numerous forms which the intellectual and spiritual faculties of men assume, present, nevertheless, a subject for most interesting inquiry, and the causes which operate in producing these manifest results surely demand and will repay comprehensive investigation and narrow scrutiny. These mental idiosyncrasies have always had, and still have, very much to do with the formation of theological opinion ; and this is often overlooked in studying the history of human thought in relation to Divinity, and in judging of varieties in religious belief, and dealing with them in passing controversies. The study of some marked individual example, one which combines several different traits, serves to facilitate further inquiries upon a larger scale ; and a singularly interesting instance of this kind presents itself in the life and writings of Anselm, Archbishop of Canterbury. At the same time they point to varieties which exist in the experience and character of devout Christians. This subject, in its wide bearings, we cannot follow out, but must confine ourselves to a few biographical facts. We shall glance at Anselm as a boy, a monk, a bishop, a scholastic, and a mediæval believer.

I. *Anselm as a boy*.—He was born, 1033, in the city of Aosta, situated most charmingly in the bosom of a broad valley on the Italian side of the majestic Alps. Most of the great lights of the Middle Ages were of Teutonic extraction ; but Italy contributed brilliant examples, especially in the case of Thomas Aquinas, as well as of Anselm. His mother, named Ermemberga, was a pious woman, and brought up her child according to the customs of the mediæval

church. Of course he became familiar with the rites and ceremonies of the period, but there was that in the constitution of his mind, and, as we apprehend, in the teaching and influence of his mother, which raised him above the mere externalities of religion. A powerful element in his education was found in the sublime scenery of his birthplace; and this, connected with the marked idiosyncrasy of his mind, had much to do with subsequent developments of his character. He dreamt of God's abode as being on the mountain's summit, and that, climbing the snowy top, he saw there the palace of the Great King; and those who have gazed on Monte Rosa from Zermatt, and on Mont Blanc from Chamouni, will readily appreciate the truthfulness and felicity of the lad's imagination. He fancied himself up on high, sitting at the Divine footstool. He was asked whence he came, and had bread given him to eat of exceeding whiteness; and this vision of the night he related next day to the amazement of his family, but the father was as morose as the mother was gentle, and despised the fancies which in her excited a sympathetic interest.

Anselm, as was common in those days with youths of a religious turn, wished to become a monk. The retreat of a convent seemed to promise a harbour of rest and peace amidst the storms of this troublesome life, then lashed into tremendous fury by violent blasts of political and warlike commotion, and of social confusion and disorder. His mother died, home became unbearable, then the stripling resolved to enter a monastery. Attended by a servant, he crossed Mont Cenis, and on the heights of the pass partook of some very white bread, which he associated with the celestial repast in his childish dream. He visited France and Burgundy, and at length settled down in the famous Norman establishment of Bec, then presided over by the well-known Lanfranc. There we meet him as

II. *Anselm the monk*.—He submitted conscientiously and slavishly to the rules of the order, submitting his will to the will of his superior brethren, under the idea that he thereby conformed to the will of God. But yet his mind revolted from the harshness and severity often practised in boys'-schools, which were really types of conventual life. "A beautiful result of your training," he would say, "to convert men into brutes! Tell me, if you were to plant a tree in a garden, and shut it up on all sides, so that the branches had no room to spread, what sort of a tree would it be? Why, good for

nothing. And would not the whole fault be your own? So mere coercion and severity will do no good with boys. The evil propensities restrained by force only grow stronger and harder and more ugly. Experiencing no love or kindness or friendship, they give you credit for nothing good." The beginning of this expostulation went further than Anselm meant. Converting men into brutes, through the surrender of their individuality, was just what all abbots were doing with monks, even where their rule was tempered by kindness. Such an expostulation applied to the very foundation, no less than to the abuses of monastic rule. Anselm rose to be first prior and then abbot of Bec. He was troubled, as was common enough, with the affairs of the brotherhood, which involved pressing pecuniary necessities. Funds ran low, the necessities of life were not obtained without difficulty. Oatmeal and beans were scarce; the monk in the refectory and the horse in the stable, both suffered. The levying of heavy tolls added to the distress, and the hooded community had sometimes nothing to eat except pot-herbs and other vegetables. A hundred and thirty of Anselm's letters are preserved, and they show him to have been, not like some priors and abbots, a worldly man, but a loving friend and a spiritual adviser.

He came over to England on a visit to Lanfranc, then Archbishop of Canterbury. Lanfranc went in thoroughly for the policy of William the Conqueror, and greatly disliked the Anglo-Saxons. "Brother Anselm," he said one day, "these Anglo-Saxons have a good many saints to whom they show great devotion. There is one yonder," pointing to the shrine of St. Alphege, "whom I don't know what to make of. He was archbishop of this city, and they call him a martyr, though he did not die expressly for the name of Jesus, but only because he was not willing to redeem himself with money. The Danes seized on his person and imposed on him a ransom, but he preferred to die rather than pay the ransom. What do you think of that, Anselm? Was Alphege a martyr?" Anselm replied, "It is evident, brother Lanfranc, that a man who, rather than commit a lesser sin, was willing to die, would certainly have been willing to die rather than commit a greater sin. It was a greater sin for a Christian to deny Christ, than for a lord to burden his vassals. The smaller sin was the one that Alphege would not be guilty of: what would he, then, not have done had the choice been between Christ and his own

liberty? John the Baptist only spake the truth to Herod. He did not formally confess Christ, yet he was a martyr. He died for truth, and it appears Alphege died for righteousness. Where is the difference? Is not righteousness truth? Is not dying for righteousness dying for truth, and so dying for Jesus?" This was sound casuistry, and it convinced Archbishop Lanfranc. It was also a charitable judgment, and indicates that Anselm had more than Lanfranc of the love that "hopeth all things." Lanfranc died, and this occasioned the elevation of his friend. The archbishopric remained for a while vacant, for the despotic William resolved there should be no primate but himself. At last he invited the Abbot of Bec to come and occupy the throne in Canterbury Cathedral. Anselm was unwilling to come. His was a genuine *Nolo episcopari*, and the crosier had to be forced into his hands.

III. *Anselm as a bishop* does not appear to great advantage. He had a sense of his own unfitness for the office, and its difficulties were increased by the succession of Rufus to the English crown. Such a man could not get on with the unworldly primate. They quarrelled—the king tremendously, the archbishop ineffectually. We cannot enter into the controversy. Anselm had to quit the realm, and went first to the Abbey of Cluny, then to the city of Lyons, afterwards to Rome. He begged the Pope to release him from episcopal responsibilities, but in vain. Upon the death of Rufus, Anselm returned to England, only to plunge into fresh troubles. Henry I. demanded that he should submit to a reinvestiture; this the Archbishop declined to do. Church and State thus entered into war with one another. A revolt in Normandy endangered Henry's crown; this led him to seek the Archbishop's help, which was granted, on condition of the king's relinquishing his recent claim. The breach was not healed. Again Anselm visited Italy, and Henry for awhile forbade his returning home; but at length he re-entered Canterbury in great state, being received with honour by Queen Maud. From this uninviting part of the good man's story we turn to look at

IV. *Anselm the scholastic*.—He was an extraordinary metaphysical genius. As a boy he had exhibited a vivid imagination, and might be said to live in a world of poetry, or at least to pay frequent visits to that fascinating realm. But in regions of abstract thought he found a still more congenial home. Metaphysics were the order of the day.

Scholastic philosophy absorbed the European universities, and occupied the time and energy of many a monk and many a priest. The atmosphere of the Church was impregnated with the spirit of abstract contemplation. The effect on the mental activities of the period was wonderful. Scholastic studies had for Anselm a peculiar fascination, and the subtlety and acuteness of his intellect fitted him to take the highest rank in philosophical divinity, according to the fashion in which that subject was then pursued. The relation in which faith and reason stand to each other; arguments for the existence of God upon grounds of pure reason; the nature and consequences of original sin; the love of God in the creation of the world and the redemption of mankind; Divine foreknowledge and Divine predestination in their connection with eternity—these were themes on which Anselm dwelt with untiring interest, and in the investigation of them he struck out what were then decidedly original thoughts; but there was another topic which, perhaps beyond all others, awakened his spiritual inquisitiveness. This topic was the redemptive work of the Lord Jesus Christ. He approached it through paths of spiritual experience, not from mere intellectual curiosity.

He became a theologian through being not merely or chiefly a metaphysician, but because he was a devout and religious man. He walked in Augustine's steps. He felt his need of redemption, of the Lord's obedience and death, and such need, working on his profoundly reflective understanding, gave an impulse to his inquiries respecting the nature of the Atonement. He went below the question, "What has redemption done for us generally?" and he asked, Has it not a bearing on the government of good as well as on the destiny and interests of man? As a medicine it heals, but is it not related to Divine law, to Divine justice? Does not Christ's work remove men's guilt? and if so, how consistently with the righteousness of the Almighty is this removal provided for? Thus Anselm proceeded on a line of thought which had been started long before by Athanasius, Augustine, and others. They had taken up two questions, What are the grounds of the Atonement? What is the operation of the Atonement? Anselm went into the first of these questions very fully, and in doing so, touched the second.

He wrote, in the form of a dialogue, a book called *Cur Deus Homo* ("Why [are we redeemed by] a God-man?"). There had been

a floating opinion in the Church to the effect that Christ paid a ransom to the devil for our deliverance, that we were Satan's slaves, and that Christ bought us off from his frightful bondage. Anselm could not accept this objectionable theory. Monks were troubled about the subject of the Atonement, as many people are in the nineteenth century. They asked, What does it mean? Why was it necessary? Anselm proposed to answer the question. He went on, step by step, through a course of reasoning as follows: Sin is nothing else than not rendering to God His due: it does not become God to remit what is due in the mere exercise of mercy. Nothing is more intolerable in the order of things, than that the creature should take away God's due, and not repay it. God will not suffer His honour to be violated; hence man cannot be saved without a satisfaction, and the satisfaction must be measured by the sin. *That* satisfaction, he further believed, cannot be made by man himself. *The* greatness of sin is overwhelming. *Man* cannot restore to God what he has taken away. It follows by necessity that man can be saved only by Christ.

This is a piece of logical argumentation from beginning to end; but it could not have entered into the mind of any one ignorant of Christianity. The inspiration of such reasoning came from the New Testament. Anselm says as much. His theory was, "First believe, and then understand." Faith lay at the bottom of his dialectics; in fact, he employed himself in analysing a truth taught by inspiration. But though his process of thought was excogitated from a groundwork of faith, it did not formally recognise that circumstance. He did not appeal to Scripture though frequently quoting from Christ and the apostles. His process did not reason from fact to theory, but from theory to fact. It did not run thus: There is in Scripture the doctrine of satisfaction to God for sin. Paul teaches it. It is divinely revealed; therefore there is a necessity for such satisfaction. But Anselm proceeded on an *a priori* principle, and said the satisfaction is necessary; therefore man is saved by a satisfaction. Anselm determined on abstract grounds what is essential to a valid satisfaction, namely, that the Mediator must be perfect God and perfect man; that He must take on Him the seed of Abraham, and assume humanity from a virgin; that the two natures must be united in one person; that He must be innocent and die *ex sua potestate*; that He must partake of infirmities, but not

share in ignorance ; and that His death must prevail over the number and magnitude of human offences. The inquiry into the nature of the Redeemer's satisfaction, started by Anselm, has been adopted by the Evangelical Churches of the Reformation, and carried out still further. More subtle distinctions have been made since—that between the active and passive obedience of Christ, not recognised by Anselm, but started by Thomas Aquinas, has been elaborated by several Evangelical divines.

The arguments adduced by Anselm bring out what has been called the *objective* or *juridical* aspect of Christ's redemptive work. It had been much overlooked. Until his time it was never clearly unfolded. An elaborate proof of the necessity of a satisfaction to the Divine Lawgiver, in order to man's deliverance from guilt, constituted a contribution to theological science for which Anselm's name will ever be illustrious. Its importance in itself is very great, and it is connected with another momentous portion of Divine truth—the doctrine of justification by faith as connected with the Divine government of the world, and the relation in which man stands to God as a guilty being. That development of Evangelical theology was not given for Anselm to unfold ; but, so far as he went, we recognise the operation of the distinctive faculties of his mind, the greatness of his genius, and the influence of predominant studies in that scholastic age.

Finally, we look at Anselm as a mediæval believer in the Gospel of Jesus Christ, and a man of singular piety and devoutness. He was a saint, not only as enrolled in the Roman Calendar, but in the very best sense of the word. Many parts of his writings overflow with devotional ardour. "Draw me," he says, "into Thy love ; as Thy creature I am Thine altogether, make me to be so in love. See, Lord, before Thee is my heart ; it struggles, but of itself it can effect nothing. Do Thou what I cannot do. Admit me into the secret chamber of Thy love. I ask, I seek, I knock. Thou who causest me to ask, give me to receive ; Thou who givest me to seek, give me to find. Thou teachest me to knock, open to me knocking. To whom dost Thou give, if Thou deniest him who asketh ? Who finds, if he that seeks is disappointed ? To whom dost Thou open, if Thou shuttest to him that knocks ? What dost Thou give to him who prays not, if Thou deniest Thy love to him who prays ? From Thee I have the desire,

oh, may I have the fruition! Stick close to Him, stick close importunately, my soul." Many other passages might be quoted of a like kind. They remind us of Augustine; we could believe ourselves to be reading his Confessions as we turn over the pages of this illustrious schoolman. Strongly also, in his habits of abstract reasoning, does he remind us of Jonathan Edwards, and the cast of the theological system developed by the American divine resembles that of the Bishop of Hippo. In both these men metaphysical acuteness was combined with a deep emotional nature. Their great minds were cast in similar moulds. Anselm was an ascetic, and that circumstance *tinctured*, and, as we think, *tainted* the piety of Anselm; but faith in Christ and love to God predominated in his character, and these principles placed him in closest fellowship with genuine Christians of every age.

It only remains to state that during the last six months of his life he was very feeble, and the end of his days was visibly drawing near. One Palm Sunday, as the monks surrounded his bed, they said, "As far as we are able to see, you will leave this world for the court of the Heavenly King before Easter." He replied, "If such be His will, I obey; but if it had been His will to leave me longer among you, at least until I had resolved the question *about the origin of the soul*, I should have accepted it gratefully, as I do not know any one who will master it when I am gone." We see here the ruling metaphysical passion strong in death. As the Gospel of the day was being read, and the words were repeated, "Ye are they who have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye should eat and drink at My table in My kingdom," Anselm breathed more slowly, and being lifted from his bed and placed on the ground, according to a monastic custom, he was sprinkled with ashes, and so gently fell asleep in Jesus, in the year 1109, aged seventy-six.

MEDITATE daily on the things of eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the day of judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.—*Dr. Pusey.*

Rest from Sorrow ; or, The Ministry of Suffering.

VI.—THE VARIED USES OF SUFFERING.

"THE Lord's kingdom," says a distinguished teacher, "is a kingdom of uses." Purpose is the animating principle of Divine Providence. Intention is the mark of God's ways to man, and through the subordinate action of all mental and material conditions the process of individual testing and development is carried on. While the supreme control of the whole universe of nature, including good and evil, is in the hands of God, the end is the education of His creatures.

It is manifest that free-will in man may defeat that end ; for free-will is the man himself. He would not be man if he were deprived of it. In voluntary subjection to Infinite Goodness all events and all influences work together for his correction, discipline, moral growth, and eternal well-being. But because they are under the control of perfect Love and Wisdom, they work with unerring discrimination as to human character.

The Scriptures furnish us with the best proofs and illustrations of the varied uses of suffering. It is necessary, however, preliminary to entering on these proofs, to convey a caution against the idea that the Scriptures were written for the earlier ages and not for these later ones. There is no more fruitful error than this. Christ emphasized the value of the Old Testament in His day, and gave it a living adaptation to His own times. The apostle Paul says of Old Testament history that it was "written for our learning," by which he clearly meant that its teaching applied to the Christian Church. It is not, indeed, necessary that we should frame for ourselves an exact theory of the *method* of inspiration. We have no precise teaching here. On a clear night, as we gaze on the star-lit vault of heaven, although we may know little of astronomy ; yet we are awed and elevated by the silent testimony these stellar orbs bear to their Divine origin, and we involuntarily exclaim, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained." In like manner, as we read the Bible, the Book produces on a candid spirit an overwhelming impression that God has controlled the human events it narrates. Human these events are ; man's sins and follies enter into them. Even the Divine element of direction and control is presented

in human forms and modes. But, by methods which we cannot explain, we feel that the Book is invested with the lessons and lines of a chart for the guidance of life in all times, and nothing impresses us much more than the remarkable manner in which Old Testament history is so presented as to severalise the purposes and ends of human suffering.

1. We begin our review of the Scripture teaching in relation to the purpose of individual suffering with the case of Abraham. No figure like his so distinctly looms out of the dim light of the morning of history. He stands at the head of the two streams of mankind—those who will follow the light of nature and tradition, and those to whom will be given the oracles of God. His life was one of *trial*. He was separated from the idolatry into which the world, after the Deluge, was relapsing, and called to tread the mazes of an uncertain pilgrimage, “not knowing whither he went;” under the light of Syrian stars the “word of the Lord came to him” when he was childless and old, requiring him to believe that his seed would extend over the earth as those unnumbered stars spread on the floor of heaven; after a son is promised, long years of delay are interposed before the promise is fulfilled; and, then the supreme trial came, under the appointment of God, as we are plainly told, to undergo the heart-pang of sacrificing that son. Why that life of trial, repeated trial? The intention is to show that he who stands as the new fountain-head of history is a man who takes God at His word, who starts no objections, raises no difficulties, staggers at no delay, puts back no promised blessing, but believes in God and not in the misgivings of nature or the doubtings of impatience and unbelief. Why the *supreme* trial? His faith must bring him into oneness of suffering with Jehovah Himself. The kernel and core of revelation is that “God spared not His only-begotten Son, but delivered Him up for us all;” and Abraham’s foot must touch that mount of redemption, and *he* must taste the anguish of delivering up his son to the bidding of a higher demand than that of nature, and must see that son stretched on the altar of sacrifice. O wondrous grace! In the very morning of history a man is taken and tried that he may be the pattern and exemplar of an unyielding faith, and of a sacrifice which tasted the very sorrows of Divine love, and antedated that of Calvary itself.

2. Of quite another order is the purpose of suffering in the grandson of Abraham. Suffering is *correction* in the experience of Jacob. How unsaintly he is at the beginning ! How wanting in nobleness as a young man ! How ready to catch at an advantage ! How subtly prepared to be the tool of deception ! How bargaining his spirit at Luz ; how competent to match his kinsman in cunning at Padan-aram ! Yet there is at bottom a nature capable of better things. For fifty years he is in the crucible ; but what a tender mellowness does the chastening of sorrow stamp upon him ! If we had known nothing of his early history we should have seen in Jacob's closing years a beautiful gentleness, and a touching gratitude towards the God who in earlier days had "appeared" to him, and "rebuked" him ; and we should have noted along with these qualities a grand outlooking of faith, with a sublime and trustful confidence in dying hours. Possessed of this latter record only, men would have cherished the memory of the venerable patriarch as among the saintliest of all the Old Testament portraits of human character. To the long and heavy discipline of suffering, Jacob owed this fine transformation of his character. Truly in his new name of Israel he became prepared for his place in the ages as the head of the tribes of the Lord.

3. Quite different, again, is the intention of trial in the son of Jacob. The exile of Joseph from his father's house ; the bitter memory that this was brought about by his own brothers ; the calumny that darkened his name and abruptly foreclosed his fortunes among strangers ; the years when he was forgotten and imprisoned ; the wounds of his heart under disappointment and ingratitude—all were *a training for his career of usefulness and of distinction*. How much those years of hiddenness and of acute heart-wounds must have given a right development of moral thoughtfulness, is made manifest in his subsequent history. In Joseph's natural disposition there must have been a finely-organized sensitiveness that would have laid him open to the temptations of popularity and ambition ; and a genial affectionateness that would have imperilled his genius and work. But deprived of social sympathy and help, he tells out his feebleness and utters his complaint to the God of his fathers. In his sense of ingratitude and cruel wrong he lives for some years in the hallowed companionship of Him whose throne is one of righteousness, and at length steps upon the arena of national service and dignity, master of

himself. Receiving first the discipline of self-emptying and mistrust of human methods, he finds in thoughts of the Divine supremacy invigoration to powers both of reason and of heart; is by his suffering fitted for his exaltation; and becomes not only the saviour and witness for God among a great people, but a link in the chain of Providence that connected a confused and fragmentary past with the orderly unfolding of Divine plans which embraced the development of the nation of Israel, the mission of the prophets, the giving to men of the oracles of God, the coming of the Messiah, and the whole future fortunes of all the families of man.

4. In the history of Moses there is not trial merely to prepare for a high place, but trial *to teach endurance, patience, calmness, and a might of meekness never surpassed among fallen mortals.* After Christ, Moses stands unequalled among men, and his school of training is the silence, obscurity, and solitude of forty years in the wilderness. Contrast the effect of that long retirement upon the character of Moses with that of a life spent in public, amid the hurry, eagerness, and covetings of men. What grand natures have been spoiled simply by the want of retirement! They have lived among men, and have had such transient glimpses of the heavenlies as to have brought them to imagine that gifts constitute moral goodness. Their soul has become blind to their own deepest necessities. The deterioration of self-sufficiency has slurred their whole being. In their very efforts to do righteously they have caught the tone of society, and have mistaken the ability to delight an age for that which might have blessed it. Separated from the Divine, the tread of secondary motives and low ambitions has found a ready passage through their swept and garnished hearts. Thus has it come to pass that the egotism and repulsive ambition of reputed leaders in even religious movements and organizations have been deplored by all except themselves. What has been termed the "muddy source of the lustre of human actions" has come from the false inspiration whence popular workers have drawn the motives of their lives. The reason men who have lived in the blaze of public notoriety rarely win immortality, is that the impulse and power of worldly aims have nothing in them that can abide the test of time. On the other hand, in silence all grand things grow. In the wilderness Moses meditates on Him whom he afterwards celebrates in his own Psalm, and communes with One who, before the mountains

were brought forth, is God from everlasting to everlasting. Away from cities and men he lives, according to the phrase of the writer of the Epistle to the Hebrews, "as seeing Him who is invisible." Refreshing as the dew, and holy as the hush of those Arabian nights, is the calm descending on him from the gentleness of God. The discipline that prepares for his greatness is in the felt reality of trial to him whose early history had been one of flattery, wealth, and blandishment, and that mighty spirit, once all on fire with impetuous indignation against wrong, learns the overcoming might of meekness by forty years of waiting for deliverance.

5. The great sufferer of the Old Testament is Job. As, however, the immediate agent and cause of his sufferings is a malign power, there is more of difficulty than in preceding cases in indicating the Divine intention of trial. In the very opening of the wonderful record of the "perfect and upright" man in the land of Uz, the slanderous, powerful, and malignant spirit appears, who is the head and leader of the apostasy among the Gentiles. Behind the veil that the eye of mortals could not pierce, the "Evil One" was ever working, whom Christ designates as "a murderer from the beginning." For a brief moment in Job's history the curtain is withdrawn, and the adversary is present whose coming, we are mysteriously and instructively told, is "from going to and fro in the earth, and from walking up and down in it." We must therefore speak of sufferings which he is permitted to bring, and which are to form a reply to his accusings, with restrained words. Enough for us to learn that the trials of saintly men may teach and silence dire and invisible powers. Enough for us that we must solemnly take the lesson to our hearts whereby we may eschew the confident assumption of the patriarch's friends, and guard against concluding that heavy sorrows prove foregoing sin, that misery shows guilt, and that the greater the sufferer, the greater the sinner. It is Jehovah Himself who rebukes the men who had maintained this ancient notion and this universal mistake. Enough that we learn how a man's integrity can sustain his spirit in the heaviest of afflictions, and become thereby softened and tender. Enough to see how in the depths of tribulation a man witnesses the more for a Divine justice, and for the coming hour of human vindication. Enough that fallen and unfallen spirits learn that goodness can be independent of the rewards of secular felicity, and that when the wondrous issues of human suf-

fering are known, it will be seen that Jehovah "is very pitiful and of tender mercy."

6. In David's history the purpose of suffering is more readily traced. The character, however, of the great king and sweet Psalmist of Israel is many-sided, and forbids a hasty generalisation. Clearly, early suffering is a *training* for his grand achievement of establishing a theocracy among the nations. Manifestly, suffering is in him also a terrible *rebuking*; and as he lies fasting for seven days and nights upon the earth, and beseeches God in vain for his sick child, his quick sensibilities are pierced with anguish at the memory of his own ghastly sin. In the revolt of his son Absalom, and his own exile from his throne and home at the time of his feebleness and grey hairs, he must drink day by day of the bitter draught which taught him how *he* also has broken the sacred inclosure of domestic virtue. Nevertheless, we would the rather see in his suffering life the infinitely gracious purpose whereby David might fulfil his unique and commanding destiny of interpreting for all the coming centuries, and with a fulness, minuteness, grandeur, tenderness, and sublimity unsurpassed among the world's bards and singers, the sorrows and praises of men, and the rich redemption and condescending grace of Jehovah. In the heated furnace of affliction, in fierce storms of delusion and wrong, in the relentless malevolence of foes seen and unseen, in dens and caves of the earth, in the writhings with despair in exile, and the onsets of temptation in hours of power, David is chosen in those bygone formative ages to personate the hatreds, persecutions, and triumphs of his "Greater Son," and to give appropriate and perfect expression to the cries, pangs, desolations, remorse, appeals, and uprising trust of all the suffering children of men in all generations of time.

It would be possible to prolong the survey of the method by which Old Testament events distinguish and mark off the different purposes of human suffering, and to extend the same inquiry to the New Testament Scriptures. Enough, however, has been said to assure us in this age that the things we are enduring are under no caprice of chance, but are a wise ordering of Divine Providence in wondrous adaptation to human character. Beautiful is the rendering of the Revised Version, which is demanded by a weight of evidence, when it is said of our trials, "It is for chastening that ye endure." It is in

fatherly and most discriminating regard to our individual characteristics that we receive chastisement. Blessed be His name also, that for each of us there are infinite compensations; but these we must reserve for a concluding paper. * * * * *

The Hope of Glory.

O SAVIOUR, with Thy glory crown,
Now to our earthliness come down,
Dwell in us, making us Thine own ;
Christ in us the hope of glory.

In us, with struggling hearts of sin,
With traitor weakness still within,
Abide, and strengthen us to win ;
Christ in us the hope of glory.

Dwell, as the hope that knows no fear,
That brings the Father's house more near ;
Light of the soul, now shine forth clear,
Christ in us the hope of glory.

Light of our darkling faith, Thy ray
Shall guide us in our heavenward way,
Shall pledge to us eternal day ;
Christ in us the hope of glory.

So, when there comes the final sleep
It shall be full of calmness deep,
If, as we close our eyes we keep
Christ in us the hope of glory.

Then for the infinite surprise !
Into His likeness to arise,
Beholding with immortal eyes
Christ the Lord in all His glory.

The Late Dean of Westminster.

SINCE the great loss which fell on the Church in England by the departure of the Dean of Westminster, the story of his life has been so frequently told, the outlines of his picturesque career, the features of his noble character have been drawn by so many hands, that we will not attempt an imperfect and contracted epitome of either. We will rather endeavour to estimate what we have lost. Such life-purpose as his was sure to be misconceived as long as his persistent charity was in the full sweep of its exercise. It was easy to accuse him of sympathizing so widely that he could have believed nothing. It was in accordance with the selfishness of human nature to resent a love which was so catholic; to undervalue a sympathy which could be at the same moment offered to those who occupied the very antipodes of theological belief or ecclesiastical position. What value would the High Churchman set upon a championship which could bravely demand perfect liberty for the extreme Evangelical? What confidence could the thorough-paced political Erastian feel in an advocacy which condemned all appeals to courts of law that were hostile to individual liberty? How could Evangelicalism enjoy the charming *naïveté* of the Dean's admiration of its greatest divines and heroes, when in the fragrant ointment of his rare and exotic eulogy might be found "the dead fly" of his sympathy with persecuted deists? How could orthodoxy enjoy the opening of the sacred doors of the Abbey for the utterance of philosophical speculations which laid the axe at the very root of all theology? The holy hymns which transported the soul to the Mount of Transfiguration seemed to the narrowness of ordinary vision to have a sickly glare of false sentiment when read in the light of a history which brought up all events, sacred and secular, to the level of the same real importance, made Socrates one of the elements of true preparation for the Christ, and left the student in vague doubt as to the authorities which he could trust for an historic fact, or a Divine revelation. We do not wonder that Dean Stanley should have been misapprehended, nor did he. He loved all men so much that he even loved the distrust of himself, and made allowance for the misconceptions from which he hardly suffered. For so urbane, so affectionate was he, so ready to give himself up to the heartfelt and entire admiration of whatever sprang from a motive

which he appreciated, that he won personal love to a degree which was almost unique.

Yet we think it would be strangely inaccurate to suppose that the Dean of Westminster had no clear and strong intuitions of unchangeable truth which lay within different modes of phraseology. More than that, he saw with intense vividness when phrases actually possessed a transcendent importance amounting to the dignity of things—as *e.g.*, when he vindicated with high philosophical accuracy the position of Athanasius in the Council of ²Nicaea, and claimed for the Homocousians the honour of saving Christianity from the incoming tide of heathen polytheism.

His was a rare and wonderful power of love, which, however, never allowed him to shrink from the avowal of what he held to be the truth. In season and out of season, in the Convocation of Canterbury and at New and Cheshunt Colleges, in the churches of Scotland and the pulpit of the Abbey, he never ceased to call men from provincial and self-satisfied infallibility, to humble faith and following of Christ. His great mission appeared to be to show to one side the excellences of the other, and with open eye to see the kingdom of God. A few of these great-souled men have lived, and though, by the very nature of the case, they have had small following, they have sweetened the breath of the world; they stand out showing the high-water mark of the Christian life. They have founded no denominations, no orders, no school. They have left no party labelled by their name, but both the world and the Church have been permanently blessed by them. Men have learned from them not to undervalue truth or ordinance, nor to do anything so irrational as to substitute devout character for religious conviction, but to hold truth in love, to be generous and patient, and to look with other eyes upon their own position.

Not while the youngest of the present generation lives, will the large-souled, courageous man be forgotten, who braved wrath, scorn, and odium that he might do loving, sympathetic, Christ-like things. Nor for many generations will it be forgotten that such a man was, for a memorable epoch during the great Victorian era, the curator of the splendid mausoleum of England's most illustrious sons; while few of the tombs of that historic site will be visited with affection and reverence equal to that which all classes of Englishmen will lavish on the resting-place of ARTHUR PENRHYN STANLEY.

H. R. R.

Literary Notices.

Religion in England, from the Opening of the Long Parliament to the End of the Nineteenth Century. By JOHN STOUGHTON, D.D. In six volumes. New and Revised Edition. (Hodder and Stoughton.)

This noble work has been reviewed by us as it has appeared in separate detachments, and we are delighted to find the growing appreciation yielded to the whole work as it has approached completion. Dr. Stoughton has written the "history of Religion," not the history of one or more sections of the Church in England. His eye is open to all goodness, and can see the kingdom of God where the partizan chroniclers or the blindfolded ecclesiastic has been unable to see anything but the kingdom of Satan and misrule, of rebellion and chaos and old night. He is no indiscriminate admirer of a sectary because he has broken loose from the traces of the National or Episcopal Church, nor is he at all indifferent to great excellences in hierarchs, or even persecuting bishops and statesmen when they turn their nobler nature to our gaze. With fine discrimination he gives them their due, and is alive to the defects and the narrowness of some of his greatest heroes.

The volumes embrace "The Church of the Civil Wars," "The Church of the Commonwealth," "The Church of the Restoration," "The Church of the Revolution," "The Church of the Georgian Era." Throughout Dr. Stoughton has revealed mastery of material, ease of description, biographical instinct, judicial impartiality, and a power to place the reader in both camps of the great armies which for two hundred years contended with each other as well as with a common foe. These are faculties and graces which could only be acquired by a lifetime of study and meditation, and by a fine historical sense. It is an honour to Nonconformity that one of its most distinguished representatives should have achieved so great a reputation and accomplished so noble a work, but Nonconformist or not, we have here the most complete history in existence of the religious activities of the Christians in England, Catholic and Presbyterian, Anglican and Baptist, Quaker and Methodist, during the most profoundly interesting period of modern history.

Hours with the Bible ; or, Scripture in the Light of Modern Discovery and Knowledge. From Moses to the Judges. By CUNNINGHAM GEIKIE, D.D. With Illustrations. (Partridge and Co.)

The second volume of a work of prodigious interest and peculiar charm. Dr. Geikie travels here over ground that has often been traversed ; yet he has mastered so completely the latest features of modern Egyptology and Oriental study that the grand old narrative starts into life, and the events referred to enact themselves afresh amid scenes and personages that are now brought forth from tombs, temples, and papyri to the platform of authentic history. The newly-recovered facts are so well blended with the old scholarship and with the sacred story that it is difficult to exaggerate the thrilling interest which has been given to the Bondage or the Exodus, to the law-giving and the victory, by Dr. Geikie's facile and classic pen. The illustrations are good, and the references to accessible authorities copious. The information given is so admirably digested and reproduced, that apart from the light which it throws on Holy Scripture, the reader is captivated and instructed.

Scientific Sophisms. A Review of Current Theories concerning Atoms, Apes, and Men. By SAMUEL WAINWRIGHT, D.D. (Hodder and Stoughton.)

The author has mastered the current literature of "evolution," and by very dexterous and happy handling has shown that however great the names are which are credited with the authorship and defence of theories of the origin of species, the uniform nature of protoplasm, or the potency of matter to account in itself for all the phenomena of the physical and moral universe, yet that the dazzling construction is a "castle of cards," that the hypothesis of natural selection being the *causa originans* of new species, is "puerile" and will soon vanish away : that the so-called sciences really based on the theory of spontaneous generation are utterly unscientific, are founded on unverified guesses and vain and unfounded assumptions. The writer makes good use of the arguments of Virchow, of Stirling, of Lionel Beale, and of Elam ; and the volume may be read with advantage by those whose materialistic or agnostic speculations rest on a few reiterated assertions for which their authors cannot bring the faintest shadow of a shade of proof. As we have often said, these theories

are not to be feared, they will ultimately compel men to look through them and see the great I AM in every atom and force of His boundless dominion.

Men Worth Remembering.—*Robert Hall.* By Rev. E. PAXTON HOOD.
(Hodder and Stoughton.)

This is one of the most instructive sketches of the life-work, the tragic sorrow, the stupendous power, the noble, saintly nature of Robert Hall that has been published. The author has shown fine tact in the use of existing materials, has blended the grave and the gay, the eccentric with the sublime. He has portrayed both scholar and orator, with remarkable skill, and has given us a real biography, and, in one sense, quite enough to produce a right impression concerning one of the most remarkable men of the present century.

The Classics for the Million; being an epitome in English of the works of the principal Greek and Latin authors, by Henry Grey (Griffith and Farran), will make the English reader, in a very brief time, acquainted with the dates, biographical details, and principal works of the most celebrated of the classic authors of antiquity. The volume does not smell of the lamp, or of the flowers and fragrances of Parnassus, and is clearly based upon good English translations of the classics. The specimens of the Greek anthology are well selected.—*Poetic Reader*, for the Use of Schools, adapted to the Requirements of the Revised Code, 1880. Part I. for Infants and Standards I., II., III., and Part II. for Standards IV., V., VI. (Marshall, Japp, and Co.) The difficulty in reviewing these books is the freshness and novelty of the immense majority of the pieces selected for the purposes indicated. They are bright and spirited, and gathered from many a garden of sweet song. Some well-known writers have been laid under contribution, many of the poems are illustrated with woodcuts which will aid the young folk to commit them to memory; but why should there be such stony silence about anything nobler than Nature, more beautiful than the life that now is, more sacred than human courage and truthfulness, more solemn than the inevitable death-stroke by sea or land? If children's sensitiveness to the Divine and their religious sympathies are never

touched in Board schools, and the heathen myth rather than the Christian faith is the favoured illustration of ethical truth, we shall foster a nation of pagans. One reference to merry Christmas, a poetical description of "a midnight mass," and "God's" name once taken in vain, are the only references to the unseen, divine, or eternal that we can find in Part II. of the "Poetical Reader." We protest against this gratuitous petrifying, stunting, and starving of young hearts.—*The Biblical Museum: A Collection of Notes, etc., on Holy Scripture.* By James Comper Gray. Vol. IX., containing Jeremiah, Lamentations, and Ezekiel. (Elliot Stock.) Mr. Gray continues his admirable work. We have been more than usually interested in this volume, and gratified by the relevancy of the quotations illustrative of this portion of Scripture. Thrilling and apposite anecdote, and rare and charming poetry often find place, which would prove of immense service to the young preacher and Sunday-school teacher.—*The Religious Condition of Christendom.* Papers presented to the Seventh General Conference of the Evangelical Alliance held in Basle, 1879. Edited by Rev. J. Murray Mitchell, LL.D. (Hodder and Stoughton.) The volume is replete with valuable information. Two of the most interesting papers are "The Connection between Basle and England at the time of the Reformation," by Rev. Dr. Stoughton, and the elaborate review of "Protestant Missions to the Heathen," by Professor Christlieb, of Bonn. The matters introduced, and the eminent men discussing them, give the volume special interest.—*Debrett's Illustrated House of Commons and the Judicial Bench*, 1881. Compiled and edited by Robert H. Moir, LL.D. Personally revised by Members of Parliament and the Judges. (Dean and Son.) This is a mine of useful information, admirably arranged and indexed. It is followed by a good deal of subsidiary matter, *e.g.*, List of Peers and Peeresses, explanations of Parliamentary expressions, lists and dates of different Ministries, and of the Lords High Chancellors from the Norman Conquest to Lord Selborne.—*Owen's Hobby; or, Strength in Weakness.* A Tale by Elmer Burleigh. (T. Nelson and Sons, and the United Kingdom Band of Hope Union.) One among many tales written in response to the offer by the Band of Hope Union, of two prizes, of the value respectively of £100 and of £50, for the best temperance tales calculated to promote total abstinence among the young. Neither of these prizes were

assigned to it, but the adjudicators recommended it for publication as of exceptional merit, and awarded a special prize to the writer. The tale is well written, and worked out with some skill. There is considerable variety in the characters, and the scenes and circumstances in which they are placed, although now and then they are perhaps slightly *outré* and overstrained. The disastrous consequence of indulgence in intoxicating drinks, the insidiousness of the habit, the way in which it imperceptibly gains upon those who all the while fancy themselves examples of moderation, and the crime, misery, and ruin which inevitably follow in the train of intemperance, are forcibly depicted in some signal examples. The story also brings out the power of the total abstinence pledge to reclaim even the habitual drunkard, and the failure of any modified expedient. The writer insists much on the importance of moderate drinkers becoming total abstainers chiefly on account of the increased influence they can bring to bear upon those who are the slaves of appetite; and the argument is a very powerful one, and should be thoughtfully pondered by all who deeply feel the evils of intemperance. Such is the teaching of "Owen's Hobby." We trust its lessons will be laid to heart by many, and that it may bring in a large supply of young recruits to the Band of Hope.—*Our Daily Life: its Duties and Dangers*. By Rev. Charles D. Bell, D.D. (Hodder and Stoughton.) These twelve essays contain many wholesome words on the ordering of our daily life. They treat in a plain, practical way on such themes as "Harsh Judgments," "The Power of the Tongue," "Selfishness," "Amusements," "Temper," and other subjects on which wise guidance is greatly needed, and we heartily commend it to our readers.

A Brief Memoir of the Rev. John Flower.

THE REV. JOHN FLOWER belonged to a generation that is quickly passing away. But he was so widely known and loved for his personal character and his work's sake, and his life was so replete with proofs of the goodness of God, that a brief memoir, however unpretending, will be gladly received, and may possibly become a

means of comfort and stimulus even beyond the circle of his immediate friends.

Mr. Flower's early life was passed at the prettily-situated village of Titchfield, in Hampshire, near which place he was born in 1809. Here his father was for forty-five years the honoured minister of the Independent church.

We must pass over the days of school at Titchfield and Fording-bridge, and the happy years of opening manhood spent in business at Southampton. Here Mr. Flower became an active member of the church at Above Bar, under the pastorate of the Rev. T. Adkins, and formed many friendships which brightened his whole life. But God had designed His servant for the ministry, and to the work of preparation he gave himself with all diligence. He studied at Highbury College under Dr. Henderson and Dr. Halley, and settled at Beccles, in Suffolk, where he first preached in September, 1833. There, in the comparative seclusion of a quiet country town, he spent the strength of his life, declining all invitations to remove until this step was prompted by indications of growing infirmity.

The church, however, in this little town was of no mean importance. Formed in the year 1652, it had been highly favoured by a succession of godly and able ministers. During the first fifteen years of his life at Beccles, Mr. Flower preached three times every Sunday to the same congregation, and so successful was his ministry that the chapel, which had been rebuilt in 1812, was much improved and enlarged to accommodate the growing numbers who came to hear him, and, what was a far greater joy to him, "many were added to the Church." Some years later new schoolrooms were built, and the church grew under his earnest and instructive ministry into what it is to-day, one of the leading free churches in the east of England. For forty years, to use the words of one of his oldest friends, "he continued—with one early and alarming interruption by illness—to labour on with quiet and exemplary earnestness, and with much success, in the duties of his sacred office and in the furtherance of every good work. . . . As a preacher he was solid and useful rather than what is called eloquent." In his exalted duties as an ambassador for Christ he had the persuasive power that comes of fervent goodness and devotion. He preached the Gospel "not by constraint, but willingly," and with a deep and tender sympathy. His cast of thought and speech was decidedly

Evangelical, while at the same time his mind was singularly open to new aspects of the old truths. The one theme of his ministry, illustrated with surprising freshness to the very last, was Christ and Him crucified. Loyalty to Christ was the one test that he brought to bear on all fresh forms of doctrine and activity that claimed to be called Christian. His utterances from the pulpit or the platform on occasions of public interest were received with marked respect not only by his own people, but by members of other communions. His name was well known for many years in various parts of England as an acceptable deputation for the Religious Tract Society, and more recently as a judicious advocate of the principles of the Peace Society.

While at Beccles, Mr. Flower experienced all the joys and many of the sorrows incident to family life. In his wife he had in every sense a helpmeet, one who entered to a surprising extent, considering the never-neglected claims of her household, into the work of the Church. Nine children were born to them, of whom three died in infancy, and another in her fifteenth year. Five sons, with their mother, survive, of whom two are in the ministry and all in the service of Christ.

In social life Mr. Flower was well known as a man of calm and sound judgment, "never shrinking from the timely avowal of his opinions, and never obtruding them needlessly or discourteously." He was modest almost to a fault, hardly daring to trust himself to discharge duties for which others thought him well qualified. His varied experience, his vivid imagination, his love of nature, his wide knowledge of men and things, his keen sense of humour, and his aptness at quotations from the best poets, all contributed to give a charming sprightliness and vivacity to his conversation.

His faithfulness as a preacher, pastor, friend, his excellence as a husband and father, his elevation above all sordid aims, his pure-mindedness, his practical sagacity, his courtesy and genial bearing are gratefully acknowledged by all who knew him. "Those," says the friend before mentioned, "who can look back over the whole period of his life in Beccles, will all admit that there has been no man who more completely or more deservedly won universal and true respect."

Mr. Flower left Beccles for the same reason that he went there—for the work's sake, and for Christ's sake. His own words are, "It

has cost me a great deal to contemplate the severance of the tie. . . . My infirmities increase upon me, though I hope to do some work for Christ yet; but my ability to do so will be greatly helped by my being relieved of the pastoral care. I have regard, too, to the interests of the people, which will, I hope, be promoted by a change."

On his retirement he went first to Basingstoke, and then to Nottingham, to be with one of his sons, whose great privilege it was during the last eight years to be at once his disciple and his minister. His health had gradually declined for some time, but he was sustained in peace and cheerfulness by the "exceeding great and precious promises." Five years ago he wrote to his former people, on the settlement of the Rev. J. Calvert, saying, "My life, the greater part of which has been spent in the service of Christ among you, draws towards its close. The Gospel which I have preached to you is to me a never-failing source of peace and joy, rendering my life happy amidst infirmities; and resting on its rich provisions for pardon, I look on with cheerful hope to a better world." In the spring 1880 he was seized with paralysis, and as the months rolled on, and the attack was renewed, it became evident to himself and to others that he would not long be here. But this did not interrupt his habitual happiness; he was usually patient and hopeful, and looked on the brighter side of things. His Christian faith was of a sort to foster this, for it was calm and rational, free from everything morbid and from conspicuous defect or excess. It was delightful to him, especially of late, to read and think on the mediatorial glory of the Saviour, whose kingdom he loved with an ardour and breadth of sympathy that overran all the lines of human organizations. During his last illness, a period of ten days only, though unable to speak freely, he understood all that was said, welcomed and conversed with his children and others who came to see him, and frequently enjoyed the reading of familiar hymns and passages of Scripture. Once he exclaimed with great emphasis, "Commit your eternal interests to Christ! Make that the first thing!" while to one of his sons he said, "We shall all meet in heaven some day!" When he could no longer speak, when consciousness was growing dim, and there was increasing indifference to external things, many of the comforting words of the inspired Book were breathed in his ear; and then the brightness which kindled in his eye and the pressure of his

hand betokened a glad and grateful response, showing that his affection was set on things above, and not on things on the earth. Gradually his life ebbed away, and on Sunday morning, the 12th of June, he peacefully and painlessly passed beyond the veil, from death to life, leaving to his family and to the Church a holy memory and a bright example.

It was fitting that his remains should be buried in the place where his work was done. The funeral service was conducted by the Rev. J. Calvert in the chapel at Beccles, where his voice had so long been heard.

Deeply impressive were the solemn and tender words spoken by his old friends Mr. H. Richard, M.P., and the Revs. F. S. Baden, of Denton; W. Tritton, of Yarmouth, and (on the Sunday following) John Browne, B.A., of Wrentham, a friend and fellow-worker for thirty-seven years. No less touching was the solemn procession to the grave, where by their presence hundreds of his old congregation and fellow-townsmen showed their respect and sympathy. We conclude with one of the many valuable testimonies lately received by the family. Dr. Stoughton, a friend of fifty years' standing, writes:—"As exemplary in all the domestic relationships of life as he was efficient and useful in his pulpit and pastoral ministrations, no one ever deserved more richly to be described as 'A GOOD MINISTER OF JESUS CHRIST.'"

J. E. F.

The MANAGERS OF THE EVANGELICAL MAGAZINE acknowledge with thanks the following Sacramental Collections in aid of the "Widows' Fund":—Crouch End, Park Chapel, by Mr. W. Hazell, £12 13s.; Liverpool, by Mr. A. J. Stephens, £5 5s.; Sheffield, Wicker Chapel, by Mr. S. Smith, £2 11s.; Radcliffe, near Manchester, by Mr. W. Scholes, £2 1s.; Durham, by Mr. G. Gradon, £2; Saltaire, by Mr. R. L. Armstrong, £1 10s.; Farnworth, near Bolton, by Mr. Crompton, £1 1s.; Jersey, St. John's, by Rev. P. Binet, £1 0s. 6d.; Cockermouth, by Mr. J. B. Banks, £1; Elland, Yorks., by Mr. E. H. Wallinson, 18s. 6d.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Madagascar—The Iboina Mission.

BY THE REV. W. C. PICKERSGILL.

(Continued.)

AT the last general examination, which took place a week or two before Christmas, the state of the school was as follows :—Including eighteen lads from the country, there were present 321. Of these, 319 had slates of their own, and 227 Bibles or New Testaments. One hundred and eighty could read ; 166 passed in writing ; eighty-one did more or less arithmetic ; forty-three had a fair knowledge of grammar ; thirty-two knew something of geography ; and ninety-six answered all the questions in one or more of the Bible catechisms. In addition to the school-books just mentioned, I counted 158 copies of the " Pilgrim's Progress," bought and paid for by the scholars themselves, and no less than eighty-three copies of the new " Tune-Book."

These Mojanga people deserve the greatest praise for the generous way in which they have supplied the wants which we are continually creating amongst their children. As regards teaching apparatus, the school is a greater credit to them than it is to us, for the two buildings in which it is taught are wretchedly provided with forms and desks. For the last two years I have been trying to get a good carpenter down from Imerina ; and now, when at length I have procured a carpenter, I find none of the wood-cutters will fetch timber large enough for my purpose. Determined, however, not to rest until the school is properly furnished, I have bought a big pit-saw from the French at Nosibe, and intend to go off to the forest with a gang of men on my own account.

But even in its present imperfectly furnished condition, the Mojanga school is no disgrace to us. We have had no lack of strangers to inspect it. All the British naval captains, commanders, and officers who have

visited the port during the past two and a-half years have been up to see the scholars at work. Admiral Corbett was here not long ago, and was so pleased with the way in which the children sang that he paid them several visits on purpose to hear them ; and one day, meeting a crowd of them going home, led them off in a well-known lively song, to the intense enjoyment of the youngsters. Captain Tracey, of H.M.S. *Spartan*, also took a great interest in the school, and, visiting it at intervals, used to go the round of the classes and examine the writing to see what progress had been made. On one occasion, when so engaged, he remarked to some of his officers who accompanied him : " I am often asked by my friends if the missionaries are really doing anything in these benighted countries. I shall recommend them to come to Mojanga if they want to see for themselves. There is something being done here, at any rate." When the *Spartan* left the station, Captain Tracey made us a present of a very fine blackboard. He also spoke a few words of encouragement to the governor and the teachers, and gave the work a good man's benediction.

INDUSTRIAL TRAINING CLASS.

But, notwithstanding all these tokens of success, I am far from satisfied with the teaching which our school at present affords. Something more is wanted here in Iboina than reading, and writing, and arithmetic, and geography, and grammar, and singing, and Scripture history. There are no carpenters here, no good blacksmiths, no tin-workers, no shoemakers, no tailors, no masons, no bricklayers, no proper workmen of any kind. It is impossible to get a decent table made, or a chair or a kettle mended, or a bolt made, or anything whatever done which requires the use of tools and educated thumbs. What a noble chance for our scholars, if we could only prepare them to take advantage of it !

Let me tell you a story of a youth belonging to the Wesleyan Mission on the East African coast. He was a bright lad belonging to the Galla tribe, and had been instructed in all the learning of the mission-school, and knew English well. In the course of time the missionary whose favourite pupil he had been left the country, and another came out who knew not Joseph, and the lad got adrift in the world. He came down here wanting employment, but he could do nothing. For several weeks I kept him from actual starvation, and then he went away the most miserable specimen of a mission product it is possible to imagine. A real heathen Sakalava in the woods is a far nobler object to look upon.

There also came here, about the same time, another son of Africa, a Makoa, who had been with the French missionaries at Bagamoyo, and

they had taught him carpentry, and the London Missionary Society's missionary settled in Mojanga was glad to engage this Jesuit-trained workman at twelve dollars a month (three times the wages that good carpenters are paid in Antananarivo) to do a little work about the house.

The plain lesson from such facts and examples is, that we must have some kind of an industrial school here. I happened to speak on the subject to Mr. Isaac Sharp when in Imerina last year, and he said: "I approve of thy scheme most heartily. I wish thee God-speed, and will give thee five pounds to help thee to make a start."

Mr. Thorne also heard of the project, and said: "That's the sort of thing I like; let me be responsible for two pounds towards it."

Feeling certain that I am doing the right thing, and yet not a little fearful and hesitating lest the Directors should disapprove of it, I have, as already related, engaged a carpenter from Imerina to work here on the mission premises with a number of lads from the school under his instruction. His wages will amount to a little over £21 a-year, and, in addition, there will be the cost of tools and a shed to work in, as well as an occasional outlay for wood.

THE MISSION BOAT.

About a week after my return from Imerina, an American barque, the *Glyde*, belonging to Messrs. Bertram, of New York, arrived. The captain called the same evening to say that he had a boat on board for me. Here was the long-expected craft at last. She had had an eventful passage, and a narrow escape of being lost altogether. The British India Company's steamer, which brought her from Aden, caught fire soon after leaving that port, and the *Mojanga* was taken out of her coverings and prepared for sea. Fortunately, the vessel was able to return to port, and the fire was got under before any very great damage had been done; but our boat was apparently left to look after herself, and, exposed to all the dust and dirt and smoke, speedily became as grimy as a collier. On her arrival at Zanzibar the company's agents did not know what to do with her. Their steamers had ceased to run to Mojanga. At this juncture the master of the *Glyde*, Capt. Beadle, happened to go on board the steamer, and, on being told that there was a boat there belonging to the Mojanga Mission, generously offered to take charge of her and bring her across free of expense as a favour to myself. The boat reached her destination after a two months' voyage from Zanzibar all round by Tamatave, and Capt. Beadle still further increased our indebtedness to him by kindly setting up the boat's rigging and giving me my first lessons in sailing her.

As soon as I could get the requisite materials together I hauled the boat up under an awning on the beach and caulked the seams which water would not close, and then gave her three coats of paint inside and out; also renewing the lettering and scroll-work. Since then she has had one coat more, and now looks something like her original self. "What a first-rate boat you have got there," is a remark which I have heard again and again as she has come up alongside a man-o'-war or other vessel in the harbour. Everybody admires her, and she is just the thing that was needed. My thanks to Mr. Wright and the gentlemen of the Directorate who superintended the building of her are, I assure you, not less warm for having been so long deferred. Hitherto the *Mojanga* has been chiefly used on the river, enabling me to visit the churches on both banks without being dependent upon anybody except my crew of five. Twice she has taken me about twenty miles up the coast, but during the stormy, wet season it is not safe to venture outside much. Now, however, that the rains are over I am about to start on a cruise to the north to visit Androntsanga and a group of dependent churches which lie in Rafala, Dalrymple, and Pasindana Bays. This trip will be a fair test of the *Mojanga's* qualities as a sea-boat, and also of my own newly acquired seamanship, as the distance is between 180 and 200 miles. In order to be prepared for such accidents as being blown out to sea, I have bought a sextant and the necessary "tables" and "almanac," and taught myself enough nautical astronomy to be able to find the latitude by sun or star and the longitude by sun-chronometer. In learning to take observations I have been most kindly assisted by my numerous naval acquaintances. But alas! there still remains a watch chronometer to buy, and I really cannot afford one. Can anything be done by the Directors in this sad case? If I had even the loan of such an article as is needed I could render valuable service to the geographers in determining the exact positions of the towns I visit on my travels. I am already possessed of an artificial horizon, and a sufficient amount of liking for the work to make it a pleasure.

Whilst on the subject of the boat I must not omit to state that I have built a house for her. It is specially worthy of mention as being the first brick structure that *Mojanga* has seen. A year ago it was commonly believed that sun-dried bricks could not be made here. The earth was too friable and the water too scarce. As to the scarcity of fresh water there is no doubt—the whole place suffers from it in the dry season; but I could not see why salt water should not be used to make the clay. Everybody said the bricks would be a failure. However, they were not,

for we found that by drying them in the shade they were tougher than those made with fresh water.

The house stands on the beach below the mission premises, just above high-water mark. It is, of course, only a small building, about fourteen feet high from foundation to ridge-pole. It is divided into two stories by an earthen floor, the upper of which affords, when necessary, good sleeping accommodation for the crew. The length and width are those of the boat, with a little allowance for getting her in and out. I intended to make the roof of tiles, but on account of the nearness of the rains was obliged to put on the usual palm-leaf thatch. The walls are well plastered with Mojanga lime both inside and out, and there is a wooden slide in front of the house, by means of which the boat can be launched and re-housed again in a very few minutes.

SAKALAVA OUT-STATIONS.

About fifteen miles to the north-east of Mojanga, out in the bush, there is a Sakalava school. Between thirty and forty children are in daily attendance, and the teachers, who are lads from our school here sent out in turn, regularly come back after their month's work is done with a Sakalava dollar in their pockets, which the Mojanga church supplements with an extra two shillings.

A few weeks ago there was a formal opening of the palm leaf shed, which has been put up as a church. Mojanga sent its representatives both from school and congregation and church, and, reinforced by a contingent from another of our branch villages, at which we broke the weary, hot march by a night's rest, we went in procession through the woods to visit the Sakalava at home. The first thing we saw was one of them lying by the roadside, dead drunk. That was Sakalava, old style. A little farther on we were met by a string of boys and girls all bright and clean, and marshalled by their youthful teacher. This was Sakalava, new style. It makes one feel almost like a missionary to see these wild young bush-born rovers of the West taking upon themselves the yoke of discipline and education, and lending their ears with awakening intelligence to the truth which delivers them from the bondage of witchcraft and foul fetish.

After the visitors had all gone back to their homes, I remained behind to give the Sakalava children and those of the next village, who are, with five or six exceptions, all freed Africans, a holiday romp and a good feed of rice and beef. I also examined the two schools, and venture to think the results will prove interesting. Both schools are quite new, the Sakalava one not being yet twelve months old.

	Present.	Slaves.	Testaments.	Readers.	Writers.	Arithmetic.	Grammar.	Scripture.
Freed African School ..	66	28	14	21	13	4	2	13
Sakalava School ..	35	17	4	11	6	—	—	7

Marovoay also has succeeded in starting a branch preaching-station and school among the Sakalava in its own neighbourhood, besides allowing part of its original overflowing Imerina and Makoa congregation to meet for worship in another sub-village, about an hour's journey distant. At Mahabo, too, a few of the untamed race have been induced to send their children to learn; and, here at Mojanga, we have about half-a-dozen amongst the 320. One of them has got on capitally, and is now acting as a temporary pupil-teacher.

These are certainly no big things to boast of, but they are encouraging signs of the times to us who know the people. When I first came down to Iboina, we did not dare to speak of putting the Sakalava children into the schools. I nearly raised a rebellion in one part of the province by openly saying that they would be learning before long. The Governor of Mojanga had to send out his officers to put a stop to the rumours which my words had given rise to.

There still remains a great deal to say, for this is a busy corner of your Madagascar Mission. But I am now obliged to close for the present. The Sultan of Zanzibar's steamer *Akola* leaves this afternoon, and to-morrow I am going up the river.

SAMOA—THE MISSIONARY A PEACEMAKER.

Referring to the political commotions by which the Samoan Group has been disturbed, especially as they have affected his sphere of labour at Tutuila, the Rev. C. PHILLIPS writes:—"In this unquiet time I was not idle. Though our ordinary work was for some time disorganised, ample opportunities were given of serving the Master. Always adopting a neutral position, I went constantly from one side to the other, trying to calm the war fever by the medicine of the Gospel of Peace. Three times with my teachers we formed escorts to submitting parties till we reached the Government flag, where we all bowed our heads together in token that we acknowledged their guilt, and were there for them to do with us all according to their will. Once the party narrowly escaped death by men lying in ambush, armed to the teeth; guns were cocked and swords out, and only by us all encircling them were they saved. Again, there was a struggle round the Government flag, one party trying to pull down the flag, which would have been the signal for death to the thirteen chiefs beneath it; another, which happily succeeded, as earnestly striving to keep it up and spare the men. Again and again both parties have spoken of their missionary as their deliverer, and as the preventer of an exterminating war. Whether that was so or not, I am sure the Directors will heartily rejoice that war was prevented, that throughout all those exciting months not one drop of blood was shed. At present perfect friendliness prevails, the past seems blotted out, and all are one again. Nor does any disturbing element appear in prospect as far as we can tell."

II.—Ten Years' Review of the Mongolian Mission.

BY THE REV. JAMES GILMOUR, M.A.

↑ ARRIVED in Peking on Wednesday, May 18th, 1870.

↑ In the book-room of the British and Foreign Bible Society I found a complete edition of the Scriptures, translated into Mongolian by Messrs. Swan and Stallybrass; and in the book-room of the Religious Tract Society a Mongolian catechism, this last being, for the most part, a translation into Mongolian of a Chinese catechism, the translation being the work of a lama who knew Chinese, and performed his task under the supervision of the Rev. J. Edkins. In the study of Mr. Edkins I also found a new version of Matthew's Gospel being carried through by the joint labours of Mr. Edkins, Mr. Schereschemsky, and the Chinese reading and speaking lama mentioned above.

Some acquaintance had already been formed both with lamas resident in Peking and with Mongols who from time to time visited Peking on private business or in the discharge of their Government duty.

The most notable case of friendship which had been established with occasional visitors from the plain was that of a man called Amāso, a native of a place about two weeks' journey E.N.E. of Peking. This Mongol was on very friendly terms with Mr. and Mrs. Edkins, and he was a man adorned with many worthy traits of character.

The hospital, too, I found had already a considerable reputation among the Mongols, and was resorted to by a fair number both of resident lamas and of visitors from Mongolia.

I found almost no help of any kind in the shape of books or manuals for the acquisition of the language, and, after some months' hard and almost fruitless work spent in the attempt to learn the spoken language from the Bible, I was compelled to abandon books altogether, and had to set about picking up the language by living among the people in their tents, aided by no other literary assistance but such as was afforded by a pencil and note-book.

My first *missionary* trip—that is, the first journey I made for preaching after having acquired some knowledge of the language—was made in March, 1873. That and the subsequent journeys have been related at length in the annual reports of the various years in which they occurred. I shall pass over these, and now relate briefly the results of these and other endeavours to bring the Mongols to a knowledge of the truth.

An acquaintance and friendship has been struck up with many Mongols scattered over large districts of Southern Mongolia, and numbers of the

inhabitants of these districts have received medical help, for which many of them profess themselves grateful. Through personal conversation and the distribution of books, the Gospel, in its essential features, has been made known to many of the inhabitants of these districts. There have been no baptisms. There are no candidates for baptism.

Amāso, mentioned above as having been on very intimate terms with members of the mission as early as before 1870, has been lost sight of. He was always very timid, and, though he visited us frequently—sometimes almost daily—during his numerous winter visits to Peking, it was remarked that he never cared to let us know where he lodged, and never invited us to visit him in his quarters. His timidity, too, kept him from wishing to see me at his own home in Mongolia. The last time I saw him was several years ago in my study. During his frequent visits that winter, he had been vigorously pressed as to his duty to avow the Christianity he professed to believe, but was too timid to take any such step as acknowledging himself a Christian. He left, promising to see us next winter, or, at latest, the winter after that again, it being uncertain on which of these two winters his Government duty would require him to re-visit Peking. Several winters have gone by, and he has not yet appeared. We fear that he must have died.

The death of another man I lament much—the wrestling lama of Black Water, whose case is detailed in the CHRONICLE for December, 1878, p. 266. Since writing that account of him, I have, from time to time, heard some of the sayings and doings which marked the closing scenes of his life, and which add to the esteem in which I hold his memory. Of living Mongols there are some who have from time to time shown more than ordinary interest in Gospel truths. One of these is a rich lama; another is a rich layman lately advanced to high official rank in his native place; a third is a poor man, nephew and adopted son of the wrestling lama spoken of above, and who has served me in Mongolia as ox driver for three seasons. I am not very sanguine about any one of these three. The two former are doubtless held back by the great sacrifice of wealth and worldly position which a confession of Christianity would entail; the last has less to lose, and, as such, may be a more hopeful case. I feel, however, that it is yet premature to say much of any one of these three men.

Meantime, the attendance of Mongols at the hospital has suffered a marked decline, from, as I suppose, two reasons:—(a) The city lamas have come to know and feel more the true attitude of Christianity to Buddhism; (b) Both city lamas and visitors from the country have come to know that there are many diseases to which they are subject, for which even foreign

skill can do little or nothing. At first the evangelistic work of the hospital was ignored by them ; then, when they could not but know it, it was regarded as harmless. My hope and conviction now is that they are no longer able to regard our doctrines and efforts with the indifference of security. This itself is something.

Of those who came to the hospital in bygone times, many came hopeful over hopeless cases ; and, while a few good cures were effected, many went away no better than they came.

Both these causes combine to reduce the numbers.

As to *books*. The new version of Matthew's Gospel was published from wooden blocks cut by a Chinaman in Peking, the publication taking place early in 1873. Since then, in the same manner, have been published four tracts, three of which have a good foreign picture by way of illustration.

In conclusion, I feel that to be called upon to report progress now is much as if a farmer were called on to give an account of the progress of his crops immediately after the sowing, and before there were any signs of growth. The seed may have rotted, it may be going on towards springing up ; it is impossible to tell.

I may add that my own feeling about Mongolia is that (while I lament that I have not been able to do more for it, and hope, by-and-by, to be able to do more for it) what is wanted is what many are beginning to feel is the great want for China—the *forthputting of the manifest power of God*. As in China, so there are in Mongolia men who know about Christianity and understand it, men who have been repeatedly spoken with, urged, warned, reasoned with, and expostulated with, but who remain impassive and quite unmoved under it all. Man seems unable to touch or move them. If God's Spirit would apply to their hearts the truth they know, and make them *feel* it, they could not but come out on the Lord's side. Our prayer is that we may see the forthputting of God's power, and see it result in a great ingathering of Chinese and the conversion of some Mongols !

SOUTH INDIA—FEMALE EDUCATION IN CUDDAPAH.

The Inspector of Schools reports that the London Missionary Society's Girls-School is one of the best in the division, and that this is owing in a great measure to the constant care and attention it receives from Mrs. Bacon. The missionary adds :—

“One of our elder girls, who joined the church last year, was married in October to our youngest catechist, and has gone to live at Chuntacoonta, a place about twenty-five miles from Cuddapah. On her coming to see us at Christmas, we were pleased and much encouraged to find she had already persuaded six girls to come to her to be taught, and that twice in each week some women from the villages round come to her for Bible instruction.”

III.—Tapairu-ariki, of Rarotonga.

BY THE REV. W. WYATT GILL, B.A.



EVENTS having led the late Rev. J. Williams to visit Aitutaki in 1823, he saw a number of Rarotongan women who had been stolen away by a Captain Goodenough, the original discoverer of Rarotonga, and then sent ashore at the next island. Amongst them was a fair young woman, named Tapairu-ariki, cousin of Makea. The atrocious conduct of Captain Goodenough whilst at Rarotonga made him unwilling to report his important discovery to the world; hence it fell to the lot of Mr. Williams to re-discover the island, and give it a place in the charts and commerce of the world. Rarotonga is but a day's sail from Aitutaki, yet after several days had been consumed by Mr. Williams in searching for it, still no land was in sight. When within half-an-hour of relinquishing the search, the crests of lofty mountains revealed the whereabouts of this lovely island. Tapairu-ariki went on shore with the pioneer teachers, so as to ensure their safety, and to introduce them to Makea. A night of terrible anxiety made some of the teachers abandon their work. However, Papehia volunteered to remain, all alone, amongst a race of cannibals, to preach the glad tidings of the Kingdom of heaven. Papehia's helper and protector was this Tapairu-ariki, who became one of the first members of the church at this village. All through her long eventful life she was the warm friend of the missionary. She was called "the Mother of the Word of God." She was a woman of great energy and spotless character after her acceptance of the truths of Christianity. It is about twenty-nine years since I first became acquainted with her; I never saw or heard anything that was inconsistent with her profession of love to Christ. Her near relationship to the governing family gave her a right to speak out when anything was amiss. She often spoke to good purpose.

For some months past she has been failing; not until this her last sickness was her place in the house of God ever empty. On Saturday

February 19th inst., she gently fell asleep in Jesus. I often visited her during her illness. She was longing to depart and be with Christ. On one occasion I expressed a hope that her children (gray-headed old men) from Aitutaki would be permitted to see her again. She quietly said, "It is well with them, for they are serving Christ. Do not detain me by your prayers and kind wishes. Let me go quickly to the Saviour, whom I have loved so long."

The day after her decease being the Lord's-day, instead of the ordinary routine I preached a funeral sermon for her from Rev. xiv. 13. At the close I invited the congregation to follow me to the grave. It was a striking sight—six hundred people crowding silently around the open tomb, in respect for the memory of Tapairu-ariki. We sang Mr. Buzacott's excellent native version of "When I can read my title clear," &c., &c., when the aged uncle of Makea concluded with prayer. At her special request the grave was dug at the base of the cenotaph erected to the memory of the martyr Williams. I do not think any present on that occasion will ever forget the solemn scene.

Tapairu-ariki's age at the time of her death must have been about eighty-five, as she lived to see her descendants of the fourth generation, she being the fifth. Her teeth were perfect. Her hands (on the back) were beautifully tattooed—hence most strangers imagined that she wore mittens! She was one of the most remarkable women of the South Pacific. In early life she had partaken of human flesh. Her history is the story of a race emerging from darkness and cruelty into the light and peace of the Gospel.

SENTIMENT AND SYMPATHY.

"It is one thing to take a conventional interest in foreign missions at home, and another to consider them in presence of 34,000,000 of heathen. In the latter case, one is haunted by a perpetual sense of shame, first, for one's own selfishness and apathy, and then for the selfishness and apathy thousands of times multiplied which are content to enjoy the temporal blessings by which Christianity has been accompanied, and the hope of 'life and immortality' unembittered by the thought of the hundreds of millions who are living and dying without these blessings and this hope. In travelling among the Japanese, I have often felt the shadowiness and conventionality of much of what is called belief; for if righteous and humane men and women were truly convinced that these people, without Christianity, are doomed to perish everlastingly, it would be more than a few prayers, pounds, and shillings which would be spent upon their conversion; and numbers would come forward at their own cost to save their brethren and sisters from a doom which, in an individual instance, no one can contemplate without unspeakable horror."—From "*Unbeaten Tracks in Japan*," by Miss Isabella L. Bird.

IV.—The Offence of the Cross and Mission Schools.

BY THE REV. E. LE MARE, OF SALEM, SOUTH INDIA.

AN important part of mission work in India is education ; but when the opportunities which our schools afford are directly and avowedly used for urging the acceptance of the salvation and teaching of Christ upon our pupils, we have ready and abundant proof in this, as in other departments of missionary labour, that the offence of the cross has not ceased ; Christianity is above all others the hated religion. We have to be prepared for indifference and opposition to our efforts in proportion to the earnestness of our advocacy, and our pupils for derision and persecution as they yield themselves to its influences.

Scholars freely attend our schools, though they are aware that attendance at Bible-classes is an indispensable condition. They are induced by the attention which they know their secular studies will receive, by the fact of being taught by Englishmen, and by the usually lower fees which we take. The religious part of our teaching they often overlook, and do not introduce into their calculations when selecting a school ; whenever they do think about it, they entrench themselves behind general religious indifference, consoling themselves that numbers have passed through our schools without being converted, and resolve that they will show themselves as proof to any influences we may bring to bear upon them. They are, unhappily, seconded by their masters—the very assistants whom we have to employ, whose indirect and unconscious influence, when not themselves Christians, must always prove a heavy weight against us ; while in some instances we have known them exert themselves to counteract any leanings towards Christianity which they have thought they have seen produced in any pupils, and have made a boast that, though they have taught so many years in a mission school, no one has become a Christian. A still further case is, when any circumstance brings home to the minds of our pupils, and especially of their more conservative parents and guardians, what is our chief aim, the spirit of antagonism is then fully aroused. An instance has just occurred which illustrates this phase of feeling, and I think that friends at home should hear of it and endeavour to appreciate it, as I have felt that there is reason to believe our educational work is misinterpreted, and lacks the sympathy it ought to command, as we are often regarded as holding an anomalous position as missionaries, being viewed as mere schoolmasters.

A few days ago we had the annual distribution of prizes at our high school in this town (Salem). In giving some account of the school I

stated that its name and our known object as Christian missionaries testified that our chief aim in the school was by direct and indirect means to exert a Christian influence on our pupils. It was our wish and endeavour to give them sound instruction in all secular subjects which would fit them for positions of usefulness which they might be called to fill in after-life, and pass the various Government and university examinations; but these were secondary to making them Christians. What ought to have been well understood seemed to create quite a commotion; we were assured that Government officials and others who were present were busy spreading the report that the missionaries were bent on converting their pupils, and so the people had better not send them; our assistant-teachers complained that after such an announcement it was impossible for them to bring scholars; some who had intended to join had since changed their minds, mentioning one fatherless boy whose guardian was intending to bring him next month, but resolved not when he heard what we should endeavour to do. We were cautioned against a public statement of missionary aims, as being sure to empty our school, with the advice that we might continue our work without asserting its object. This might suit a casuistical Brahman, but could not suit our policy. Our ready answer, of course, was,—If the knowledge or the statement of our intentions and endeavours as Christian missionaries will have this effect—which, however, experience does not lead us to expect—let it be so; in the endeavour to gain pupils or educational distinction, we can never surrender our great desire, nor conceal the very object for which we have come to the country.

Some educational missionaries take a different stand. They make no attempts to induce the boys to exchange what they believe to be the false systems in which they have been brought up for the Christianity which they themselves believe; they are content to teach truths—secular and religious—leaving them to work in the boys' minds, and lead them to conviction and action, without any direct appeals or exhortations from their Christian teachers. This, however, we have never regarded as our position; we should consider it inconsistent, and as robbing us of much of our privilege and duty as missionaries; nor do we think it is a course which would be considered right and satisfactory to the bulk of our friends and constituents at home. Our late experience vividly recalled the satisfaction expressed (by the Judge of Belgaum) on a similar occasion four years ago on hearing us declare that, glad as we were to give the best instruction we could in languages, mathematics, and all secular studies, we were far more desirous to urge upon our pupils the claims of piety,

and to induce them to become Christians. He was most pleased, he said, to hear this assurance, for he had often felt that we put in the background what he regarded as the *raison d'être* of mission schools. There is, I think, reason to believe that pupils and their friends entertain similar ideas, and, when they are plainly disabused of them, the lurking opposition to Christianity shows itself, and we find that Christ crucified is to the Mussulmans a stumbling-block and to the Hindoos foolishness.

Our schools afford us grand opportunities of daily teaching and of exerting a powerful influence upon a large and influential number, and indirectly upon many more of the same and other classes. We are assured that we have God's help and blessing; we also plead for the unstinted help and the warm sympathy of our supporters and all friends of missions.

V.—China—Amoy.

WE have frequently had occasion to refer to the readiness with which the Christians in AMOY contribute to the support of the Gospel among themselves, and to the healthy stimulus in this direction which the action of some of the more liberal churches has afforded to others less advanced. In the Society's report just issued it is stated that during the past year three of these little congregations have become self-sustaining, and that in the case of a very poor church the method adopted for gaining this end was singularly characteristic of the Chinese. The Rev. J. MACGOWAN has furnished the following detailed account:—

"Three churches have lately made arrangements to join the number of those that are self-supporting. The history of one of these is specially interesting. Part of the members of the church assembling in Bo-pi come from a village ten miles distant. It is situated right amongst the mountains, and the road to it is a long, dreary, and painful one to walk. To attend the Sabbath services it was necessary to start very early in the morning, and very frequently, in the winter time, when the days were short, to spend the night in Bo-pi and start for home on the Monday morning. They have long been anxious to have a preacher stationed in their own village, so that the women and children might be able to attend Divine service; but we could not see our way to meet the expenses necessary for such a step. In my recent visit to Hui-an, one of these members came to meet me on my way to tell me that he had been sent by the rest to inform me that next year they could no longer attend at Bo-pi. The distance was too great; and, moreover, they were anxious that their families should have the same religious privileges they had themselves, and so they had determined, if I would send them a preacher, to pay his salary and start for themselves. I was rather taken by surprise, and yet intensely delighted to hear this. Tang-Khi, the village where these Christians lived, was famous for its poverty. There were no rich lands around it on which to grow rice. All that would grow on the hill-sides around were the stunted pines, which they used as firewood, and on the more level parts the universal sweet potato. The little

man who had come to me as a deputation was so shabbily dressed that I would not have given half-a-crown for all that he had on him; indeed, so conscious was he of his insignificance that he had actually brought a friend with him to act as spokesman, so little confidence had he in his own ability to state his case to me. I asked him how much they proposed to give the man I sent them. Two dollars a month, he replied. I said I was afraid that sum would not be sufficient to support a man. He then stated that they intended, in addition to the two dollars, to give him his food. There were fifteen families that were Christian, and they had arranged that each family should be responsible for his food for two days each month. This is a thoroughly Chinese custom. When the village schoolmaster is engaged to teach the children of the village he has his salary and his board guaranteed to him in somewhat the same kind of way. I mentally resolved at once to grant their request, but I said I would delay giving him my answer until the matter had been discussed by the whole church.

"A new thought was given me by the proposal of this Christian; I saw in it the germ of great things. Some of our rural churches had great difficulty in raising money enough to pay their preachers, but this plan of paying, part in money and part in kind, would be an immense relief to them. In my mind's eye there were several places that I meant to try the new experiment upon.

"When the question was brought before the assembled church, the brethren were quite unanimous in recommending that the brethren from Tang-Khi should be allowed to establish a church of their own. The question then arose, could Bo-pi afford to dismiss these members, and still remain a self-supporting church? A decided negative was given to this. Let the Tang-Khi subscriptions be deducted from the monthly amount, and not enough would be left wherewith to pay the salary of their preacher. I said I could not consent to this. The members that were left were more numerous, and, on the whole, better off than those that were being dismissed to form a new church. And it was intolerable that an old church like Bo-pi should be content to be surpassed by one that was just starting into existence. The subscription list was then revised, and additions to some of the subscriptions were made; but they could not raise more than two dollars and thirty cents per month. This, of course, was insufficient. I then said that it seemed to me the only way out of the difficulty was to imitate the example given them by the Tang-Khi brethren. If they could not raise sufficient in cash, they had rice and potatoes, which they could give their preacher. At this suggestion paper was called for, and name after name was put down in the midst of a great deal of enthusiasm, until sufficient was realised to make their place self-supporting. Great was the joy of all when the result was read out. It was felt that a great achievement had been performed that day. It was the oldest church in the district, and its action would be felt far and wide amongst the Hui-an churches."

VI.—South Seas—Samoa.

REPORT OF THE MALUA MISSION SEMINARY FOR 1880.

BY THE REV. JOHN MARRIOTT.

WE have now on our books the names of seventy-five students, who attend our large classes. In addition, we have thirteen students in the class of our native pastor, Timoteo, who are preparing for the entrance

examinations. We have also twenty-two youths in our classes, chosen from the different districts in Samoa. Fourteen students have left during the year, after a four years' training, and have gone to their respective districts to be appointed as the missionary and his pastors may decide. Two of these went in the *John Williams* on her last voyage to the north-west out-stations. A few have been sent away from the institution for one cause or another. *Very few indeed*, considering the great number of men and women here. We have received some sixteen new students into our large class-room during the year. It is very encouraging to see that, though all Samoa is disturbed by civil war, there is no lack of candidates for Malua. A great number of men crowd to our class-room on the two days of the year when we hold our entrance examinations. Many of them fail and fail again. Yet ere long we see them again as eager as ever to get the marks which will entitle them to a pass in Malua. While this is encouraging, yet we could wish very much that they felt more generally that Divine call prompting them to give themselves to the work of saving souls; we long to see more of the evidences of that call. In too many cases, if a youth is bright at his studies and is a member of the church, he is urged to think of Malua. We are doing what we can to impress upon our pastors the duty of only urging those who feel impelled by the voice of God's Spirit within them. We thank God that so many of our students do feel this call.

RESULTS OF EXAMINATION.

We had our annual examination in April of this year, the Rev. S. H. Davies being examiner. We were glad to see that none of them failed, and that many of them were in the front rank. The following prizes were given:—Three took first-class certificates, having from 77 to 83 per cent. of marks; two took second-class certificates, having from 65 to 70 per cent. of marks; three took third-class certificates, having from 57 to 63 per cent. of marks; four took prizes, having from 77 to 83 per cent. of marks; two took prizes for carefully written notes of lectures; one boy took a prize for general excellence; another took a prize for carefully written notes of lectures; one woman had a prize for the best-made man's shirt; another had a prize for general improvement; four women had prizes for neat sewing. The beautiful prizes given all came from our Hobart Town friends, who have so generously supported the institution in such things for so many years. It was most interesting to us who have so lately come to observe the conduct of the students for two or three weeks before the examinations. All fishing and duties which require a good deal of time

were given up. All firewood needed for a number of days previous to the examinations was brought that they might not be hindered in preparation. Groups of students were seen together every evening, helping each other in the rules of arithmetic and other things. In many quiet places students were seen with text-books and note-books working very hard, showing the greatest anxiety as to the result of their examinations—all very much afraid lest they should get less than the minimum number of marks, and so be put back. All this, of course, is common enough at home, but it struck us as a very pleasing indication of the healthy stimulus imparted by these examinations so honestly conducted.

STUDIES AND INDUSTRIES.

Our class-work and other duties have been as follows. I will first give some account of classes conducted by myself:—

1. *Scripture History*.—We have read together on this subject from the Babylonian Captivity to the account which closes the Acts of the Apostles. We have a text-book written by Dr. Turner on this subject, which I supplement by addresses.

2. *Scripture Analysis*.—This is a MS. which the late Dr. Nisbet wrote, containing a succinct account of the leading features of each book in the Bible, and the divisions in which they may be taken. We began last September with the Book of Daniel, and have carefully studied the leading divisions of each book between that and the Epistle to the Galatians.

3. *Church History*.—We began in September last to study the heresies which so soon deluged the early Church, with especial reference to Arianism and Nestorianism; noticing also the gradual rise of the supremacy and the pretensions of the Roman Catholic Church; noticing, too, the names and a short account of the work done by those who are termed “Fathers of the Church.” We have read, also, some account of Mohammedanism, a brief history of the Middle Ages, a brief history of the Waldenses and the Bohemian Brethren, with short lives of Wickliffe and John Huss. We have traced the progress of the Reformation, and its influence upon the different countries of Europe up to the Council of Trent. Our text-book is a translation of Barth’s “Brief History of the Church of Christ.”

4. *Book on Popery*.—I am taking two classes a-week on this, as we are beset by priests on all sides, who are constantly telling the people that we are deceivers. We are anxious that our pastors should be well informed as to how the doctrines of the Roman Catholic Church compare with the Scriptures, in order that they, in their turn, may enlighten the people.

5. I have also one class a-week in English. It is not much that we can teach them in this one class, but still they learn a little that will be of

use to them among the great number of foreign residents, who are increasing every year.

The following is a copy of the report which Dr. Turner gives of his classes :—

6. In *Scripture Exposition* the chapters from 1 Peter iv. to the close of 2 Peter have been taken up, and of these lectures the young men have copied 249 pages of notes. In the Book of Psalms the expositions have extended from Psalm cvi. 27 on to Psalm cxv. 17, and on these 112 pages of notes have been copied, making in all 361 pages for the year.

7. In *Pastoral Theology* and using the text-book, the Church of Christ, Baptism, and the Lord's Supper have been considered, together with the introductory chapter on the work of the ministry. There is also a weekly exercise in preparing a fresh sketch of a sermon for reading and criticism in class. The text is selected from some of the doctrinal catechism proof texts ; and one of the questions in that catechism in regular course, week by week, is committed to memory, and forms the subject of consideration during part of the hour. A more carefully prepared sketch is furnished by each student from a given text, and returned with corrections noted.

8. In *Natural Philosophy* the subjects for the year, from the text-book, have been the fixed stars, constellations, nebulae, and comets, together with the introductory chapters on matter, gravitation, motion, &c. These subjects are illustrated by diagrams of the Working Men's Educational Union. A number of diagrams in physiology and natural history have also been explained.

9. In the *senior arithmetic class* of thirty, vulgar and decimal fractions and the elements of Euclid have been the work of the year. The writing and elementary arithmetic classes have been conducted as usual by our native assistant Timoteo.

10. *For the wives of the students*, numbering thirty-five, there is a united class in which they write, cipher, read in geography, are shown diagrams on various subjects, and write from dictation maxims on parental duty. Mrs. Turner and Mrs. Marriott instruct these women in shaping, sewing, &c. Mrs. Turner has, in addition, several classes—such as Bible-classes and classes to teach reading, &c.

11. Timoteo continues his useful work in teaching students the elementary work of writing, elementary arithmetic, and geography. He also takes what may be called preparatory classes to prepare men for the large classes.

12. We have been as busy as ever on our industrial day. We have erected during the year a sort of hospital on some rising ground close by the institution. We find it very convenient to send sick men

here for a change of air. It is a good wattled building, with doors and Venetian windows. It has been erected without any cost to the Society, except the wood for the doors and windows. We have also had made a good level road round our plantation, thirteen feet wide, and bounded on each side by rows of cocoa-nut trees; also a good smooth middle footpath all round the boundary. This has taken up a number of work-days, but it well repays the trouble expended upon it, as it greatly improves the institution grounds. We have also had many other works on hand, such as improving houses, continuing a good sea-wall, &c., &c.

13. The young men here contributed at our May services £28 11s. 9d.

There is still everything to discourage in the political atmosphere of Samoa. But, amid all this din of war, we have our work here in Malua. All is peaceful here, so we do all we can to urge upon these young men, who will be the spiritual leaders of Samoa soon, the great sinfulness of war. We do all we can to impress upon them another spirit—that he is the noblest who best represents the spirit of our dear Master, who “was meek and lowly in heart”—“who, when reviled, reviled not again.” Mrs. Marriott and I have often been interested in noticing the effect of our large institution bell as it is tolled on Sundays for service. When finished, we hear, from the villages in the bay, their native bells calling the people to service; and Dr. Turner tells us that on a misty day, when they cannot see the sun, these villages wait for our bell, and then strike theirs—then other villages more remote carry on the delightful sound, until it goes over a great part of this beautiful island. So we pray that it may be with our work in Malua. The character of most of our churches in Samoa must depend very much upon our teachers trained here. Oh, that there may constantly go from here, as there have gone in the past, men fully equipped for the Master’s service, and well able to divide the word of truth! And, just as our bell on these misty days is the means of calling so many to worship God, so may the teaching of our pastors be the means of calling many out of darkness into light, and luring thousands into the fold of the Good Shepherd!

VII.—Notes of the Month.

ARRIVAL IN ENGLAND.

The Rev. A. J. WOOLEY, from Central Africa, per steamer *Patna*, August 14th.

VIII.—Contributions.

From May 1st to June 15th, 1881—(continued).

		COUNTRY.			
Claremont Ch. Mrs. Dew ..	20 0 0	Amble.....	4 5 0	Hanley. Tabernacle, for	
Crouch End. Park Ch., for		Barton-on-Humber	0 17 6	Widow's Fund	5 0 0
Widow's Fund	14 18 6	Beccles. Legacy of the late		Hanscar (Man.)	29 10 0
Graydon—		Mr. Chas. Bobbett.....	135 0 0	Hastings—	
George Street.....	3 3 0	Bideford. Legacy of the late		Mount Pleasant Ch.....	12 6 13
Belhurst Road.....	0 16 9	Miss Louisa List	19 19 0	A. B., for Central Africa..	0 2 0
West	23 11 1	Birmingham. Louella Ch. ..	1 16 4	Hawley	50 0 0
Deptford. High Street	19 5 10	Blackburn. AUX.	26 9 11	Horns Bay	11 5 6
Enfield. Christ Ch.	44 12 10	Becking. Mr. Theobald	1 0 0	Horsham	16 9 0
Esher Street.....	4 12 6	Bournemouth. Misses R. and		Leamshire. West AUX.	300 0 0
Hackney, South. Union Ch.	0 6 0	Mr. Crisp, for Female		Leicester. Miss Hunt's Bible	
Hammermith. Albion Ch.	18 5 7	Boarding School, Salem ..	3 0 0	Class, for Girl in Mrs. Rice's	
Hampstead Cong. Ch.	27 5 3	Brampton. For Widows'		School	3 0 0
Islington, Union Ch. W.		Fund	1 12 0	Lincoln. AUX.	3 0 0
Brander. Esq.	5 0 0	Bridlington Quay	5 5 6	Market Harborough	14 11 8
Kensish Town. J. Gordon,		Bristol—Auxiliary	65 12 8	Mitchell. Hopkiss Ch.....	21 14 3
Esq., for Native Teacher,		Ladies' Committee, for		New Inn	13 7 1
New Guinea	4 17 11	Female Missions	62 19 0	Newport (Glas.)	3 3 0
Kington-on-Thames. E.		Bucklow Hill	4 0 0	Northampton. Commercial	
Phillips, Esq.	3 3 0	Digfield. Prayer Meeting		Street	2 13 9
Lee. Young Men's Associa-		Box.....	0 3 6	Ormskirk	9 11 0
tion.....	2 10 0	Galna. The Pupils of the		Plymouth. Union Street ..	3 19 2
Lewisham Cong. Ch.	68 2 6	Misses Chappell and		Ramsgate. AUX.	84 16 11
Leytonstone	3 3 0	Sanders, for Girl, care of		Reading. Castle Street....	25 11 0
Loughborough Park. Mrs.		Mrs. Phillips, Berham-		Scarborough. Bar Ch.....	7 3 8
W. Trotman	1 1 0	pore	5 0 0	Shagfield. Howard Street ..	5 11 6
Marlborough Ch.....	31 18 2	Caversham Hill	6 2 2	Shipton	21 10 0
Oaklands Ch.	3 8 6	Chesler—		Wotton-super-Mare. Messrs.	
Peckham Eye. Linden Grove		Northgate Ch. "A Friend		Perry and Phillips, for	
5 10 0		of Missions," for Rev.		Half-year's Salary of Native	
Putney. Union Ch.	22 10 0	J. Richardson's Work..	60 0 0	Teacher at Salem	16 0 0
River Street.....	2 0 0	"A Thanksgiving unto		Weybridge. Mrs. Hayden..	1 10 0
St. John's Wood	1 1 0	the Lord," for Madaga-		Whitechurch (Salop)	16 10 2
St. Mary Cray.....	19 5 6	scar	5 0 0	Whitehaven. Legacy of the	
Shooter's Hill. W. R. Bu-		Cornwall. AUX.....	4 9 2	late Mrs. M. A. Banton ..	100 0 0
chanan, Esq., per Col. J.		Cosentry. Vicar Lane Ch....	61 18 11	Whitparish.....	1 5 4
Travers	250 0 0	Coves, West.....	5 3 0	Workop. Legacy of the late	
Sidcup	2 14 0	Croton	2 10 0	Mr. T. J. Pearson	45 0 0
Silver Street.....	25 12 2	Cumberland. AUX.	7 9 4	Worthing. AUX.	20 0 0
Stanford Hill	44 1 3	Darlington	49 17 1	York—	
Stepney Meeting	25 0 0	Doncaster. AUX.	16 18 7	Central AUX.	63 5 5
Streatham Hill	26 2 7	Derking. West Street	11 3 7	R. P. Church, per Rev.	
Ladies' Working Society,		Eastbourne. Rev. J. F. B.		T. T. Matthews	3 10 0
for Native Female		Tilling, B.A.	1 1 0		
Teacher, Madras	10 0 0	Ephem. AUX.	14 6 4		
Sutton. B. H., for Medical		Essex. AUX.	25 9 9		
Missions, China	5 0 0	Falmouth—			
Walthamstow—		Miss Fox, for Central			
Marsh Street	5 5 0	Africa Steamer	5 0 0		
Mrs. Daynes' Box	0 7 6	Miss Francis, for ditto....	2 2 0		
Wanstead	12 2 0	Peersham. Collected by			
Whitefield Tabernacle	11 11 6	Miss Hill	1 19 0		
Wood Green.....	26 13 9	Gosport. AUX.	84 11 2		
York Street	16 2 1	Greensand. Milton Mount..	9 3 0		
		Halfan. John Whitley,			
		Esq., for Central Africa ..	100 0 0		

WALES.

Barnmouth.....	4 0 10
Cardiff. AUX.	4 5 6
Cardiffshire (addl.)	3 14 6
Corydon	0 15 0
Danbysshire and Flintshire.	1 0 0
Delgely and Bala District ..	84 17 7
Elgwell (addl.)	1 0 0
Llandilo District	7 14 8

Lindville.....	3 15 5
Linshearn and Oriscat ..	0 10 6
Linshearn	13 4 0
North Tyrol. Bethesda Ch.....	5 13 7
Montgomeryshire. Aux.....	112 1 0
Pastley, Tynallyfryn	2 10 11
Patric. Siloh	3 2 6
Wracken. Penybryn Ch....	3 14 0

SCOTLAND.

Aberdeen. Female Aux.....	5 0 0
Edinburgh. Aux.....	340 13 6
Glenock. Aux.....	36 6 6
Kilmarnock. Winton Place Ch.....	6 12 9

Kirkcaldy. Annuity of the late Mr. R. Philip	4 0 0
Per Rev. T. T. Matthews, for Madagascar.	
Aberdeen— Holburn Free Ch.....	3 0 4
Trinity Free Ch.....	10 2 6
Glasgow. Lansdowne U.F. Ch.....	13 8 2
Hawick— Parish Ch.....	8 14 0
Free Ch.....	9 0 0
Per Rev. E. A. Warham.	
Biggar	0 7 9
Cupar Pife	3 0 0
Daibattie	5 12 2
Earleton	0 5 8
Hamilton	8 9 0
Kelso	7 5 0
Lanark	0 2 2
Leamhago	6 16 9
Lochmaben	4 12 8
Scots	0 8 0
Selkirk	1 3 8
Stewarton	9 16 6

IRELAND.

Coagh. From the Estate of the late Mr. R. Smith	6 7 1
Coleraine	16 8 6
Derry. A Friend	2 0 0
Dublin. Rathmines Aux. ...	3 0 0
Per Rev. E. A. Warham.	
Dublin	1 10 0
Dungannon	2 2 0

FOREIGN AND COLONIAL SOCIETIES AND MISSION STATIONS.

Australia, South. Aux.	300 0 0
Dunedin, New Zealand.....	3 5 0
Jamaica— Whitefield Ch., for Widows' Fund	2 2 0
Breadnut Bottom, Children, for Central Africa	2 0 0

From June 16th to July 8th, 1881.

LONDON.

William Cooke, Esq.	100 0 0
W. C. Gellibrand, Esq.....	10 0 0
Do., for Native Children..	10 0 0
Mr. Sturge, per Mr. A. Lindson, for Education of Africans under Rev. J. Pickersill, Madagascar ..	10 0 0
Mr. Allen Hankey	5 0 0
The Misses Smith	5 0 0
Messrs. Maynard, Harris, & Co.	2 2 0
Mr. Lewis. Palamcottah, per Mr. John Fisher	1 0 0
H. H., for Mrs. Hacker's School, Noyoor	0 10 6
A. D.	0 2 0
Acton. R. H. Mayo-Gunn, Esq.	2 3 0
City Road.....	23 6 6
City Temple. W. M. Cross, Esq.	10 0 0
Capeade Ch.	32 7 10
Forest Gate	17 9 5
Hackney College. Mr. Lloyd's box	0 18 1
Hammer Smith. Broadway add.)	0 7 4
Leicester Road. For Widows' Fund	2 0 0
New College	7 5 0
Rev. Dr. Newth.....	2 2 0
Northwood, South	13 11 4
Pekham Rps. James Tagg, Esq.	1 1 0
Tollington Park, New Court Ch. For Native Teacher, South India.....	13 0 0

COUNTRY.

Andover. For Widows' Fund	2 11 6
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Bedford— Ladies' United Zenana Working Party, for Fe- male Missions (moiety) 25	0 0 0
Legacy of the late Miss Hannah Smith	80 0 0
Birmingham. Spring Hill College. Professors and Students	5 11 6
Blakeney. Family Box, per Rev. John Mark	0 15 0
Bristol. Ladies' Committee, for Orphan in Mrs. Lee's School, Nagercoll	3 0 0
Buckingham. Auxiliary....	19 0 7
Calow	2 6 0
Cheltenham. Mr. B. V. Field	0 1 1
Driffield. Mr. R. Bryer—a Thankoffering.....	5 0 0
Epsom. Cong. Ch.	6 1 6
Furnworth. Alfred Barnes, Esq.	20 0 0
Grassend. Princes Street..	27 2 6
Halifax. Auxiliary	15 6 10
Hastings. Mrs. Strickland, for Central Africa.....	5 0 0
Hesant. Mr. G. Cannings..	0 10 6
Ipswich. St. Clement's Ch., for Widows' Fund.....	1 3 10
Leicester. Auxiliary.....	570 1 3
Leicestershire. Auxiliary ..	78 8 7
Manchester. Lancashire Col- lege, Professors and Stu- dents	2 15 10
Norfolk and Norwich. Aux.	300 0 0
Nottingham. Auxiliary....	100 0 0
Oundle. Ladies' Aux.....	5 6 0
Reading. G. Palmer, Esq....	50 0 0
Repton and Barrow	2 11 0

Sevenoaks. Auxiliary	16 10 9
Shanklin	9 9 4
Smethwick. Auxiliary	20 17 7
Southport. West End Ch., for Widows' Fund.....	10 0 0
Stratford-on-Avon. Annuity of the late Mr. E. Fisher..	12 3 9
Thatched. Auxiliary	11 19 4
Tunbridge Wells. Auxiliary	19 2 7

WALES.

Groes Wen	9 12 6
Dundee— Mrs. Baxter, for Zenana Home.....	25 0 0
Do., for Central Africa..	26 0 0
K. E. B.	10 0 0
Edinburgh. The late Mrs. D. E. Miller, per Mr. P. Miller.....	1 0 0
Glasgow— Mothers' Meeting for Girls' School, Feking	3 1 0
Mr. J. H. Gray	5 0 0

Per Rev. E. A. Warham.

Buckie	1 4 6
Cullen	2 9 6
Elgin	4 5 0
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Very truly yours,
Alfred Love

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1881.

The Ministry of Suffering.

CONCLUSION.

CONSOLATION ONLY IN GOD.

IN an interesting family biography, sent forth last year, there is a pathetic letter, previously unpublished, from Southey to one of his friends. The poet wrote, "The severest of all afflictions has fallen upon me. I have lost my dear son Herbert, my beautiful boy—beautiful in intellect and disposition—who was everything my heart desired. God's will be done! Do not write to condole. I look for consolation to the only source, and find it there."* The readers of Southey's later letters may recall one wherein he says, "Time, my own heart, and more than all other causes, the sorrows with which I have been visited, have made me fully sensible that the only consolation in life is to be found, and the highest happiness exists, in a deep and habitual feeling of devotion."

The most consummate blessing which can be granted unto us is for God—our great Creator and Father—to be made the necessity of our life. Nothing is well with a mortal until this is the case. A life without prayer, and the believing assurance of an overruling Providence, becomes sooner or later unbearable. For a man, in the hours of cruel wrong or of the overwhelming sorrows which come to him, to see only blind and pitiless forces, which are utterly mindless of his wishes and preferences, is to make him despairingly long to lay down the burden of existence.

* "The Brothers Wiffen," p 26

“Birds and beasts,
And the mute fish that glances in the stream,
And harmless reptile coiling in the sun,
And gorgeous insect hovering in the air,”

manifestly move in an orderly arrangement that consults their impulses, and which regards their habitudes and development. But for man, with his sensitiveness, anticipations, and cogitations, to be thwarted, baffled, and defeated by antagonisms about which he is blind-fold, to which he knows not how to adapt himself, which are too strong for him, and which respect not his tears, prayers, nor improvement, but go grinding on in a pitiless might and an uncontrolled irresistibleness which torture and terrify him all his life, is to make his condition immeasurably below that of plants and brutes. There is a fundamental contradiction of established facts in such a hopeless philosophy, and it cannot but be that the present dark shadow of modern agnosticism will pass away. A world whose gifted children, exquisitely framed with keen sensibilities and outreaching forethought, were open on every hand to agonies of bereavement which lower creatures cannot feel, and to calamities which come, and are ever threatening to come, but which are uncontrolled, and subject to no presiding Mind, would be a world of impenetrable night, and human life would perpetually be felt to be a burden too heavy to bear. There must be a lie in such a creed of denial and of darkness. The belief in it is a capital crime against humanity itself.

And all we *know* is outraged by such a creed. It makes knowledge valueless. Let a wonderful illustration recently taught of insect instinct be added. The larva of the stag-beetle has to make for itself a hole in which it can become a chrysalis. The female larva digs a hole exactly her own size; but the male makes one as long again as himself, because, when he becomes a beetle, he will have horns as long as his body, which the female will not. Why are we to hold that there was no Divine impulse teaching the insect what it could not otherwise have known? And why is man to believe that the apparently myriad adaptations and arrangements for his convenience and happiness, through spectacles of loveliness, and melodies of sound, and adjustings of gravitating forces, are no adaptations at all, and that in the universe there is nothing to be known but unfeeling, mindless, and irresistible law?

Oh, let us say to ourselves, God is! Let nothing rob us of this universal assent of the ages. Let us listen to the deepest and truest intuitions of our soul. Other truths are drops, but this, that God is our Father, Ruler, pitying Friend, is a perpetual river of blessedness. Repeat the strains of the bygone centuries: "In the beginning God created the heavens and the earth." "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof." "He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who keepeth truth for ever, who executeth judgment for the oppressed. The Lord looseth the prisoners; the Lord raiseth them that are bowed down; He relieveth the fatherless and widow, but the way of the wicked He turneth upside down."

It is recorded of Fourier, who lived in France in the sixteenth century, that although his life was full of joy, so that his serene and hopeful piety was most attractive, he never came into contact with any man destitute of the love of God without a pang of grief. Nor can we be surprised. The supreme comfort in life is the thought of God, whose mercies are numberless; and the supreme loss is to live an atheistic life, that has no consolation in Him. Infinitely better to be poor with God than rich without Him. Happy is he who in the bitterest sorrows knows that all things are overruled for his advantage. Miserable is he whose felicities may come to nothing in a moment, and who knows of no Helper in God.

Is it an untried experiment on which suffering men are urged, when they are directed to find their consolation in God? If there is certainty in human history, it is that God has controlled man's sufferings, and transmuted evil into good. It was when the world was in despair that Christianity arose and the Deliverer came. Corruption has brought troubles on nations, but troubles have been made the stepping-stones to greatness. Out of the reign of man's tyrannies God has developed freedom. In darkest storms and conflicts there has been shed over faithful men an unutterable peace. The storm has violently raged, but the stars in their undeviating courses have fought for them. In dread strife and shameful slaveries, men have cried to the Almighty, and natures "rich in love and sweet humanity" have made luminous the darkness. In struggles against

wrong, patriots have found a heavenly inspiration. In martyr fires witnesses for truth have experienced ecstatic raptures. Benevolence has been born in scenes of human misery, and heroism in depths of mortal agony. The past has a record of an overruling Providence which leaves no room for doubt. The accumulated and abounding testimony of all the ages is, that while the course of human history has moved to the plaintive tones of sighs and tears, it has lifted up at length its banners of joy, and given forth praise with music of rejoicing.

And this has been as true of individuals as of nations. The calmest, least credulous of men have in all times borne witness to a controlling Hand over them in their sufferings. Those who have been Jesus Christ's, and through Him have stood in the righteousness of God, have been *cleansed* by agonies of sorrow. They have been broken down, and their broken heart has received Christ; they have been emptied, and self has been crucified with Him; but in their history there has been an Arm above all human arms, a Power holding the reins of all human power, an unseen movement making null and void the machinations of evil, and a peace descending from above which passed understanding. All human testimony whatever would be discredited if the thousands of witnesses of these Divine interpositions were pronounced unworthy of belief. They testify, and have done so in every generation, that Scripture promises have been made good; that darkness has been made light before them, and crooked places straight; that circumstances have turned up never so much as conceived of; that when sorrow had done its work they have been delivered, and whereas they once thought "all things were against them," they were wonderingly constrained to acknowledge that all things had worked together for their good.

The opposite directions of modern thought are strangely conflicting. Certain scientists, who have been exclusively occupied with material effects, while apparently holding the belief in an absolute Being, assume that the supernatural in the control of human affairs is incredible. The novelists of our period, on the other hand, point to the sorrows of the poor in a great city, the squalid, stagnant misery around them, and the "white-faced children" that look so hopeless, and wonder how "Heaven can let such things be." In relation to both opinions the writer would like to say, that having

passed many years of his life in these great cities, and having gone among the poor continually, he finds it difficult to emphasize adequately his conviction that among the godly poor there have been compensations, alleviations, breathings of contentment, pure joys and gladness, that have made more prosperous persons envy their happy lives. A gentleman, lately deceased, on hearing of the distress which prevailed in the east of London, especially in the ship-building trade, wrote to the Rev. Wm. Taylor, then in London, to see that every godly person was clothed and fed. There was in the Isle of Dogs the greatest destitution: many tenants could not pay their rent. But with respect to the God-fearing families, there was not one of them in want. In some way or other they were provided for.* How "Homes" for white-faced children are supported, by those whose heart the good God has touched, all men may admiringly acknowledge. And everywhere, in the dingy alleys of crowded cities, amid the smoke and noise of factories, and among lonesome sufferers in roadside cottages, angels of ministry, seen and unseen, move day by day on errands of sweet sympathy and mercy. In such dwellings a calm acquiescence, a cheerful temper, and a singularly comforting knowledge of the revelations of religion, add dignity to the bearing and mitigate the lot of the Christian poor.

These things cannot be gainsayed: they are tokens—yea, proofs to many—of a Divine Presence in this world of sorrows. In that marvellous epic of the Old Testament the Lord is represented as saying to Satan concerning Job, "Behold, he is in thine hand; but save his life." And whatever may be the mystery, as mystery there is under any theory of evil, it would be well if sceptics of high intellectual gifts would with patient candour inquire whether there is not a restraining of the evil perpetually occurring, and whether there are not signs unmistakable that justify the language of a great historian,† who affirms that while history may seem to prove diverse theories, sometimes that there is a special providence, and at others that there is no moral agent beyond man, there is one lesson that history repeats without the least ambiguity, and that is that the world is built on moral foundations, and that in the long run it is ill with the wicked and well with the good. But that lesson is an

* Life of the late Henry Reed.

† J. A. Froude.

unanswerable proof that there is a Divine direction to human affairs, and that "the fear of the Lord is the beginning of wisdom."

This, then, is the truth we have to learn in the terrible distresses, throes of agony, and threatening anticipations which rend our hearts: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." *Trust* is the essence and the essential of true religion. Not knowledge. Knowledge comprehends by sense: trust understands by love. Knowledge asks for reasons: trust asks only for God Himself. When all can be made plain, knowledge should be sought: when impenetrable shades close around us, trust is all that is left. "Of all great souls, of all steadfast and heroic lives, the ultimate basis is simple trust in God, and a profound sense of the Divine significance and relations of our being here." Such trust suffices; it touches the very heart of God, and the human head is pillowed there; it lays a quiet hand on the throbbing anguish, and breathes into the centre of the soul the staying of a perfect peace.

And this trust comes from faith in Him who is All Good, and whom Jesus revealed. It may have been preceded at some time or another by an agony of prayer, but mostly its immediate antecedent is the calm, expectant passivity of an uttermost surrender of ourselves to God. And here, in passing, let it be asked whether, with respect to the prayers of Jesus in His lonely night communion with God on Galilean hills, the representation is correct which describes them as wrestlings of supplication on bended knees. That there were in His history, prayers of "strong cries and tears," we are told; but may not the ordinary prayers of Jesus have been the union of the finite, which He possessed as a man, with the infinite will of God; the hushing of all the impulses of His human nature into perfect acquiescence with the purposes of His Father, and the submitting of all the incidents of His life for God's judgment upon them? The great events of His human life were preceded by prayer, but the great events of all lives demand *calm*. Hours of quietness with God have preceded the greatest works done for men.

Let it then be repeated, the basis of all peace and blessedness in a world of tears is *perfect trust in God*. We have all seen after a violent ocean storm the tiny shell-fish in safety and firmness on the rock to which it had clung. If we may conceive of that strong sea-rock endowed with mind and voice, it would have said to the helpless

limpet, "Press the edges of your shell against me; draw in the centre of your foot, that the air may be exhausted; have no reliance whatever on methods whereby you have urged your way; renounce absolutely all power in yourself except that of confiding trust: now I will take you into fellowship with myself; now the pressure of the superincumbent atmosphere from above will find in you no danger of futile resistance, and will hold you firm; the storm may fiercely rage, and lift up like chips the granite blocks which men have built into piers to defy the tempest, but your very weakness will guard your strength; the pressure of the air from above and my unshaken foundations from below will be your tranquil, strong, and adamant safety." Such, and much more, is the security, confidence, strength, and consolation to be found in God.

It was once the privilege of the writer, a privilege he regards as among the deepest and richest blessings of his life, to count as his father and friend one who lost his wife at a period of life when he seemed specially to require her wise, holy, and tranquillizing presence. To his flock he wrote when the stroke fell, "Pity me, pity me, O my friends, for the hand of God hath touched me." Afterwards, however, he wrote to them again, in a pastoral address, words with which we close these brief meditations: "When a holy and beloved object of our affection is removed by death we ought to sorrow. A man without a tear is a savage or a Stoic, but not a Christian. But then, though we mourn, we must not murmur. Our sorrow must flow, deep as we like, but noiseless and still in the channels of submission. It must be a sorrow so quiet as to hear all the words of consolation which our heavenly Father utters amidst all the gentle strokes of His rod; so reverential as to adore Him for the exercise of His prerogative in taking away what and whom He pleases; so composed as to prepare us for doing His will, as well as bearing it; so meek and gentle as to justify Him in His dispensations; so confiding as to be assured that there is as much love in taking the mercy away as there was in bestowing it; so grateful as to be thankful for the mercies left, as well as afflicted for the mercies lost; so trustful as to look forward to the future with hope, as well as back upon the past with distress; so patient as to bear all the aggravations that accompany or follow the bereavement with unruffled acquiescence; so holy as to lift the prayer of faith for Divine grace to sanctify the stroke; and so

lasting as to preserve through all the coming years of life the benefit of that event, which in one awful moment changed the whole aspect of our earthly existence." May our one Father grant to all those, who in sorrow have been drawn to read this and preceding papers, such a submissive trust and consolation.

WM. GUEST.

Tunbridge Wells.

John Calvin.

THE life of Calvin opens up to us the story of the Reformation in the south of Europe, and brings us continually in contact with important contemporaneous events in our own country. It shows us the Reformation in its intellectual and philosophical aspects—the Reformation as idealized in the brain of the thinker, and embodied in the laws and institutions of a community by the legislator. It is also, for two reasons, a comparatively little known life. The first of these is, that few men whose lives have been written so often have been so unfortunate in their biographers. There is need that some one should do in English for Calvin what Carlyle has done for Cromwell—gather every authentic letter, and unite them with only so much connecting narrative as will suffice to make them intelligible, and with only so much comment as will serve to make an obscure passage clear; allowing each reader to contribute his share towards the proper understanding of the whole. The second reason which has contributed towards so little being known of him is, that Calvinism is such a huge thing that it has swamped the individuality of its founder. The man has been lost sight of in the system. It has fared with him in this respect as it has fared with most men who have originated or formulated a gigantic system. Consider what a revelation a life of Euclid would be; and think how many of us arrive at the years of discretion, and never realize that Euclid was anything more than a text-book in geometry, edited by Todhunter!

And yet the life of Calvin is not only an important, but an attractive one; attractive, because it suggests such a profound problem in psychology for solution, and offers one of the most intricate and elaborate character-studies in the whole range of biography.

Jean Cauvin, the second son of Gerhard Cauvin and Joanna Franc, was born on the 10th of July, 1509, at Noyon, a city in Picardy,

about sixty miles north-east of Paris. His father, who was a native of Pont l'Évêque, a village about a mile from Noyon, was originally a tradesman in that city. He had, however, acquired a considerable fortune, and at the time of the Reformer's birth was Procureur-fiscal and Secretary of the Diocese. Although these offices did not bring any increase to his income, they brought him in contact with the ecclesiastics of the cathedral and with the nobility of the neighbourhood, by whom his sagacity and sound understanding were much appreciated. He was a man of severe and rigid character and unbending rectitude. His mother was a native of Cambrai, and was famed as one of the beauties of her time. Little is known of her, however, except that she was a woman of pure and gentle piety, whose religion was influenced by the traditions of the Church of Rome more than by its doctrines. She had been taught herself, and she taught her children, to pray under the open sky.

Jean Cauvin was educated at the Collège des Capettes, in his native town, along with the children of the noble house of Mommor. It is said that even as a child he developed a very strict and rigid behaviour, and used to exercise a sort of self-appointed censorship on the conduct of his school-fellows.

It was one of the abuses of the Church of Rome that benefices and other clerical offices could be purchased, even though the presentees were mere children. When this was done the duties were discharged by proxy; or, more frequently, not at all. Thus we find that on May 21st, 1521, before Cauvin was twelve years old, his father purchased for him the chaplaincy of La Gesine, in the cathedral church of Noyon. In his fourteenth year he accompanied the younger members of the Mommor family to the University of Paris, and entered his name as a student in the Collège de la Marche, under Mathurin Cordier, a man of distinguished piety and profound scholarship, who afterwards left the Church of Rome, and lived with the Reformer at Geneva, where he died a few weeks after his pupil, at the age of eighty-five.

Jean Cauvin went to Paris at a critical time in the history of the Reformation. Two years previously the Sorbonne, alarmed at the spread of the new learning, had published their book "Anti-Luther," as an antidote to the heresy which was spreading so rapidly in the centres of learning. But finding this effort useless, they laid aside argument, and adopted the time-honoured method of persecution. In

the University, however, which was under the direct patronage of Francis I., an opposite tendency developed itself. And if the King had fulfilled the promise of the early years of his reign, and continued to assert that independence of Rome which his predecessor had so boldly claimed on behalf of the French Church, France might have led the van of the Reformation. But Francis was fickle and impulsive, swayed by his passions, and easily influenced by minds more subtle and concentrated than his own. And so it came about that the movement in the University was confined to a revival of letters.

Owing to causes which we have not time to trace in a paper of this kind, the King hardened into a determined, if not a vigorous opponent of the new doctrines; an attitude which was varied by brief but terrific outbursts of fanatical rigour and zeal. And when the fit was on him he was a very demon.

In the early years of Cauvin's residence at Paris, Jean le Clerc and Jaques Pavanes fell victims to the fury of the Sorbonne. These early martyrdoms struck terror into the hearts of the Lutherans, while they only served to whet the rage for blood which had taken hold of the priests. We have no record of the impression they made on Cauvin; but we may be sure that his powerful analytical mind would ponder much on these things, and would examine the doctrines on whose behalf these confessors laid down their lives. But, as yet, light had not broken in on his soul.

His University career was brilliant. He developed a most retentive memory, and outstripped the students in every class he attended. From the Collège de la Marche he passed to the Collège Montagu where under an able Spanish teacher, he made his acquaintance with the scholastic philosophy, that dead sea of polluted water of life, turbid with shattered wrecks of human thought, in which, though many imposing harbours were made, and vast logical superstructures of towering sublimity arose, successive generations of eager young minds during many centuries had been overwhelmed. The change was much against his will, for these studies were most uncongenial to him. But, with that keen desire to master whatever he took in hand which characterized him throughout life, he threw himself into the work of the college with all his energy, and soon became quite an expert in the hair-

splitting theories of the Schools. The students of Montagu had the unenviable notoriety of being the most dissolute in the University. But Cauvin had other uses for his evenings than to join in the boisterous gaiety of his companions. The lectures of Mathurin Cordier had awakened in him the taste for pure literature, literature for its own sake. After college hours he found time to read, and become critically acquainted with, most of the old Roman authors.

In 1527 his father obtained for him the living of Marteville, although he was not qualified to hold it, not being in holy orders. He seems never to have preached in his parish, and numerous complaints were made by his ecclesiastical superiors on account of his non-residence. Indeed, so urgent did they at last become that he resigned the cure, and, through the influence of the Abbé de St. Eloi, a member of the Mommor family, was presented to the living of Pont l'Evêque.

In the fifth year of his residence at Paris, Gerhard Cauvin changed his plan for his son's education, and sent him orders to study for the law, which in those days opened up the most rapid road to fortune next to the practice of medicine. In obedience to these instructions, he went to Orleans to study jurisprudence under Pierre de l'Etoile, who was said to be the most acute lawyer in France at that time, and who afterwards became President of the Parliament of Paris.

His career at Orleans was even more brilliant than at Paris. His diligence was so great that he prolonged his studies far into the night, and seldom, during many successive weeks, allowed himself more than one or two hours' sleep each night. By these studies he not only laid the foundation of his vast learning, but of that complication of diseases which ruined his health, induced fits of moroseness and melancholy which, while they lasted, made life a misery to him, and eventually cut him off at the comparatively early age of fifty-five.

It was at Orleans that he first saw a Bible. Very likely it was the as yet unprinted translation by his relative, D'Olivet. He lodged in the house of Nicholas du Chemin, a schoolmaster, who eked out his scanty salary as teacher in the Academy by boarding young men who were attending the University. He was a cultured man, and favoured the new learning. With him, and one of his fellow-lodgers—Francis Daniel, an advocate—Cauvin used to study the Scriptures

at night. He says very little about the change which now took place in his mind, but enough to let us know that it was rapid, and in a few months after his arrival at Orleans he avowed himself for the Reformation. At the suggestion of his father, he went to Bourges, to study under the celebrated Milanese lawyer, Andrea Alciati. Possibly his father wished to separate him from the friends who had adopted the Reformed doctrines; but, if so, the precaution was useless, for there was a little church in Bourges also, ready to welcome him.

Gerhard Cauvin died, a good Catholic, at Noyon, on the 26th of May, 1531. John was called to his death-bed from Bourges; and being now master of his own plans, he renounced the study of law and returned to Paris, where he resumed the study of theology in the Collège de Fortrat. He was eagerly welcomed by the friends of Reform in the city and University.

His first appearance as an author was in the following year. From this time dates the change in his name from Cauvin to Calvin, Calvinus being the Latinized form of the former, and the name by which he became known throughout Europe.

His first publication was the two books of Seneca, "De Clementia," with a Commentary. It is said that his intention was that it should reach the King, and shame him out of countenancing the persecution of the Protestants. If this was the aim of the book, it was as barren of result as the original treatise by Seneca had been. The amount of exact information about Seneca current even among scholars in Europe at that time may be inferred from Calvin's confounding the father with the son, in his statement that Seneca (by whom we must understand Marcus Annæus, plus Lucius Annæus) died at the age of one hundred and fifteen!

In the following year a sharp dispute arose between Francis and the Sorbonne, in consequence of a censure passed on Margaret of Navarre, the King's sister, who had warmly espoused the cause of the Reformers. In his indignation, it seemed for some time as if the King would himself favour the Reformation. Calvin thought he saw his opportunity, and, when Nicholas Cop, the Rector of the University (a weak man, but inclined to favour the new doctrines), was appointed to preach the annual sermon to the students at the Feast of All Saints, he wrote his sermon for him. We can imagine the students, the

doctors of the Sorbonne, the very bulwark of Catholic orthodoxy, and the lawyers of the Parliament, all assembled, and Cop mounting the pulpit to preach to this audience concerning justification by faith and the need of reform in the Church! The attack was too open to be passed over, and Cop was summoned to appear at the tribunal of the Sorbonne. He, however, at once fled to Basle, his native place. In some way or other Calvin's share in the sermon now got wind, and he was marked for vengeance. Jean Morin, lieutenant of police, was on his way to arrest him in his lodging, when he got warning, and tearing his sheets into strips, he made a rope, and escaped by a window into the Rue de Bernardine. From thence he made his way to the Faubourg St. Victor, where, in the house of a vinedresser of his acquaintance, he changed his clothes; and thus, disguised with wallet and hoe, he made the best of his way to Noyon. We next hear of him at Saintogne, at Nérac, at Claix. Indeed he was forced for some months to lead a wandering life to evade pursuit, while hunger and he were frequent bedfellows. He used sometimes to support himself by doing a day's work in his assumed occupation. Sometimes he got a bed and a meal in exchange for a sermon written for some lazy priest.

Towards the end of the same year we find him in Paris again; for a strange dark shadow, ominous of future terror, now crossed his path, and through all the ages, whenever Calvin is spoken of, this mournful shadow will haunt his memory. Who is this thin pale figure of middle size, wrapped in Spanish mantle, whose thoughtful and intelligent eyes now droop with melancholy, now burn with the fires of fanaticism? It is Michael Servetus, the first and greatest of modern Anti-Trinitarians.

The fame of Calvin had reached him, and, in the pride of his heart, he summoned the Reformer to dispute with him in Paris on some of his favourite doctrines. At the risk of his life, Calvin waited the day and hour of disputation; but Servetus failed to keep his appointment. Either from fear of the Sorbonne, or of the consequences which might follow if he were worsted in argument by Calvin, he had fled from the city.

Calvin's treatise "*Psychopannychia*," written to refute the theory that the soul sleeps during the interval between death and judgment, was published in Orleans in the following year, 1534; and towards the close of this year a grossly imprudent act on the part of some

fervid Protestants in Paris, in which swift injudicious Farel was suspected of having a share, went near to ruin the cause of Reform in France. A placard attacking the Mass, in which very likely nothing more than truth was told, but which was worded in the most vehement way, and evinced a spirit quite alien to that of the Gospel, was scattered overnight in the streets of the city ; while a copy of it was affixed to the door of the King's bed-chamber. The fury of Francis knew no bounds, and the persecution which followed was unreasoning in its severity. Under the terror caused by it, Calvin and his friend Du Tillet, who had sheltered him during his previous flight from the Sorbonne, fled from Orleans. Near Metz they were robbed by one of their servants, who mounted the best horse in the company, and made off with what money and valuables the two friends possessed. They were consequently reduced to the greatest privations ; but, by borrowing ten crowns belonging to the other servant, they with difficulty proceeded to Strasburg. With the aid of some assistance given them here, Basle was at last reached. Quite a galaxy of the German Reformers lived in that little city, men whom Calvin had hitherto known only by their works, but with whom he was now to become personally acquainted.

Erasmus was there, the brilliant, sententious, scholarly, temporizing apostle of culture, who had lived to see the Reformation develop in many ways undreamt of by him when he gave it its first impulse. A Reformation he certainly wanted, but it was to be one of aesthetics and culture, led on by men of learning only. But a Reformation headed by the Farel and Zwinglis was a movement he had no sympathy with, and stood aloof from. "I abhor the evangelists," at last he cried. "As for other reasons, so because it is through them that literature is declining in every place, and entertained with coldness and contempt, and on the point of perishing ; and without letters, what is life ? They love money and women, and despise all other things. We have been stunned long enough with the cry of Gospel, Gospel, Gospel ! we want Gospel manners." An unique figure among the Reformers this ! We can fancy the sort of welcome he gave Calvin.

More cordial must have been the reception accorded to him by Wolfgang Capito, who was one of the first to introduce the Gospel into the city. And we may be sure that (Ecolampadius, moderate,

refined, and learned, who was Professor of Divinity in the University, would greet him heartily; as also Bucer, whose eloquence became so renowned that Cranmer invited him to England, and appointed him Professor of Theology in Cambridge; and the celebrated philologist and Biblical critic, Simon Grynaeus, who first gave to Europe the "Elements" of Euclid in a printed form.

While living at Basle Calvin revised D'Olivet's translation of the Bible, and wrote his preface to it. Here also he wrote the first edition of his "Institutes," which at once put him in the front rank of theologians, and which, after the lapse of three and a half centuries, is still a manual of Protestant theology. This wonderful book acquires an additional interest when we remember that in the first instance it was written in haste to meet a pressing need. The German Protestant princes, incensed by the cruelty of Francis to the Protestants in his kingdom, issued an expostulatory manifesto, and urged him to clemency. To this Francis replied with much policy, that his anger was not directed against the Lutherans, but against the sect of Anabaptists, who troubled the Christian Church everywhere, and whose excesses required to be put down by law. This answer was of course framed so as to alienate sympathy from the French martyrs; but no sooner did Calvin hear of it than he drew up the "Institution of Christian Religion," as a confession of faith and manual of devotion for the members of the French Protestant Church, to clear them from the charge of holding the opprobrious tenets of the Anabaptists. In his preface, which is one of the finest pieces of dedicatory writing extant in any literature, he dedicates the book to the French King, in order, he says, that the wicked calumnies of men who have misinformed him as to the doctrines and practices of the Reformers in his kingdom may be refuted. The book therefore, even in its primary form, was an elaborate and learned apology for the Reformed doctrines.

It is pretty certain that Francis never read either the book or the preface.

But the book had a deeper significance than this purely local and temporary one. The fact is that the Reformation was slowly undergoing disintegration, for want of something to give unity of doctrine and purpose to any considerable portion of its adherents. It might almost be said that there were as many shades of doctrine as there

were Reformers. Luther was teaching the local presence in the sacrament; Zwingli, the purely commemorative nature of the ordinance; Melancthon, the spiritual presence, an intermediate position between these two. There were differences as to the efficacy of baptism, the value of the five rejected sacraments, and so on. There were those who wished to give up all ceremonies not sanctioned by the early Church. There were others who gave sanction to the historical tradition of the Church, and wished to retain everything in the Roman ritual which was not directly prohibited by the teaching of the first four centuries; and between these extremes countless intermediate positions were assumed. Every trifling ceremony, every shade of doctrine, had its advocate and opponent. No one had spoken authoritatively on many of these points, and therefore everyone taught with equal weight, and indulged in that peculiar flavour of personal abuse which characterizes ecclesiastical disputes. We have become pretty familiar with this state of affairs nowadays. And the enormous multiplication of sects has proved not an unmixed evil, because, if a man changes the colour of his theological opinions, he can, as a rule, find some one among the many sects which offers a sufficiently close approximation to his own reading of the Divine mysteries to enable him to satisfy conscience. But the spectacle was new and phenomenal in the sixteenth century. And for some time it might have appeared to a thoughtful onlooker, contemplating the balance of parties from a mental stand-point such as that of Erasmus, that the best policy of the Romanists would be to avoid persecution, which might cause concentration, and allow the new movement gradually to dissipate, as it seemed to threaten to do. For, besides these legitimate divergences of thought, there were the rank outgrowths of Protestantism to be taken into account, the semi-mystical, semi-political sects, which sprang up wherever a hot-headed fanatic declared his new revelation, the Anabaptists, Spiritual Libertines, and others of a like kind. The very richness and variety of talent which the movement had called into existence threatened to ruin it.

Now it is characteristic of the book we are speaking of that, except in certain small sections to which little prominence was given in the first edition, it claims no originality in the thought it unfolds. It founds its system on Scriptural authority, supported by appeals to

the early Fathers. It is a summary of what had been believed and taught by the best men, in the best ages of the Christian Church; it was offered to the Reformed Church as the systematized teaching of Protestantism; and it was welcomed as such. None of the Reformers stood aloof from it. They felt that it gave them a certain definite relation not only to each other, but to the revered names of the early teachers of Christianity. They felt that at last Protestantism was something more than a movement. It was a Church, with a creed which it could teach its members, and which marked it out sharply as in contrast with Romanism, and with a system of government and discipline for securing order and purity. Not only so, it bade fair to become a bond of union between all sections of the Reformed. At all events it met the present need, and amply supplied it. I need hardly say that it was added to from time to time, until from a slender manual it became the elaborate work we now know, one of the greatest treatises of systematic theology the world has ever seen. But it is noticeable that while few books have been so often added to, few have undergone so little alteration; for Calvin's principles remained unchanged to the last. His *Minerva* was born in panoply.

Shortly after the publication of the "Institutes," Renée, Duchess of Ferrara, daughter of Louis XII., invited Calvin to visit her court. He travelled there at the end of 1535, but remained a very short time, as the Duke entered into a secret treaty with the Pope, by which all French residents were expelled from the city. The death of his elder brother Charles, and his consequent succession to the family estate, brought him early in 1536 again to Noyon; but France could be his home no longer. He sold the estate, and, accompanied by his sister Maria and his younger brother Anthony, left Noyon, meaning to go either to Basle or Strasburg. The war which was going on between Francis and Charles V. made the direct road to Basle through Lorraine impassable; they had therefore to take a circuitous route, and halted at Geneva to rest for a night, in August, 1536. He took up his lodging in the house of Viret, one of the Reformed ministers.

Although it was his desire to avoid anything like publicity during this journey, the news of his arrival soon spread through the city, and reached the ears of Farel, who had established the Reformation

here four years previously. He at once called on Calvin, and tried to persuade him to remain and assist him; but Calvin felt no call to the work of a Reformer. He thought he might do some good work if he remained in the background, and aided the movement by his writings. To come boldly to the front, as he would have to do if he accepted Farel's invitation, went against his natural inclinations, strengthened and confirmed as these were by the habits of his studious and thoughtful life. Accordingly he excused himself, pleaded his natural inability for such a life, and said he meant to live in retirement and study: whereupon Farel upbraided him with cowardice in keeping aloof from the struggle which was going on, and called down God's curse on him if he did not listen to the voice of duty. In the preface to his Commentary on the Psalms, Calvin says it was as if God had laid His hand upon him out of heaven. He felt he dare not shut his ears against Farel's denunciations, and so resolved to remain, but, in the meantime at any rate, would not accept of any specific office.

JOHN A. ROSS.

(To be continued.)

Burmah and Christianity.

BURMAH is a land of romance and mystery. Its physical features are remarkable. The coast-line, for 1,000 miles, has more fine ports and bays than any country in Asia, not excepting Japan. Three great rivers penetrate it from south to north, and parallel with those, for many hundred miles, run three mountain ranges of considerable altitude. The deltas and sea-coast are fertile for purposes of agriculture, whilst the interior has extensive forests of valuable timber, and is reported to be rich in coal, petroleum, spices, and the finest marble.

Beyond even most countries, until recent times, Burmah seems to have suffered from repeated invasions and conquests. Of the numerous and strange tribes that lie on its north-western borders toward India, and its north-eastern toward China, we know very little; but besides these, by the physical and intellectual superiority of the Burmese, four distinct and superior races were, in the eighteenth century, made into an empire more incongruous than that of Austria or Turkey.

The Shan tribes lie chiefly toward the north-east. The Karens

seem to have been the aborigines of the country. They are a timid, gentle race, scattered over the hilly and well-wooded regions, loving seclusion, living simply, and endowed with higher moral, but lower intellectual qualities than their Burmese oppressors. They are divided into two principal, and several smaller tribes, whose dialects are distinct. The Talings were formerly inhabitants of a kingdom now included in the fertile province of Pegu, in the south.

The Burmese number about eight millions. These were all included in one empire, about 1,020 miles long, and 600 in extreme breadth, until our wars in 1826 and 1853 brought under British rule more than one-third of it, including the whole of the magnificent sea-coast, with two million Burmese, about half a million Karens, and an equal number of Talings.

As early as 1807 the Serampore Triumvirate, ever forming noble plans to evangelize the "regions beyond," sent two missionaries to Rangoon. Some time after, the King of Burmah found occasion to send an envoy to the Governor-General at Calcutta, and fixed on one of the number, who is reported to have somewhat magnified his new office, which led his father, Dr. Carey, to say, "My son Felix is shrivelled into an ambassador." Dr. Judson was the real founder of the Burmese mission. The life of no missionary in this century has been so romantic. When a student at Andover, in America, his attention was first directed to missions by the perusal of Dr. Buchanan's "Star in the East." He came to England to consult the Directors of the London Missionary Society, because there was, then, no missionary society in America. The ship in which he sailed was captured by a French vessel, and he became a prisoner at Bayonne; on his release he repaired to England, then returned to America, and shortly after sailed for Calcutta. Ten days after his arrival he was commanded to leave the country, and return to America. His request to settle in some part of the East India Company's territories or dependencies, was denied, after much annoyance and delay; but he was allowed to go to the Isle of France. He then determined to begin a mission at Pulo Penang, and in order to reach it he sailed for Madras, but had to leave it in haste, to escape deportation to England; and since he could find no vessel bound for Penang, he embarked in one for Rangoon, where he arrived in July, 1813, and, after due deliberation, resolved to make it the scene of his toil.

How Judson laboured and suffered until his death, in 1850, cannot now be told. During those years he lost two noble wives, the victims of hardship and an unwholesome climate. The dangers to which he was exposed were great and varied; and on one occasion he was a prisoner for many months in the hands of the King of Burmah, his life being in constant peril; while the hardships he endured were so extreme that one marvels how, in such a climate, he survived. To him belongs the great honour of translating the entire Bible into Burmese; of compiling a very complete Burmese Dictionary; of giving them their earliest school and Christian literature; of gathering in the first converts; of forming the first church, and living to see the former multiplied to many thousands, with their schools and native pastors, spread over a wide extent of territory, and exerting a beneficent and elevating power on the heathen population around.*

Judson longed for success, and nobly laboured to gain it; but he had wearily to wait seven long years before he baptized his first convert in 1819. The Burmese did not spring to welcome the new religion; nor, indeed, have they yet done so. They are a proud, bigoted race. Buddhism fosters their complacent self-satisfaction, and in the earlier days even those who visited Judson in his Zayat were not without fear of the wrath of a jealous king who spared none whom he disliked or suspected. Judson had not yet discovered a people prepared for the Lord, though they were around him, and it is singular that neither he nor his coadjutors did so until more than twelve years after the mission was begun. As Gregory, afterwards Pope, had his attention drawn towards the evangelization of England by a company of young Angles exposed for sale in the forum at Rome, whose prepossessing appearance won his sympathy, so the attention of Judson and his companions was gradually drawn towards the Karens. Small parties of wild, yet timid-looking men, unlike the Burmese in dress, physiognomy, and habits, were seen from time to time in the markets of Rangoon and Moulmain, offering for sale beeswax, honey, silk, or the tusks of elephants or rhinoceroses. Inquiry deepened interest. The missionaries desiring to learn more of them, one of the Burmese converts, knowing that a Karen was a debtor slave to a neighbour, paid

* "A Memoir of the Rev. A. Judson, D.D.," by Dr. Wayland.

the debt, and took him as a servant into his own house. He proved, however, so rude and passionate that his new master was glad to transfer his services to Mr. Wade. This man's history is a romance. He became a Christian. His intellectual gifts can only be described as moderate; but the power of religion made him a new creature, gentle, loving, unselfish, and full of zeal for the evangelization of his tribesmen. This was Ko-thah-byu, not unfittingly called the Karen Apostle, as Judson has been named the Apostle of Burmah. Gradually the missionaries learned a number of interesting facts respecting these people. "They are a meek, peaceful race, simple and credulous, with many of the softer virtues, and few flagrant vices. Though greatly addicted to drunkenness, and filthy and indolent in their habits, their morals in other respects are superior to many more civilized races."* Perhaps from long habit, perhaps from dread and dislike of their Burmese oppressors, they avoid town life, and delight to dwell in small villages, deep in the recesses of the woods, and near a stream. But their religious state attracted the most attention. They had various petty superstitions, but tolerably definite ideas of a great Being who governs the universe. Their aversion to idolatry was great, and, with the exception of the Taling, or Pwo Karens, they resolutely declined to receive the religion of their oppressors. Their traditions singularly coincided with some of the leading facts of sacred history, and these, in some points, were associated with anticipations of a very singular and auspicious kind. One of their traditions ran thus: "O children and grandchildren! formerly God loved the Karen nation above others; but they transgressed against His commandments, and in consequence of their transgression suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again He will love us above others." Their hope was that, when they were oppressed and at their lowest, white foreigners from over the sea, greatly favoured by the King of Heaven, would come with a book which would lead them back to God and happiness, and bring a state "in which there will be neither rich nor poor. Everything will be happy, and even lions and leopards will lose their savageness."†

* See "Memoir of Judson," vol. i., p. 439; also "The White Foreigners."

† See "The Gospel in Burmah," by Mrs. Macleod Wylie, p. 10; and "The White Foreigners," p. 104.

Mr. Boardman, with Ko-thah-byu, successfully began evangelistic work among them in Tavoy in 1828. Dr. Mason entered into the labours of the dying Boardman, and soon after Dr. Judson and Mr. Wade, with Ko-thah-byu and a small party of Burmese Christians, went to visit some villages of these people—on the banks of the Salween, thirty miles from Moulmain—who at first fled on their approach, thinking they were come as the messengers of the Government yet further to enslave and oppress them. That was the beginning of a new life of light and joy for tens of thousands of this interesting race, and of triumph for missions; for a late Metropolitan of India, Bishop Cotton, used to declare that “the three great missionary successes in India were the Church of England missions in Tinnevely, the German Lutheran Mission at Chota Nagpore, and the mission of the American Baptists to the Karens,” all aboriginal races. Success is thus seen to be the exclusive honour of no one Church, nor of the men of one race, and has been given equally to the three great countries which lead the van in this divinest of mundane enterprises.

How this interesting mission grew in extent, success, and efficiency cannot now be narrated. When the character and aims of the missionaries were understood there was a general desire to listen to their message, for it came to them “not in word only, but also in power, and in the Holy Ghost, and in much assurance.” They recognized in it, and in the men who brought it, the fulfilment of their hopes, and were full, not only of joy, but of zeal for the diffusion of the heaven-sent faith.

It has spread to most of their tribes, and in hundreds of villages there are bands of converts who have been formed into churches, each having its catechist or native pastor, its place of worship, and its school, built and sustained for the most part by the converts themselves. Some of the latter have been remarkable men, who braved death for the truth’s sake, or lived and laboured as those only can who receive much of the mind of Christ. Such was Ko-thah-byu, and such was one of his earliest converts, Sau Quala. The latter name “Hope,” was given to him by his father, who hated the Burmese, and suffered bitterly at their hands. “Is not this the very thing we have been waiting for?” he said, when, as a youth, he first heard the Karen Apostle in his father’s house. After much opposition from his father, he became the attendant of Mr. Boardman in his last pathetic

journey among the Karens, and finally joined Dr. Mason at Tavoy. There, and at Tounghoo, where he went after fifteen years' toil, his success was great. Mason narrates how, on one occasion, they had stood together on a lofty hill, and as they looked around lamented,—yet not without words of hope from Quala,—that heathen darkness rested on all they saw. Ten years afterwards they stood on the same spot, and then the native evangelist could indicate village after village where little chapels and school-houses existed, with a Christian population around them, and said, "God will do greater things than these, until all Burmah worships the eternal God!"

At Tounghoo Sau Quala's success was very remarkable. After an absence of three years and a half in America, Dr. Mason found ninety-six chapels, with as many schools, and 2,600 baptized converts. His intelligence, force of character, and great influence were equalled by the zeal and unselfishness with which he laboured. When Pegu became an English possession the first Commissioner, Major Phayre, wishing to obtain the most efficient assistants, offered a situation of honour and influence, together with an ample salary, to Sau Quala, but it did not tempt him from his beloved work.

The increase of converts during the past few years has not been as rapid as the earliest results suggested they might be, but they have been years of steady growth and consolidation.

The American Baptist Missionary Union has now eighty-eight male and female missionaries in Burmah, assisted by 448 native preachers, who are stationed at places far apart, as Rangoon, Bassein, Tounghoo, Moulmain, Tavoy, Henthada, Shwaygyeen, Thongzrai, Prome, Zugong, and Bhamô. They have 433 churches under their care with an aggregate membership of 21,594, and not fewer than 80,000 adherents besides, who take rank as Christian people in the midst of pagan neighbours.

Two peculiarities of these missions are, that a majority of the American labourers are ladies, and at most of the stations the mission consists of a Burmese and Karen department, the latter usually being the larger and more prosperous. At Moulmain, for instance, there are fourteen female to five male missionaries; but the wives of the latter are included in the former number. They are employed not only in medical and school work, but also in pastoral duties; for the last report says, "At Henthada Mrs. Thomas is alone, in

charge of the interests of that great mission, with fifty-seven churches; Mrs. Cushing, in the absence of her husband on account of ill-health, has borne the heavy burden of the mission; and in both instances the work has been done with rare discretion and energy"; but the arrangement has sprung out of necessity, having arisen out of the want of male labourers, and is pronounced to be unfair to the other sex; for it is added, "We ought certainly to have men enough in Burmah to furnish at least a male superintendent for every important station." The work is steadily advancing. "The schools are doing a vast amount of good." The native preachers are being carefully trained. "Many of them are men of education, and some of them are men of great power and usefulness." "Feeble churches are becoming compacted into vigorous and effective missionary bodies." "The less than 2,000 Karen Christians of Henthada found last year 141 recruits, and contributed more than 2,500 dollars, though only a feeble woman has had the oversight of them." Their liberality and zeal are remarkable, especially if the poverty and down-trodden state of the tribes from which the converts are chiefly drawn be considered. "Most of the churches are self-sustaining." "The per-centage contributed to the Missionary Union is greater among the Karens than the Baptists of America." This is proved by the statement that only two States in the Union contributed more last year than the 31,000 dollars given in Burmah. The churches in Bassein, in the delta of the Irrawaddi, numbering seventy-three, with a membership of 6,777, are first in zeal, as they are in numbers. They are more than self-supporting. Each church supports its native pastor. There are fifty schools associated with them, and an important central school. It was proposed in 1869 that they should raise 6,000 rupees in three years to build dormitories for their own children in connection with the latter; and they raised 8,000. Another proposal was, in 1874, that they should raise 20,000 rupees for a boys' school; and within the allotted time they expended 47,000 rupees, of which 35,000 in cash was contributed by the Sgau Karens of Bassein alone. They are now striving to raise an endowment of 50,000 rupees, and with every prospect that they will succeed, since 31,000 has already been paid in. They support twelve evangelists in their own district, and do much to sustain the five who are now labouring among the Kachins and Shans around Bhamô, in Upper Burmah, 500 miles

north of the British frontier. Besides these, there are native evangelists near Tounghoo and in Karennee, or the Red-Karen country, about seven days' march east from Tounghoo, under the support of the Burman Baptist Convention.

Two other Societies labour in Burmah. In 1857 the Society for the Propagation of the Gospel established a mission at Moulmain, and shortly after one also at Rangoon, "which have since developed into a widely spread group of mission schools and stations." The largest and most popular school in Burmah—St. John's College—is in the latter city. It contains 500 scholars, under the zealous management of the Rev. J. E. Marks, D.D. He is not the only labourer of the Society. At Tounghoo, two missionaries with five native helpers work among the Karens. The missionary at Mandalay has wisely withdrawn to Moulmain. But of the amount of success attending these and some smaller efforts the Report of the Society does not enable us to judge. Rangoon is now the seat of a bishopric.

The American Episcopal Methodists have recently made some attempts to lay hold of the English-speaking population of mixed descent found in such cities as Rangoon and Moulmain. Their missions are almost exclusively confined to British Burmah; and as the progress they have made is great, so their prospects are bright. The last tidings from them are full of hope. "Light," it is said, "is increasing among the masses. There is an extensive and ever-growing knowledge of the truths of Christianity. The missionaries are better understood, more highly esteemed, and the cause of Christianity is everywhere gaining ground. Buddhism is waning. Its altars and shrines are more and more neglected. The whole system is honeycombed, and falling to pieces." So may it be!

EDWARD STORROW.

THERE are two things which speak as with a voice from heaven, that He who fills that throne must be on the side of virtue, and that which He befriends must finally prosper and prevail.—*Cotton*.

IF in a dark business we perceive God to guide us by the lantern of His providence, it is good to follow the light close, lest we lose it by lagging behind.—*Fuller*.

The Revised Version of the New Testament.

THIRD PAPER.

THE alterations which the Revisers were compelled to make, in deference to the undoubted conclusions of recent criticism of the Text of the New Testament, formed the theme of my last paper. I now call attention to some of the most prominent alterations in form and sense which are due to the united judgment of this company of eminent scholars.

Every reader as he carefully peruses the New Version will be arrested in almost every verse by some change more or less considerable, which may perhaps fail to convey to his mind any novel idea, or material change of meaning. On remembrance of, or recurrence to, the Greek, he will, in the great majority of cases, be compelled to allow that the new phrase or turn of expression is more literally accurate, whether the thought has become to him richer or not.

Take, *e.g.*, Matt. ii. 8, where the transposition of the word "also," "that I also may come and worship Him," gives a meaning and piquancy to the hypocrisy of Herod not without value. The change from "when they had opened their treasures" to "opening their treasures," due to a more accurate rendering of the participial aorist, is justified, whether it is worth making or not. The use of the preterite for the Greek aorist, "out of Egypt did I call my son," is a distinct improvement in sense. "Cleanse His threshing-floor" (Matt. iii. 12) is more accurate and less ambiguous than "purge His floor." The substitution of "its" for "his" and "her," in several places where the old form of the pronoun creates an ambiguity, is a change which is a manifest approach to the present inflections of our English tongue. Matt. v. 13; 1 Cor. xv. 38; Matt. xii. 33; 1 Cor. xiii. 5; Rev. xxii. 2.

Wherever the book is opened, these minute variations occur—*e.g.*, Mark ix. 9. "Save when," is the more accurate rendering of the phrase which is abbreviated by the old translators into "till." Again, in Mark ix. 39, we now read, "For there is no man which shall do a *mighty work* in My name, and be able *quickly* to speak evil of Me." This conveys a thought of our Lord not expressed in the previous versions. So with the "*great millstone*" of ver. 42.

Notice the translation of Acts ix. 25, "They let him down through the wall, lowering him in a basket." This reveals closer conformity to the Greek, and conveys a fresh fact, which is explained still more clearly in 2 Cor. xi. 33. The justifiable alteration of the word "that" into "because," in Romans x. 9, prevents a misunderstanding as to the contents of the entire "word of faith," which the Apostles preached. The mere change from the preterite to the perfect (Phil. iii. 7) shows a state of mind which Paul cherished, and precludes the possibility of any alteration in his sentiments. So when "guileless" takes the place of "harmless" in Heb. vii. 26, we see that a false and almost ludicrous idea has been righteously expunged. The substitution of "without blemish," in Col. i. 22, is another gain, both in accuracy and sense, and avoids a tautology. Instances of this kind of change might be multiplied indefinitely; and when we are accustomed to them the roll and run of these new sentences will be regarded as inestimable gain.

Another more conspicuous and extremely valuable alteration, is the substitution of a uniform spelling for the Greek transliteration of the Old Testament proper names. Esaias, Elias, Eliseus, Jeremy, Osee, Josaphat, Abia, Ozias, Ezekias, Josias, Nephthalim, Emmor, Cis, etc., have disappeared from our New Testament, and been replaced by the well-known Anglicized form of the Hebrew names, which, we presume, will be retained in the Revised Version of the Old Testament. Uniformity is now also preserved in presenting the name of Timothy. In a few celebrated passages obscurity was thrown over the sense for English readers, by the identity of the names of "Joshua" and "Jesus," in the Greek. These verses are now cleared of all ambiguity. See Acts vii. 45; Hebrews iv. 8. When on the subject of proper names, it seems strange to us that the Revisers have put into the margin, rather than into the text, ZEUS and HERMES and ARTEMIS, leaving in the latter Jupiter and Mercury and Diana, in Acts xiv. 12 and Acts xix. It is very wise to have written Phœnicia, instead of Phœnice in Acts xv. 3, for more reasons than mere uniformity.

Much has been said about the occasional sacrifice of beauty of form on the altar of uniformity. I do not regard the much-canvassed translation, in 1 Cor. xiii., of *agapê* by "love," rather than by "charity," as such a sacrifice. There are strong reasons for the change.

Doubtless there are many sentences in that very chapter which have lost some charm of form by the disappearance of the numerous approximate synonyms, which our earlier translators indulged in, vers. 8, 9, and 10. Compare, also, chapter xii. 4, 5, 6, with Authorized Version. Similar uniformity of rendering is often discoverable elsewhere. With this principle clearly dominant, we do not see why at times they have arbitrarily deviated from it. Thus *semmos* is translated "honourable" (with "reverend" in the margin) Phil. iv. 8, and by "grave," (1 Tim. iii. 11.) Again, *didaskalia* is generally translated "doctrine," but for some reason "teaching" is introduced in 1 Tim. iv. 13 and v. 17; 2 Tim. iii. 10 and 16.

Again, in twenty-two places *scandalizo* is translated differently from its rendering in the Authorized Version, by "cause to stumble"; but in five places the Revisers have left the word "offend," without any obvious reason. In 1 Cor. viii. 13, 1 Peter ii. 8, they have translated another word, *proscomma*, by "stumble" or "stumbling," and left either in text or margin "offence" as the translation of *scandalizo* or *scandalon*. Similarly the Authorized Version has translated the pregnant word *katargeo*—to "abolish," "destroy," "annul"—by seventeen English equivalents; the Revisers have positively given no fewer than fifteen different renderings, and among these, two which had not been adopted before.

Often some noble sentence is disturbed by the alteration of a word, as in Hebrews xi. 37, where "went about" is substituted for "wandered." The reason is revealed, if not justified, by the next verse, where another Greek word is translated "wandering."

A distinct advantage has been secured by the more uniform translation of the word *dunamis* by "power," giving to the parallel word, *exousia*, the meaning of "authority" or "right"; see John i. 12, Matt. xxviii. 18, and John xvii. 2. And an additional idea is conveyed by the plural *dunamis*, which instead of being translated "mighty works do show forth themselves in Him" (Mark vi. 14), now reads "these powers work in Him," which is at once more accurate and more significant.

In many other places the more just appreciation of the meaning of single words throws new force into the narrative; e.g., Mark vi. 49; "apparition" takes the place of "spirit," to our manifest advantage. In Acts xiii. 7, 8, the use of the well-known Roman title, "pro-

consul" is a vast improvement on the ambiguous "deputy" of the Authorized Version. The slight alteration of tense and word in Acts xvi. 25, 26, throws a graphic touch of extreme beauty into a narrative of high interest, which now reads, "About midnight Paul and Silas were praying and singing hymns unto God, and the prisoners *were listening to them.*" The note of Luke's historic accuracy, involved in the title given to the city of Ephesus, as "the temple-keeper," was, until now, lost upon those who only heard the "town-clerk" speak of it as "the worshipper" of Diana.

The translation of *episcopous*, by "bishops," instead of "overseers," in Acts xx. 28, is important, because it makes perfectly clear what is now universally admitted, that in Paul's day there were many *bishops* in the one Church of Ephesus, and as individuals they are identical with the *elders* or presbyters of verse 17. In Romans xii. 8, the introduction of the old marginal rendering into the text, "liberally" for "with simplicity," or singleness of aim, may seem at first sight more congruous with the injunction about "giving," but contains a smaller thought, and is, we think, less accurate. The explanation of the change is, perhaps, to be found in the re-appearance of the same word in 2 Cor. viii. 2 and ix. 11, where liberality seems almost necessitated. The use of the word "tutor" for "schoolmaster" in Gal. iii. 24, 25, is important, for it corresponds more closely with the Greek custom to which, among other Greek writers, Plato refers in the "Lysis," and conveys a more intelligible sense.

Hundreds of similar changes of English words might be cited, some of which are admirable, but at times we feel grieved with the change. Thus 2 Tim. i. 10, where "incorruption" is put in the place of "immortality," spoils a line which glitters like a star in our old version, although we must admit that the word is so translated in that version several times in 1 Cor. xv.

I shall conclude this paper with a few illustrations of the more extensive and momentous change, due to a new view taken of a whole passage or clause. This class of revision produces for us, what amounts to new Scripture, and may seem to many minds another revelation from heaven, sometimes modifying our theology, or depriving us of some proof-text. One of the most startling of these changes is in the Great intercessory Prayer, in John xvii. Strangely, it deprives the high Calvinist of some of the evidence on which he counts that he is

himself an eternal irreversible gift of the Father to the Son, but it also frees him from one of the most puzzling texts which a stout believer in the doctrine of final perseverance ever had to encounter; moreover, it links the teaching of the best text of Philippians ii. 9, with that of St. John. In that famous passage God is said to have given (to Jesus) "THE NAME that is above every name," i.e. His own eternal, incommunicable Name. Surely Paul's language is an echo of the true form of the Great Prayer, as we now read it in amended text and translation: for John xvii. 11, 12, now stands, "Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are. While I was with them, I kept them in Thy name which Thou hast given me, and I guarded them, and not one of them perished but the son of perdition."

Agrippa's speech to Paul, Acts xxvi. 28, is a good illustration of fundamental alteration. We do not think that the Revisers have made a perfectly happy or rigidly accurate rendering of the *en oligo me pithois*, but, nevertheless, the words "with but little persuasion thou wouldest fain make me a Christian," though a *paraphrase* rather than a *version* of the original yet conveys its true sense.

Another text is so much altered that some would doubt its identity (2 Tim. ii. 25, 26). The double and contrasted pronouns compel commentators to come to some such conclusion. Instead of the devil's WILL being an admitted element in the government of the universe, now we read, "God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive *by the Lord's servant* unto the will of God"—i.e., the "him" refers back to ver. 24.

Though much difference of opinion prevails as to the treatment of the Epistle to the Hebrews, yet let chapter xi. 13-16 be compared with the Revised Version, and the fresh light upon the passage becomes very obvious. Chapter xiii. 7 thrills with a new beauty—"considering the issue of their life, imitate their faith."

Here I close for the present, with the expression of a strong conviction that in ten years most English people will hesitate to use the unrevised version.

H. R. R.

*In Incident.**

SPREAD was the nursery supper,
For now the sun sank low,
And the cheery light of the fire
Shed round a pleasant glow ;
The "little love," with a merry smile,
Was lifted to her chair,
And the slanting sunbeams tinged with gold
Her soft and silken hair.

She watched her little brother
So gravely bend his head,
As with closed eyes and folded hands
The "blessing" first was said ;
Then suddenly her plate untouched
Was gently put aside,
To copy all his reverence
The tiny woman tried.

"Did what she could"—there came from her
Nor prayer nor praise by word,
Yet surely her thanksgiving mute
Was pleasing to the Lord.
I think her angel, "who beholds
In heaven the Father's face,"
Would gently bend and smiling look
On that sweet act of grace.

"But imitation"?—not the less
Dear to the Saviour's heart ;
Prayer must the babes and sucklings learn ;
In praise must bear their part.
Such worship from a little child
Is surely not forgot
By Him who called them when on earth
And said—"Forbid them not."

* Nurse said, "It was so pretty to see her. She watched Master Frank, and then put away her plate, folded her little hands, and shut her eyes as he did."

Peace through Christ.

CHRIST directs His followers not to His baptism, nor to the Supper which He had instituted, but to Himself. These ordinances, indeed, have their uses, but, so far from being intrinsically efficacious for the purifying or pacifying of the conscience, they derive all their value and significance from the fact that they both point to Christ. If we tarry at them, we shall never get to Him, and it is only in Him we can have peace. True, as they have been abused by the perversions of a pretentious priesthood, they have frequently served the purpose of opiates, and lulled the conscience for a time; but it is only for a time. They have nothing in them to change the heart, or to cleanse the soul from guilt. Only Christ can do these things, by His Spirit and His blood. He who is trusting in the sacraments is relying either on his own observance of them, or on the statements which a mere fellow-man makes regarding them. In the one case he is confiding in his own works, and we know that these are no better than a broken reed; in the other he is resting on a mere human assurance, and that will not long satisfy his heart. A clergyman may come to me upon my death-bed, and give me bread and wine, and tell me that I have nothing to fear; but that is only *his* word. I want to know what God says; for it is against Him I have sinned, it is the penalty of His law I have to fear, and only on His word can I rely. A priest may come to me in similar circumstances, and anoint me with oil, and tell me all is well; but that is only *his* opinion. I want to hear the word of God. What does a fellow-man know about it more than I do? I want to know what God declares; and it is because Jesus speaks to me with the voice of God that I can find rest in Him, and I have abiding peace upon His bosom. He says, not Come to My Church, not Come to My baptism, not Come to My table, but "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The Supper is but a picture and memorial of Himself; and we may as well attempt to cloy the hungry edge of appetite by looking on a painted banquet, as think to satisfy the soul with the mere symbols of Christ's body and blood. Of Himself, not of His Supper, has He said, "I am the Bread of life."

DR. W. M. TAYLOR.

The Republic and the Church.

If Opportunism means the power of taking full advantage of opportunity, certainly the prince of Opportunist statesmen is M. Gambetta. He has suffered recently two serious reverses, which would have been sorely damaging to a less able man than the great Republican leader, but which, by his admirable tact and courage, he is converting into a notable victory. In France especially "nothing succeeds like success;" and *Vae victis!* is a cry which wails over every field of conflict in which Frenchmen strive for victory. The bare passage of the Bill for the *Scrutin de Liste* through the Chamber and its rejection by the Senate, followed by his narrow majority in the First Circonscription of Belleville, and his failure in the Second, were severe blows to M. Gambetta's ambition, and have cost him, doubtless, much mortification, which he is wise enough to conceal. But he is turning the check which he has experienced into an opportunity of enlarging and consolidating his political influence with the class of Moderate Republicans, who form, as the elections amply established, the great majority of the people; and by the admirable moderation, good sense and good humour of his various public addresses, he is laying a sound foundation for temperate and truly progressive legislation, whenever, as must soon happen, he finds the reins of power in his hands.

The French are fond of inventing fine names for very simple qualities and very ordinary modes of action. Opportunism is a high-sounding word, and may be supposed to cover some very recondite meanings. But it is a perfectly simple matter. We Englishmen have been Opportunists, without knowing it, in all ages of our history. The recent settlement of the controversy between the two Houses of the Legislature on the Land Bill was a strong instance of Opportunism; it was a contentment with a somewhat imperfect, but still very useful and workable measure, in place of one of ideal perfection from the Liberal point of view, which would have forced a great party into a position of bitter antagonism, and have been the focus of endless and furious political strife. We English have given up aiming at ideal completeness in our legislation. We have no comfort in wonderful and admirable legislative schemes which will work salvation for the country if everybody will but do right. We take it for granted that

a good many people will do more or less wrong, and we are most content with measures and institutions which will work tolerably well under the ordinary conditions attaching to human affairs. The French, with their bright and eager intellect and sanguine temper, are always tempted to aim at too sudden and complete reformatations; the doctrinaire principle in politics has a great fascination for them; they like to square everything in their political system by logical rule and measure; and they can turn out, at a moment's notice, constitutions which it would need something like angelic temper and intelligence to work with any measure of success. We English, on the other hand, in our dull way, live pretty well from hand to mouth in our political activity. If we can get a measure passed which promises to work well for a time and to meet a need which has arisen, we are thankful, and we are quite sure that we shall be able to mend it from time to time, as flaws reveal themselves or as new conditions need new adaptations. We never care to push to their extreme issues the principles of our political parties. A certain measure of compromise characterises all our legislation; but then, while we do not get on very fast, we make each step of progress sure. The beaten party has always had an influence on the measure which the victorious party has carried, and so it gets quietly accepted on all hands, and becomes the unquestioned law of the State.

This tendency of English politics, which is the secret of our stability, is very much like what they call Opportunism in France; and there is nothing which the Ultra-Republicans so entirely hate. The principles of the Revolution are their sacred law; they regard them with a religious devotion, and they are sure that if they were but established in their pure and simple majesty in the country, all would begin at once to go well. From this party M. Gambetta has decisively separated himself, and he has ventured to speak of its theories and nostrums with a touch of contempt. And what is of more importance to France and to Europe is that the great mass of the French people are of the same mind with M. Gambetta, and are quite content to be Opportunist with him, if it means peace abroad and at home, the mitigation of the hatred of parties, sound education and good trade. M. Gambetta has felt the pulse of France, and he speaks with quite refreshing good sense of the importance of proceeding slowly, and leaving something for the twentieth century to accomplish. He

shows his consummate tact in announcing that the *Scrutin de Liste* is shelved for four years, at any rate; and as it is his cue to flatter the Assembly, he professes that the electors have given him on the old plan all that the *Scrutin de Liste* would have accomplished; and he thereby justifies the Senate in having rejected the Bill, and throws into the background the question of revision as a matter for which at present, at any rate, there is no special need. In fact, M. Gambetta is studiously modest and practical; and every word which he speaks tends to reassure the timid and to rebuke the extravagant advocates of reform.

The triumph of the Moderate Republic in the new Chamber is conspicuous and complete. The numbers voting at the successive elections are significant, and they show that France is more and more content with her form of government year by year. The number of electors in France is, in round numbers, 10,000,000, out of a population of 37,000,000. Of these a little more than 7,000,000 recorded their votes, and there were close upon 3,000,000 abstentions. In 1877 the abstentions only amounted to 1,861,126. But then almost every seat was contested and the country was in fierce excitement. In 1876, when things were in a more tranquil state, the abstentions amounted to 2,345,000, which approaches the number of the present year. In 1876, 4,000,000 votes were recorded for the Republic, against 3,200,000 for the parties of reaction. In 1877 the Republic had 4,367,000 against 3,577,000 for the reaction; while this year the reaction has only been able to record 1,789,767 votes against 5,128,442 for the Republic. In the old Chamber the Republicans returned 387 members, against 81 Bonapartists and 61 Royalists. In the new Chamber the Royalists just hold their own, while the Bonapartists are reduced to 47, and the Republicans count 457 votes, of which the Extreme Left can command no more than 46. Thus the election, though it excited comparatively little noisy interest, and was conducted throughout with an order and dignity which put us, in this home of constitutional freedom, to shame, issued in a decisive, indeed an overwhelming, verdict in favour of that system of government which has given France the quietest and the most prosperous ten years that she has ever known. And the result, there can be no question, was mainly due to the conviction in the mind of the people that the Republic meant peace and industrial progress, and that the

conduct of affairs might be safely left in the firm and experienced hands of M. Gambetta.

Thus all looks very prosperous, promising, and progressive. And yet we cannot help expressing a somewhat sad and anxious feeling that the real question on which the welfare of France and the stability of the Republic depends has been studiously kept out of sight. M. Gambetta has been manifestly most anxious to avoid anything like a challenge to the Church. The extreme party has put forward the separation of Church and State as a leading feature in its programme. But M. Gambetta, whose convictions on this point are entirely those of the Radicals, has not uttered a word. He is prepared to assail the Church on the side of education, and on that point, no doubt, the first battle of the campaign will be fought. But he has said nothing directly to frighten the priests, or to wound the susceptibilities of the Catholic laity. And yet no man knows better than he that there can be no peace between the Republic and the Church. It is not that the Church is likely to set herself decisively against the Republic as a form of Government. Under the enlightened rule of Leo, the insane policy of Pio Nono is being quietly though cautiously superseded; and the Papacy seeing that it may as easily resist the advance of Republican principles as resist the tide, is ready to find a *modus vivendi* with any existing Government, no matter how repugnant its principles may be to the Holy See. But it is the Republican spirit and the Papal which cannot exist together; the one or the other must perish, or they must live in different spheres. It is the deep misfortune of Republican France, or rather it is the Nemesis of St. Bartholomew's Day, and of the policy of Louis XIV., that there is no representative of religion before the country, but that Church which, in the name of religion, has been the author to France of unutterable woes. Gambetta and the Moderate Republicans may say respectful words about the Church, because so much of the religious feeling and the religious life of the community gathers round it, having nothing else on a large scale around which it can gather. But they know while they speak that the Church is the deadly enemy of the country, and that before France can commence its high course of political development, somehow it must be emancipated from the Roman yoke. There is an entire want of honesty in the present relations between the Republican leaders and the Church, whose influence they

detest, and deny to be, in any sense, religious; and while this *more* truce is maintained, for it is and can be nothing higher, France is always on the edge of an abyss.

How can the Republic live side by side with that system of mental and moral bondage which calls itself Christianity? Throughout the realm of the Latin Church, England, Scotland, and Germany have found such concert impossible, and M. Gambetta knows perfectly well that it is as impossible in France. The mildest application of sound educational principles will raise the Church in arms, and the cry "Religion is in danger" will be the most formidable difficulty with which the Republic can have to deal. Whether M. Gambetta, when the power is in his hands, will address himself to the settlement of the question remains to be seen; all that we know at present is that he has carefully excluded it from his programme; and he has given the impression, and no doubt intended to give the impression, that great organic changes just now are not desirable, and that rest is the supreme need of France. But how can there be rest with this wretched spiritual tyranny preying on her very vitals, destroying at once all manly faith and all Christian hope, and substituting, for those who retain any faith in the Church, a dull and debasing superstition in their stead? The Republic is in a hopelessly false position while it yields to such a system its outward tribute of honour and its material support; and till the Church is cast upon its own resources, and the State is free from all complicity with its superstitions and bigotries, France "has not seen the beginning of peace." Will M. Gambetta have the courage and firmness to slay the hydra which for ages has been the torment and curse of the country, and set both religion and the State on the basis of perfect independence; or will he maintain the hollow truce which it suits him to establish, until the people can bear it no longer, and once more dissolve the unhallowed connection in a summary, and it may be, terrible way?

J. BALDWIN BROWN.

EVERY day is all noon, every month is harvest, every year is a jubilee, every age is full of manhood, and all this is our eternity.—
Baxter.

Literary Notices.

The Church Systems of England in the Nineteenth Century. The Sixth Congregational Union Lecture. By J. GUINNESS ROGERS, B.A. (Hodder and Stoughton.)

Mr. Rogers has prepared himself by long courses of discussion and the detailed treatment of the ecclesiastical controversies of the last quarter of a century, for this sage and judicial estimate of the issues that have been involved in them. The brilliant advocate has mounted to the bench, and shows very fine apprehension of, and even sympathy with, the motives and good work of those against whose ecclesiastical position and privileges he has waged continuous war. Not the late Dean of Westminster nor any Oxford Don whatsoever has cherished an appreciation of the picturesque, noble, and attractive elements of the Church of England more keenly than Mr. Rogers. He knows all about it, and estimates the privileges, comforts, and associations of which conscience has deprived him, quite as accurately as those superfine renegades from the faith of *their* fathers, who reveal their quintessential vulgarity by snubbing on every occasion the provincial home and friends from which they vainly fancy they have emerged. The ugly *pupa* hangs to the tail of many a gorgeous fly, who flitters about in seeming unconsciousness of any such ignoble origin. These thirteen lectures cover such a wide range of topic, that it would be impossible within our limits to convey an adequate idea of the volume. Though its title is suggestive of all the great "Church Systems" at work in England, the author has not brought into review the exact position or claims of the Roman Catholic Church in England. This is, we think, a mistake; for though frequent references are made to the claims and pretensions of Rome, and an extreme admiration, almost adulation, is lavished on John Henry Newman, whose name is never mentioned without some glowing concession to his genius, or his honesty, or his style, or his matchless abilities, yet no direct estimate is formed of the Vaticanism and Ultramontanism of England, nor the extent of its ramifications and missionary operations. Some statistics would be very instructive. The extent to which Belgian and Austrian priests are trying now, with their broken English and foreign ways, to convert our villagers to the faith of Rome; the hold which

the learned priests have on our periodical literature, in which they give their view of every turn in science and metaphysics, and so far as we know have all yielded to Vatican Decrees and the Roman Curia—all deserve consideration at our hands. Mr. Rogers has presented in nine lectures the history of the “tendencies” in the Church of England, and of the conflict between the Church and the State and between the Church and the Sects. The sketch is very interesting, and brings much to remembrance which otherwise passes into the debatable land lying between the history of the utterly past and the reminiscences of the imperfectly past.

One very interesting lecture is devoted to the “religious liberalism” of the school which did more than anything else to create the reaction of the Oxford movement; Newman’s “Apologia” and Froude’s “Remains” have been well utilized here. “The Evangelical Revival” follows along the line of the remarkable article of Mr. Gladstone, and shows the personal sources of the great Evangelical movement, in the tide of which the great Oxford leaders were educated. The Oxford School, the Broad Church, the Tractarian struggle, down to the publication of Tract XC., form the topics of separate lectures, in which the author gives a very clear view of the successive steps which led up to the secession of Newman, Ward, Manning, and others to the Church of Rome. This is followed by what is to us, the most important part of the volume, viz.: the account of the efforts of opposite parties in the Church to know the law of their Church and suppress each other by appeal to the civil power. The only thing we regret here is, that Mr. Rogers has not been more explicit in giving *dates, names, and precise issues*, and in an appendix, furnishing the reader with the exact terms in which the Judicial Committee, or Lord Penzance and other Judges, have formulated their judgment.

The lectures on “Plymouth Brethren,” “Methodism,” “Presbyterianism,” and “Congregationalism,” as they are now in England are written in a calm and genial spirit. Of course, under “Congregationalism” are included the Baptist Communion. All that is good and gracious, of national blessing and indirect advantage to other sections of the Church, is elicited and illustrated with great felicity. Mr. Rogers says truly—“There has been (on his part) an earnest desire to preserve through the whole a spirit of charity; and if in any points it should ever seem to have been wanting, the lack is due

to the infirmity of the flesh, not to the presence of bigoted antagonism to any Church. he has ever been anxious to honour true godliness and Christian work in whatever community it may be found, and in it to recognise the presence and work of the Holy Spirit."

A Commentary on the Book of Job, with a Translation. By SAMUEL COX, Editor of *The Expositor*. (C. Kegan Paul and Co.)
The Expositor. Second Series. Vol. I. (Hodder and Stoughton.)

We have before us the goodly volume, containing the principal connected series of articles furnished by the Editor of *The Expositor* to the first series of that invaluable and unique publication, as well as the first volume of the second series. The commentary on and new translation of the oldest and grandest poem in the world, will, we think, prove the readiest, most readable, most comprehensible treatment of the mysteries and beauties of Job in the hands of the English reader. Without entering on the minutiae of Hebrew criticism or any endorsement of the specialties of translation, we note with high approval the modesty and grace with which Mr. Cox defers to the opinion of the consensus of modern Hebrew scholarship, where it is clear he sees that another turn or beauty belongs to some particular passages. He is alive to all the rationalistic interpretation and criticism which might disturb the estimate we should form of the poem as a whole, but he has not yielded to it, and few will doubt the correctness of the view he upholds as to the integrity of the sublime drama. The fervour with which Mr. Cox has helped his reader to appraise the personal character and tone of each of the interlocutors, is very great. The numberless references to the scenery and surroundings of the poet and his dramatis personæ, give much point to many an obscure argument. But the grand feature of the book is the effort so successfully made to trace the education of Job, his spiral progress in holy living, through the pungent discipline of suffering, detraction, and misconception, and his final submission to irresistible Power and awful Goodness which cannot have gone astray or acted unjustly towards him. The charm in reading this commentary throughout is, that though the problem of suffering is old, it is always new. Our author has brought from many sources confirmations of this. His quotations from Shakespeare become a trifle tedious sometimes, though they are apt and striking. The men of

the present century feel that the Book was written for them. It is, however, as a whole, and not in parts, that the Divine teaching can be properly extracted, and therefore Mr. Cox has done well to give us the result of these studies as a whole. Amid numerous articles of great interest in the first volume of the new series of *The Expositor*, we call especial attention to Mr. Matheson's papers on "The Historical Christ of St. Paul."

The Christian's Plea against Modern Unbelief: A Handbook of Christian Evidences. By R. A. REDFORD, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London. (Hodder and Stoughton.)

Professor Redford has supplied a *desideratum*. Many treatises have been written to elucidate the Theistic doctrine, and to show how it is affected by the hypothesis of Evolution, and the *Deus ex machina* called "natural selection." Others have grappled with Pantheism, or Positivism, or Agnosticism in their several aspects; again, numerous works have been prepared on the idea of Revelation, and the realization of such an idea in sacred books, and especially in the Holy Scriptures; the supreme supernatural fact involved in the person and character of Jesus Christ has been examined and portrayed in every conceivable form; the questions of miracle and prophecy have been handled from a score of different standpoints, and special learning has been spent on sustaining the evidence for the canonical authority of the Old and New Testaments—but Mr. Redford has sought to combine these several and related themes in one comprehensive handbook. Throughout he has made wise and careful use of the labours of his predecessors in the same field. Thus, Mr. Conder, Prebendary Row, Horace Bushnell, and other writers are quoted from at great length, and the author does not hesitate to allow them to state in their own words the main conclusions at which he has himself arrived. We regret that more effort should not have been attempted to meet the special objections of the author of "Supernatural Religion," and that little reference, if any, should have been made to recent agitating discussions of the canon of the Old Testament. The volume will prove a valuable handbook and introduction to the whole subject of Christian evidences. The sketch of the assault upon Christianity at the com-

mencement, and the list of works bearing on apologetics at the end, will be eagerly accepted by students.

The Mosaic Era: A Series of Lectures. By JOHN MONRO GIBSON, M.A., D.D. (London: Hodder and Stoughton.)

Verbal criticisms of the Scriptures are more suited for the study than the pulpit. The multiplication of them has often made expository sermons comparatively unprofitable. Dr. Gibson, in these lectures on Exodus, Leviticus, Numbers, and Deuteronomy, wisely deals with groups of facts, unfolding the principles they involve, the truths they illustrate, and the lessons they teach. The consecutive-ness of history is thus combined with the manifoldness of its applications, without the wearisomeness of details. The symbolical and typical meanings of Mosaic institutions are so presented as to refresh the heart while they exercise the understanding. We thank the author for a volume rich in mental and spiritual stimulus, suitable no less for pastors than for their flocks.

This Life and the Life to Come; or, The Present and the Future. Studies from the History of Abraham, Isaac, and Jacob, and of Joseph. By F. M. FEARNLEY. (Samuel Bagster and Sons.)

Some of our readers have seen and others have heard of a very elaborate and deeply interesting work by Mr. Tomkins, entitled "Studies on the Times of Abraham," in which the extraordinary revelations made by recent investigation of the Assyrian monuments and other "Records of the Past" were put under contribution to illustrate the career of the patriarch. Mr. Fearnley, in the earlier portion of this work, has largely availed himself of the results of Mr. Tomkins' researches, and brings out the religious conclusions which were only hinted by Mr. Tomkins. The later portion of the work is a devout and earnest endeavour to exhibit the high lessons involved in the Biblical narrative.

The Prayer-Meeting and its Improvement. By the Rev. LEWIS O. THOMPSON. From Fourth American Edition. (Hamilton, Adams and Co.)

The prayer-meeting is the heart of Church life, and whatever quickens, strengthens, and regulates its pulsations, will promote the health and vigour of the entire organization of Christian society. This

volume, although it gives some advice which appears a trifle artificial, and which if followed out by dull people might induce some sense of weariness, yet makes a number of valuable suggestions, which pastors and prayer leaders may study with great advantage.

The Pilgrim's Progress. In Two Parts. By JOHN BUNYAN. With a Life of the Author, and Bibliographical Notes, by ROBERT SOUTHEY. Illustrated. (John Hogg.)

This is admirably printed, analysed, and hot-pressed. The life by Southey may be read again, after the glittering, glassy-eyed smile with which modern criticism and agnostic philosophy have been regarding the great dreamer and the mighty preacher of the seventeenth century. The Church will not weary of the immortal journey homewards, and, notwithstanding Mr. Froude's scepticism, believes as deeply as Bunyan did in the truths which he clothed in such living forms.

God's Book for Man's Life. A Series of Lectures. By JOHN BROWN, B.A. (Hodder and Stoughton.)

This is an admirable collection of well-written dissertations on the great problems raised at the present time by the advance of science and criticism in supposed antagonism to the teaching of God's Book. The author writes with ample knowledge and fine feeling, and a breath of strong conviction and sound sense pervades the whole. We are much struck with the lecture entitled the "Bible and Evolution," and believe that while the arrogance of some modern scientists will give it hard words, they would find it impossible to reply to the arguments which are here adduced. We do not mean to say that Mr. Brown is to be credited with the whole matter of the arguments, but we have never seen them better put.

The Hidden Bible, and other Stories: Memorials of Suffering for Conscience's Sake. By Frances M. Savill. (John Snow and Co., Paternoster Row.) The title of this book conveys a fair impression of its contents. There are in it five charming stories, the scenes of which are laid in different countries, and describe pleasantly and vividly the condition of the few Protestants in Spain and France about 300 years ago. The way in which the scarce and hardly-won

copies of the Bible were treasured then, is well contrasted with the indifference of many now in England by whom it is so easily obtained. The English stories relate to the Plague in London, and of the persecution of the Protestants in the reign of Queen Mary. The tales themselves, partly founded upon history, are gracefully imagined, and their style is easy and natural.—*Thrift Lessons. Familiar Letters.* By John T. Walters, M.A., Rector of Norton. (Hodder and Stoughton.) Very "familiar" and very seasonable. If people want to have good advice about their drainage and their food, their cookery, their clothing, and their choice of a helpmate, the education of their children, the nursing of their sick, etc., etc., on principles of thrift, and in the spirit of the Gospel of Christ, let them read Mr. Walters' kindly and healthy book.—*Onward.* A Band of Hope Temperance, and Family Magazine. Volume XV., 1880. (S. W. Partridge and Co.) Admirably adapted for its purpose. Pictures, music, stories, etc., well selected and well arranged to attract and interest children of all ages. We note especially a number of charming poems full of simple beauty and wholesome truth. We strongly recommend "Onward" as worthy of wide circulation.—*Redeem Lee.* By Mrs. Walter Searle. (Jarrold and Sons, Paternoster Buildings.) There are several good points in this book. The characters are varied and interesting, and the descriptions and conversations lively and natural; but the story is professedly written to exhibit the evil of slander, and while it does this with some ability, we think the effort is throughout too apparent. The weak point in the teaching is, that those who suffer from slander (or more strictly speaking, from idle gossip), have so acted that it is hardly possible for them to avoid being misrepresented. The moral of facts is unsatisfactory, for it seems to teach that those who have enjoyed gossiping about their neighbours are visited with severe punishment, and end their lives miserably; while with one exception, those who have suffered from the idle talk of others—notwithstanding their own follies and mistakes—rise triumphant over all their troubles.—*The Mother's Sabbath Month.* Hymns and Meditations for a Mother during her Month of Convalescence. (Jarrold and Sons, Paternoster Buildings.) These hymns and passages of Scripture seem well chosen and suitable for the purpose for which they are intended.—*Mrs. Harding's Looking-glass, and what was seen in it; or, a Week in the Life of a British Workman.* By E. J.

Kelly. (The Religious Book Society.) A capital little story, describing the gradual brightening of a poor man's home, the stimulus to cleanliness and comfort being given by a mirror that reflected the wretchedness caused by dirt and neglect.—*Eastern Proverbs and Emblems, illustrating Old Truths*. By the Rev. James Long. (Trübner and Co.) The design of the writer is to illustrate as many moral and religious subjects as admit of it in an emblematic and proverbial manner. For more than thirty years he has been an ardent collector of proverbs, and here we have drawn from numerous sources extending from Turkey to Japan, grouped and classified, a greater number than exist anywhere else. The Orientalist and student of human nature will find here much that is interesting, and the preacher and Sunday-school teacher a great deal that will be useful to themselves, and fresh and invigorating to those they instruct.—*The Nature of the Atonement*. By William Anderson, D.D. (Hamilton, Adams and Co.) The different aspects of the Atonement are presented in this small work with much clearness and force. It is a useful handbook upon that pre-eminently important subject.—*New Zealand: Past and Present*. By the Rev. James Buller. (Hodder and Stoughton.) This is an abridgment of Mr. Buller's larger work, and is full of such information as all intending to go out as colonists to New Zealand will find to be most helpful.—*Laws Relating to Religious Liberty and Public Worship*. By John Jenkins, Esq. (Hodder and Stoughton.) It would be well for all persons, and especially for the young, to become familiar with the facts brought together in this comprehensive sketch of the progress of religious liberty in our land. There is appended to it some valuable information about the conveyance of land for charitable uses.—*Consecrated Women*. By Claudia. (Hodder and Stoughton.) We have in this volume fifteen short biographical sketches, ranging from the days of Catherine of Siena, in the fourteenth century, to our own time. They are all lives of great interest, varying in character and scene, but one in purpose of entire devotion to Christian work.—*Our Daughters: their Lives Here and Hereafter*. By Mrs. G. Reaney. (Hodder and Stoughton.) A capital present for girls; it is full of womanly sympathy in their difficulties and aspirations, and wise counsels for the ordering of their lives.—*Songs in the Twilight*. By the Rev. C. D. Bell, D.D., Rector of Cheltenham, etc. (James Nisbet

and Co.) Delightful little poems, full of graceful and musical rhythm, as well as graphic in their story-telling power. They are helpful by their true sympathy with human joys and sorrows, and their strong faith in the Eternal and Divine.

Obituary.

THE LATE REV. HENRY HOWARD.

HENRY HOWARD was born at Bamford Hall, near Rochdale, January 11th, 1822. His parents were true Christians, and, at the early age of fourteen, he decided to give his heart and life wholly to the service of Jesus Christ. He joined the Congregational Church at Bamford, and not long after became conscious of a strong desire to enter the Christian ministry, and to prepare him for discharging its duties and responsibilities, he joined a number of students then under the care of the Rev. Richard Croft, of Pickering. He subsequently became a very acceptable preacher, and, early in 1844, he accepted a call from the Church assembling in Bethesda Chapel, Rillington, where he remained for more than three years. He afterwards took a charge at Whittlesea, in Cambridgeshire, but after two years he removed to Norwich, where for six years he remained as assistant to the venerable John Alexander.

In 1855 Mr. Howard received an invitation to Salem Chapel, Thirsk, and there for nineteen years he continued to labour with great zeal and earnestness, though not without encountering many trials and difficulties; but God blessed his work, and he was comforted and encouraged. Under his pastorate the chapel was rebuilt, and the necessary funds were secured by his energy and perseverance. For many years Mr. Howard conducted three services every Sunday, and his varied, constant, and abundant labours told seriously on his health, which at length so entirely broke down that he was compelled to retire from the regular ministry. He subsequently became the travelling secretary for the Nottingham Congregational Institute, and while engaged in this work he finished his course. On Tuesday, the 7th of June, Mr. Howard left home, on his East Riding journey, apparently in his usual health, but felt far from well before he reached York. He, however, went on with his

work until the Friday, when he returned home. He became rapidly worse; acute rheumatism and erysipelas set in, and when bronchitis supervened it became evident that his end was near. During his illness he often testified his love to his Saviour, and entire reliance on the atonement of Christ; and on the day before his death he joined his family in celebrating the Lord's Supper. His sufferings were acute at times, but he passed peacefully away about midnight, June 22nd, 1881, in his sixtieth year. Mr. Howard was an earnest, faithful preacher of the Gospel, ever directing men to "Christ and His cross" as the only hope of salvation for sinners. He had a very retentive memory, and his conversation was both instructive and amusing, so that he was a general favourite with young people. He was of a meek and quiet spirit, unobtrusive in all his ways, forbearing to those who injured him, willing to suffer wrong, and to leave his cause with God, "who judgeth righteously." One who knew him intimately says, "Purity of motive, consistency of conduct, and faith unfeigned, were the prominent characteristics of his life," and his end was peace.

W. B.

The Death of President Garfield.

"THE shields of the earth belong unto God." Those on whom the universal judgment of mankind seems to depose the burden of the world are in His hands. "He setteth up, He putteth down." He is King of kings, and He does not allow us to forget the solemn and sublime reality. But still He has taught us in His own Word to mourn the untimely departure of the great and good; and to weep over the grave. The mean and hateful spite of a craven being, whom we would willingly class with the most loathly of half-living things, and thus relieve of his hideous burden of responsibility to God and man, has been strangely disappointed. He has called into gorgeous relief, and immeasurably greatened the object of his frantic hostility. The President has had a departure of unusual grandeur. Round about him have waited, with almost breathless expectations, the solitudes of nations. The whole world has lifted up a prayer for

General Garfield. The crimson glories of this sunset have flamed into the zenith and emphasized for mankind the rich memories of the day which is gone. Garfield was great in his early conquest of circumstances, and learned from his boyhood the lessons of independence, honour and self-control. As a scholar, he proved that he had intellectual faculty far beyond his fellows, and revealed tastes which refined but did not weaken his energy. He shone as a Professor of literature as well as a canal driver ; and, when the vital question of "slavery" created a political crisis, he took a stand among the few who would make no compromise with it. As a State Senator he was wise ; as a soldier he was fertile in expedients and brave in action ; as a lawyer and statesman he took a foremost place in the National Congress ; and, when one of the greatest positions in the world was assigned him, calmly set himself to undo wrong, to untwist skeins of fraud and cut through gordian knots of interest and party with courage and sagacity. Through all these he has preserved the attachments formed in his youth with an obscure body of Christians, of whom many of us have never heard. Among these good people he ministered in his earlier days, and with them he has worshipped unto the last. It was a gallant struggle that he made with the assassin's bullet and many forms of dire disease. The conflict was long enough to reveal the splendid make of the man, the simple faith of the Christian ; to set in vivid light the charm of his domestic relations, and to prove after all how much endearing sympathy there is in this sad world.

H. R. R.

THE MANAGERS of the EVANGELICAL MAGAZINE acknowledge with thanks the following Sacramental Collections in aid of the "Widows' Fund":—Liverpool, Norwood Church, by Mr. J. Gilson, £5 17s. 4d.; Headingley Hill Congregational Church, by Mr. R. Shapley, £5 12s. 10d.; Swinton, by Rev. H. F. Walker, £1 5s.; West Hartlepool, by Mr. G. Spark, 10s.

[OCTOBER, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—China's Supreme Need.

By THE REV. GRIFFITH JOHN, OF HANKOW.*

IN some respects China must be regarded as the great mission-field of the world. The whole empire is one of the largest the world has ever seen. It is also one of the richest in mineral wealth, richest in cultivated land of exhaustless fertility, richest in navigable waters. It embraces every variety of soil and climate, presents every variety of scenery, and abounds in everything necessary to the sustenance and comfort of man. Looking upon China simply as a great country, we cannot but feel that her claims are great, and that her annexation would be a great acquisition to the Kingdom of Christ.

Still, it is not her lofty mountains, her extensive plains, and mighty rivers, that clothe China with so much interest to the Church; but her enormous population, and the character of her people. It is generally supposed that China contains a population of between three and four hundred millions. I do not see much reason for doubting the substantial accuracy of the general opinion on this point. In recent years wars and famine have made a great drain upon the country, and the population now is considerably less than it was thirty years ago. Nevertheless, it is impossible to travel through most of the provinces without having an impression of a teeming population left on the mind. The cities, towns, and villages seem to be innumerable. The great centres of population, such as Peking, Hankow, Shanghai, and Canton, present wonderful scenes of life and activity. It is impossible to think of that

* If apology were needed for inserting this paper, originally published in the *New York Manual*, it would be found in the fact that the appearance of extracts therefrom in the *Nonconformist and Independent* has led to numerous applications for the entire article, which we have much pleasure in reproducing.—ED. MISSIONARY CHRONICLE.

enormous mass of human beings without astonishment. Four hundred millions! Or three hundred millions! We cannot take the number in. Pent up there you have the one-third of the human family, and nearly one-half of the heathen world! And these hundreds of millions must be regarded as welded together and bound by language, custom, education, religion, and government. Whence came they? How are they kept in existence? What place do they occupy in God's plan? What is their destiny as a people? Whither do they go, generation after generation, on their departure from this world? These are solemn questions, and we cannot but ask them when we think of that mighty people.

CHINA'S CIVILISATION.

Our interest in China, as a mission-field, is still deepened when we consider that we have to deal there, not with savages, but with a highly civilised people. The Chinese have been a civilised people for thousands of years, and a source and centre of civilisation to the surrounding nations. Their walled cities, their canals, their commerce, their agriculture, their government, their education, their system of competitive examinations, their literature, and their remarkable discoveries all show that they are a people who have reached a high degree of civilisation. They have their humane and benevolent institutions, such as hospitals for the sick, the aged, and foundlings. Their literature is enormous in size, if not transcendent in value. Their standard works are to be had in every shape and form. Some editions are expensive and beautifully got up; others are issued in the cheapest style, so that the very poorest may possess themselves of them. They have an Imperial Cyclopædia, printed in thirty-two sections, and each treating of a single department of Chinese knowledge. The whole would occupy, on book shelves, the space of 1,044 thick octavos, and the work is sold for a sum equal to 2,500 dollars (£500). This fact shows the high value the Chinese attach to their literature.

It will be generally admitted that the Chinese, taking them all in all, stand higher than any other Asiatic nation, not excepting the Hindoos and Japanese. The Japanese are an inquisitive, progressive people; but their civilisation is based upon that of China. They can boast of no great inventions and discoveries. The sages of China are revered by the Japanese as they are by the Chinese, and her standard works are studied by them as they are by the Chinese themselves. No one is counted a scholar in Japan who does not read and write Chinese. The Japanese, up to the present time, have been indebted to the Chinese for nearly every idea of any value they have possessed. Till quite a recent period they

looked up to China for instruction, as they are doing now to England and America. This will account for the difference in the attitudes of the two peoples toward modern improvements and inventions of every kind. The Japanese have always been learners, while the Chinese have always been teachers. Having been teaching others through the ages, they do not understand being called upon to learn; and they regard our conduct in assuming the position of teachers to them as nothing less than brazen-faced impudence. Hence, in Japan we have vitality and progress, while in China the tendency is to finality and immovability. The national mind is kept in a state of torpid hybernation by its extreme veneration for antiquity and a profound sense of self-sufficiency. The Chinese appear to me to be a nation with their heads turned in the wrong direction. Every look is backward, and every eye is fixed on the hoary past. The officials and scholars worship antiquity, and deem it to be the grand object of their existence to perpetuate it. For ages China has been a petrification. There is, however, no end of talent in the nation, and as a people they are capable of the very highest development. In respect to mental capacity, solidity of character, and national stamina, the Japanese cannot compare with the Chinese.

As to the Hindoos, they are more speculative, imaginative, and philosophical than the Chinese; but they are far inferior in those practical qualities that constitute the greatness of a nation. The Hindoos have not yet learned to write history and record facts, while the Chinese have been doing this for millenniums. In useful inventions, history, politics, social economics, and practical applications of science, the Chinese stand on a very much higher platform than the Hindoos. Now, the civilisation of the Chinese presents to my mind a strong argument why we should strive earnestly to Christianise them. It must be admitted that it constitutes a formidable barrier in the way of their speedy conversion. It is much easier to influence an uncivilised than a semi-civilised people. There is something in our indisputable superiority in every respect over the Africans, the Malagasy, and the South Sea Islanders that strikes them with astonishment, and tends to excite their respect. But the very antiquity and civilisation of a people like the Chinese are calculated to make them proud, exclusive, and self-sufficient—to close their eyes and stop their ears to everything that is foreign. Such is the actual state of things in China. Notwithstanding our superiority in many respects, they call us barbarians, and regard us as such in their deepest heart; and the fact that the Gospel is introduced into their country from foreign lands is to them an all-sufficient reason for rejecting it, without inquiring for a moment into the

intrinsic merits or demerits of its nature and claim. There is, however, something glorious and inspiring in the thought of regenerating a nation like this, and especially when we bear in mind that the consummation is as certain as the aim is noble and godlike.

RELIGIOUS CONDITION OF CHINA.

Now it may be asked, Why attempt to unsettle the religious convictions of a highly civilised people like the Chinese? Why attempt to introduce the Christian religion into a country like China at all? The replies which might be given to these questions are many; but time and space will permit me to dwell only on one at this time—namely, that the Gospel is China's *great need*. No Christian man can look at the condition of China, religiously and morally, without seeing that Christianity is the supreme need of that great people. Looking at the present religious condition of the Chinese, it appears to me to be about the most deplorable that can be well conceived. They had at one time a knowledge of the true God, and called him Shang-ti, the Supreme Ruler. I cannot see how any one can read the Chinese classics without coming to the conclusion that the Shang-ti of the ancients was a personal being, and that he stood alone and apart from all other divinities. The emperors of China have been offering, from time immemorial, burnt sacrifices to Shang-ti; and the most important of all the State observances in that empire to-day is the sacrifice to him at the winter solstice at the round altar in Peking. In this service the emperor himself is the high-priest, and an entire bullock is burnt. The bullock must be a male of two years old, the best of its kind, and without blemish. But the Chinese seemed to have lost the original idea connected with the name Shang-ti, and with the burnt sacrifice presented to him. Ask the scholar who Shang-ti is, and he will probably tell you that Shang-ti is heaven, or nature, or the universal law of nature. Ask the common people who Shang-ti is, and they will tell you that he is Yü-Hwang Shang-ti, a deified man. In the burnt sacrifice there is no acknowledgment of sin, or of substitutionary punishment. Throughout the whole empire there is but one altar to Shang-ti; that altar is in Peking; and the emperor himself is the high-priest of the altar. The service is imperial, and the subject has no share in it. There are certain *ex-officio* religious duties devolving on all the magistrates. They are required to repair to certain temples periodically, and pay their respects to certain divinities. The emperor himself, however, stands first and foremost among the gods, before whom they perform the three kneelings and nine bows. This State religion is a mere dead, empty form. The people know very little about it, and have nothing whatever to do with it.

The Confucianists, though often called a religious sect, cannot be properly so regarded. Strictly speaking, they have no religious creeds, no priests, no temples, no gods. They worship Confucius, but not as a god actually ruling in the universe. They offer no petitions to him, neither do they expect to receive anything from him. He is revered as the highest manifestation of humanity, the ideal, pattern man, the infallible teacher. They maintain that the Shang-ti of the classics is not a personal being; and their philosophy recognises only nature self-produced, active, will-less, and unintelligent. Confucianism is essentially a system of morals, applied only to this life, and confined to the duties which arise from the various human relations. Confucius himself disliked to touch on religious subjects. He would attempt no reply to questions regarding man's spiritual relations, origin, and destiny, and resisted every effort to draw him into the domain of the spiritual and eternal. And this stolid indifference to everything beyond the present and physical has been fully inherited by his followers. They boast of their ignorance, indifference, and scepticism, in regard to everything pertaining to religion. As to the people, they are prepared to bend the knee to everybody and everything that promises to protect them from harm, or supply them with the good things of this life. A sense of sin, contrition for sin, humble gratitude, spiritual communion with the object of worship, reverence, love—these, and such elements as these, do not enter into their religious life.

The conviction is often forced upon me that the Chinese, notwithstanding the number of their temples and divinities, are not a religious people; that their worship is devoid of every element of true piety; and that the idols are indebted to custom and fear for any attentions bestowed upon them. Their worship is a purely commercial transaction, in which they imagine they have a right to drive as hard a bargain as they can, and practise any fraud in their power. There are three religions in China—Confucianism, Buddhism, and Tauism. It is often supposed that the nation is divided between these three, and that there are so many Confucianists, and so many Tauists, and so many Buddhists. No mistake could be greater. Though mutually conflictive and repugnant, these three systems live together in perfect harmony in China. The people believe in them all, and they belong to them all. Such is the latitudinarianism of the Chinese that they would neither see nor feel anything incongruous in being members of every church, and subscribers to every creed upon earth. They would have no objection, on religious grounds, to admit Jesus into their pantheon if He would only quietly take His seat among the other gods, and rest satisfied with being regarded as

one of the many. What they do not understand about Christianity is its exclusiveness, and the earnestness of its tone in regard to things spiritual and divine. This catholicity of theirs arises wholly from their profound ignorance of, and stolid indifference to, the nature and claims of any form of religious belief. The people are profoundly ignorant of the history and character of the religions which they profess, and the priests of Buddh and Tau, for the most part, know absolutely nothing of Buddhism and Tauism. Religion, as realised by the Chinese in their inward experience, is not worthy of the name; and it is a remarkable fact that they have not in their language a generic term for religion.

MORAL CONDITION OF CHINA.

But this is not all. The Chinese are as immoral as they are irreligious. For my own part, I do not think that morality is possible to a nation without deep religious convictions. Many imagine that morality depends upon education, and that the world needs only to be educated in order to be made moral. I do not decry education; but I know that no amount of mere secular education can change the human heart. Education is everything in China, and religion nothing. They have excellent moral maxims, and they fancy that nothing is required to be done, in order to make men moral, but to saturate the minds of the people with these. But what do we find in China? Read the first chapter in the Epistle to the Romans, and you will have a truthful picture of the moral condition of the people. You may see nothing of the abomination; but there it is, and every one knows it. As a people, the Chinese are sadly destitute of truthfulness and honesty. I have never known a heathen in whose word I could put the slightest confidence. A Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practise is regarded as legitimate cleverness. A Chinaman can be thoroughly honest from policy, but he is seldom, if ever, found honest from principle. The officials are known by the Court and the people to embezzle their hundreds and thousands and tens of thousands, and yet they are not regarded as disreputable by any. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the dragon throne there is an entire absence of truth and honour. Such is the general corruption in China that a man of principle and integrity, of conscientious fidelity in the discharge of public duty, could not be a Government officer. He must "squeeze" in order to render himself squeezable, for, if when squeezed he yielded nothing, he would be cast

aside as a worthless thing. I cannot dwell now on the degraded condition of the female sex, and the crime of infanticide, which is so rife in some parts and in certain circumstances.

THE HOPE OF CHINA.

Such is the religious and moral condition of the Chinese. They are not only destitute of the true object of worship, but also of the true spirit of worship. They do not worship even their own gods in spirit and truth. Indeed, the most remarkable feature in it is the entire absence of spirituality and truthfulness. The consequence is that even their morality is an empty, delusive, worthless thing. The most valuable maxims of the ancient sages are now but empty shells, the kernels having been eaten up by worms. They have no influence on the hearts of the people. For many ages they have done nothing but supply the nation with lime wherewith to whitewash graves full of dead men's bones and all uncleanness. What the Chinese need above all else is vital religion—a principle that shall infuse new moral and spiritual life into the nation—a power that shall transform them in their inmost being, and create within their breasts aspirations after holiness and immortality. In other words, what the Chinese need is the Gospel of Jesus Christ.

I believe in the advancement of commerce, in the progress of the English language, in saturating the Chinese mind with a knowledge of the arts and sciences, and in introducing into China railways, telegraphs, and all our mechanical inventions and appliances. But I believe, also, that China can never rise without Christ. What they must have, ere they can possibly advance in the path of true progress, are deep religious convictions, acute moral sensibilities, and consciences quickened, enlightened, and strengthened by the Spirit of God. Without this they must ever remain the materialistic, untruthful, and dishonest people they are, and material prosperity would be to them in their present moral condition a bane rather than a blessing. The Gospel is the power of God unto salvation, and salvation from her moral and spiritual misery is the great need of China.

The Chinese have some admirable qualities, and they need nothing but true religion in order to make them a noble race. Let the love and fear of God take possession of their souls, bless them with a Christian conscience, awaken within their souls longings after the spiritual, the heavenly, and the Divine—let this be done, and their progress in the path of true greatness will be rapid and signal. The tendency of the Gospel is to humble their foolish pride, to remove the national contempt for everything that is not of China, and to put an end to that exclusive spirit which leads

them as a people to desire that their magnificent country should stand, like a great world within itself, apart from the rest of the globe. I have studied the influence of Christianity in this respect in connection with our converts, and have been struck with its potency. It prepares their minds to receive right impressions concerning themselves and others, and introduces them in sympathy into the great family of nations. It does not denationalise them, but it makes them cosmopolitan, and enables them to look on all men as brethren. They know that the ancients were fallible men, that the future of the world is to be more glorious than its past, and that China has much to learn.

I can see distinctly, from the manifest influence of Christianity on those who have embraced it, that if the Chinese were to become Christians our difficulties with China would be at an end, and that glorious land would soon rejoice and blossom as the rose. Apart from Christianity I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. Buddhism and Tauism can make the people superstitious, but not religious. The tendency of Confucianism has been to dry up the religious sentiment in the Chinese mind, and to leave it the most unspiritual thing imaginable. You hear a good deal about the religious heathen and the moral heathen. I am only sorry to say that you hear more about them than you can see of them. Of course, I cannot say that there are none among the heathen who are honestly striving to live up to the light which they possess; but I do mean to say that I have met with none, and that, if there be any, they are so few that it would be misleading to take them into consideration. But then I am reminded that wicked men and wickedness abound in Christian lands. True! Sadly true! Yet there is a difference. There are in England and America men as selfish, sensual, unspiritual, and wicked as you can find in China; but there are in England and America also Christ-like men, who can say with their Divine Master that it is their meat and drink to do the will of Him that sent them, and finish His work. In China it is all darkness and corruption, without a ray of light or a particle of salt. In England and America you have darkness enough, and corruption enough; but you have also the salt of the earth, and the light of the world. This makes an enormous difference, and it is to Christianity this difference is to be ascribed.

"It is not necessary," says Lord Macaulay, "that man should be a Christian to wish for the propagation of Christianity in India. It is sufficient that he be a European, not much below the ordinary level of good sense and humanity." These words apply with equal force to China.

If it is true that all national greatness depends on the tone of public feeling and manners, and that this again depends on the influence which religion exerts on the life of the people, and that, moreover, the strength, sacredness, and permanency of this influence depends on the character of the religion which wields it—if all this is true, it is certain that China cannot advance in the path of true progress without a complete change in the religious life of the nation. Let us, then, give the Chinese the Gospel, believing that it is their supreme need ; that it is to them, what it is to ourselves—the power of God unto salvation ; and that it is in China, as in all other lands, the grand means of promoting the temporal and social elevation of the people, as well as their spiritual and eternal well-being.

A CENTRAL AFRICAN PRINCESS.

In his journal of a sixty-two days' voyage to the south end of LAKE TANGANYIKA, undertaken in the spring of last year, Mr. E. C. HOBE relates the following incidents which occurred at LIEMBA harbour :—“Moving across to the Kalambo side we made friends with the natives there. I found that the chief of the district was a woman, ‘Sultana Mwema ;’ that is, the good chief, and no other name could I get. This princess lives in the village of Katete—about 2,000 feet above the Lake. As from the description it seemed to be near, I determined to pay the princess a visit. A terribly steep walk up, and up, and up, through an interminable forest of tall straight trees, oftentimes the path like a flight of steps, took me into the heights. Early next morning I was told that Sultana Mwema, having heard of my arrival, was coming in person to pay me a visit. She appeared about ten a.m. with a numerous train of ladies in waiting, and after a little backing and filling came on board the *Calabash*. I showed her everything I had got in the boat, which she in turn pointed out and explained and criticised to her women. This princess had quite an air of experience and self-confidence, quite different from the ordinary simple, wondering look of the women. She is probably about forty years of age, and I should think, by her manner, dress, and the respect paid by her followers, is pretty well-to-do. Her husband was with her ; ‘not the chief,’ I was told, but ‘the chief’s husband.’ They appeared much pleased with what they saw, and I explained that I came there on purpose to visit them, &c. By asking, I could report of any place almost ‘that they would like white men to come and live with them,’ but it often means nothing but a polite assent to anything you may say ; but the remarks and answers of some chiefs of influence are quite different to this, and I think this ‘good princess’ meant it when she said ‘yes’ when I asked if she would give a place for house and gardens if white men came to live as friends in her district. There is a certain amount of self-assertion in some chiefs which is much more satisfactory than a listless *verbal* acquiescence to anything—and this Sultana Mwema seems to possess. I gave the Sultana a suitable small present of cloth and beads, and a necklace to each of her women. She gave me some fruit in return, and we parted with the understanding that when I brought my brethren they should be given a place to live in.”

II.—South Travancore Medical Mission.

THIS mission has been in existence for many years : its head-quarters are at NEYOOR, where an hospital was erected in 1854. In process of time, owing to the growth and development of the work, additional accommodation became necessary, and in December, 1875, a new building was completed. In connection with the hospital seven dispensaries have been established in different parts of the district, and these are superintended by native dressers, some of whom were trained by Dr. T. S. THOMSON, the present medical missionary, and others by Dr. LOWE, his immediate predecessor. During the past twelve months there has been an aggregate of nearly 24,000 new cases under treatment, showing an increase of 2,887 on the previous year. The province of Travancore is governed by a Maharajah, or native prince, and to the countenance and support of that official the Medical Mission has on more than one occasion been indebted for the means of extending its usefulness. Recently, through the kindness of his Highness, an unused salt-store at Colasagaram has been converted into a dispensary. The necessary alterations having been effected, the building was opened on the 26th of July last by the Hon. V Ramiengar, C.S.I., Dewan, to whom, on his arrival, the following address was read by Dr. Thomson :—

“DEWAN AND FRIENDS,—It is with much pleasure that we welcome you on the occasion of the opening of the Colasagaram dispensary.

“His Highness the Maharajah has done for Colasagaram what his Highness the late Maharajah did for Tittivilly. It so happens that you do us the honour of opening this dispensary, even as your predecessor opened the Tittivilly Dispensary when on circuit last year. His Highness the Maharajah said, ‘The platform of humanity is large enough for us all to shake hands on,’ and the late Dewan Seshiah Shastri gave it as his opinion ‘that there can be no two doubts about helping this charitable work.’ I am glad, therefore, by your presence and past help, that you show that you are of the same opinion. With the present addition and improvements of the old salt-store we shall be able to accommodate about a dozen patients.

“The villagers near the hills are often afflicted with malarious fever. Last year the dresser, in itinerating, treated more than 2,000 cases in the villages around. The coolies returning from the hills who may be ill with fever or other diseases will find this place very helpful to them. That they do appreciate it the following incident will show. The dresser reports for last month as follows :—

“On the 5th ultimo, Ponamal, a woman from Kudanculam, after working at Keelmotachy (Aulbar) Estate with her two children for a fortnight, came here.

“Because her girl, aged fourteen, was in a high fever, and in a comatose state, the mother carried her on her shoulders all the way from the estate to the dispensary, a distance of sixteen miles. A blister was applied to the nape of

the neck, and medicine for fever given to her. The girl was conscious next day, and continued to improve, but the mother and her little boy had fever badly. The mother and daughter ultimately recovered, but all my efforts were unavailing to save the boy, and he died.

"The woman's brother came, and, having heard of their welfare and the shelter and help afforded them; shed tears of gratitude. He remained with them a day, and then took them to their own village. The gentleman of the estate sent his own and estate subscription to the hospital unsolicited, I am happy to say.

"We endeavour to supply rice, &c., to poor patients as far as we are able. We trust that, as at Santhapuram, Tittivilly, and Neyoor Dispensaries, we shall be able to continue this thorough the free-will offerings of those who are able to give to the charity in rice, cocoa-nuts, or money, supplemented, as in former times of distress from famine or pestilence, by the generosity of his Highness the Maharajah.

"While taking but a small part in the great work which your Government have to do in providing suitable medical help for the people around, we do so on the principle of endeavouring to get the rich to help the poor sick, thus enabling the poor to work and help themselves. This is the only safe method of charity. We thus guard against pauperising the rich by giving, gratuitously, medical help. Though we charge nothing, we lead them clearly to understand that they *must* help the poor. Moreover, our higher aim is to lead all to the Great Physician, who alone can 'minister unto a mind diseased,' who alone can remove the universal soul disease of sin; to God, who to this end spared not His only and well-beloved Son, but gave Him up unto death for us all; to Jesus, who tenderly says, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'

"Again thanking you for your kindness in favouring us with this visit to open the new building and the dispensary, after its thorough renovation and repair, and desiring you to convey to his Highness the Maharaja our warmest thanks, I present you with the key of the dispensary formally to open the place."

The Dewan, having received the key, replied as follows :—

"I thank Dr. Thomson for the honour he has done me in inviting me to take part in this evening's proceedings. It is a source of great gratification to me that I have had this opportunity of associating myself with an institution designed for the benefit of the poor, and which, I hope, is destined to a long career of usefulness. Dr. Thomson has been nearly eight years in Travancore, and has always laboured with earnestness and devotion for the good of those among whom his lot is cast. It is, perhaps, one of the sweetest flowers one culls on the rugged path of this rugged life to find himself engaged in helping his fellow-creatures, and relieving want and suffering wherever found. It is not enough in passing through life to do no ill to others, we should omit no opportunity of doing good; and in this respect we should be guided by the example of those good men who dedicate their lives to the good of others, and use such powers and faculties as they are endowed with for the glory of God and the relief of man's estate. Institutions such as that we have just thrown open appeal most powerfully to our sympathies, and one and all of us can help in maintaining and extending their usefulness according to our means and opportunities. The poor man's chuckrams are even more welcome than the rich man's rupees. The

Travancore Government have ever taken a deep interest in the work of Christian missionaries, who, working in their quiet and earnest way, are true helps to good government; and, although his Highness's Government have been always ready to second private efforts in promoting the good of the people, and will continue to do so according to the means at their disposal, consistently with the numerous other demands on their resources, we should remember that it is also the duty of the people to seek to help themselves, instead of depending upon Government and the charity of others for everything. I will gladly convey to his Highness the tidings of the good work done to-day, for none takes a livelier interest than his Highness in all that concerns the mitigation of suffering and disease. I again thank you, Dr. Thomson, for your kindness in asking me to open this new building and dispensary, on which I join you all in humbly invoking the blessing of God."

SHANGHAI—DEATH OF A NATIVE PASTOR.

Under date March 30th the Rev. W. MUIRHEAD writes to the Directors as follows:—"In my last letter I referred to the illness of our native pastor, who since that time has been called away. I cannot review his life and death without the deepest feeling. His case has been altogether a remarkable one; and, while sorrowful on account of his loss, I cannot but bless God for his fidelity, his consistency, and his noble testimony for Christ to the last. At present I shall simply refer to the events of last Sabbath, two days ago. At the close of the afternoon Chinese service in the city I was asked to go and see him. On entering his room I noticed that a great change had taken place in him. The pallor of death was on his face, and he was evidently sinking fast. I said to him, 'Friend, you are very ill, and I fear you are quickly passing away.' He replied, 'Yes.' 'Are you at all afraid?' 'No. I am trusting in Jesus, and He will be with me.' 'He is now calling you, and soon you will be in His presence; what then?' 'It is all well. I know it, I know it.' 'Jesus has said, "In My Father's house are many mansions; I go to prepare a place for you." Are you going there?' 'Yes; I believe in Jesus, and in Him only. I am going to Him.' 'You do not doubt His ability to save you, and wash you in His precious blood?' 'No; He has done it already, and my mind is at rest, trusting in Him.' 'My dear friend, you are only preceding me on the way to heaven, and I shall follow you by-and-by. Shall we meet together there?' 'Yes, yes.' Seeing he was very weak, I said I should engage in prayer, and asked if there was anything he would like me to pray for. 'Pray the heavenly Father that He may receive me.' I said that was what Jesus asked when He was on the cross. He answered, 'Yes.' I prayed that it might be so, and soon after bade him farewell, sorrowing, yet rejoicing, the one that he was leaving me after twenty-five years of happy co-operation in mission work, and the other that he was able to give such clear and satisfactory proof of faith and hope in the Lord Jesus Christ. In about half-an-hour afterwards, two native brethren called to tell me that their lamented pastor had passed away; and I was deeply thankful that I had seen him when so near his death, and fully conscious, so that he could understand all I said, and answer me in the way he did. A large number of native Christians were assembled to-day to show respect to the memory of their departed friend."

III.—Madagascar—Antananarivo.

THE WEEK OF PRAYER, 1881.

TOWARDS the close of last year it occurred to Mr. H. E. Clark, President of the Young Men's Christian Association at Ambohitovo, in conjunction with myself and the members of the Mutual Improvement Society in connection with the church under my care at Ambatonakanga, that it might be possible to commence the New Year with a week of meetings for united prayer, somewhat after the fashion of those held every year in England and other countries under the auspices of the Evangelical Alliance. The young men belonging to the two societies took the matter up eagerly—a programme of meetings, to be held alternately in the various churches in Antananarivo, was drawn up, and a cordial invitation issued urging upon all ranks and classes their duty to attend the meetings for special prayer. As the experiment was a novel one in Madagascar, it was with some interest we waited to see the result of our appeal. On Saturday, January 1st, the first meeting was held at Andohalo. To this, only men were invited, and two searching addresses were given to them by a native pastor called Andrianaivoravelona, and by the Rev. R. Baron. On Sunday an early morning prayer-meeting was held at Ambohitovo, at which I had the pleasure of addressing a large gathering of young men and women on the value and improvement of time. On Monday a large meeting at Analakely was addressed by the Rev. G. Cousins on "The Confession of Sin and the Divine Forgiveness." At Faravohitra, on Tuesday, the Rev. J. Peill led the thoughts of the people to the duty of watchfulness and prayer. On Wednesday, at Ambohitantely, Andriambelo discoursed on the outpouring of the Holy Spirit. At Ampamarinana, on Thursday, another native pastor, Andrianony, delivered an address on the duty of the young to increase in wisdom and engage in works of usefulness in dependence on the Divine blessing. On Friday, the Rev. B. Briggs addressed a large meeting at Ankadibevava on the preaching of the Gospel and prayer for the blessing of God to attend its promulgation; and on Saturday, January 8th, the meetings were brought to a close at Ambatonakanga, when two earnest and practical addresses were delivered by the native pastor of the church, Rajaonary, and Mr. S. Clemes, of the Friends' Foreign Mission Association. All the meetings were largely attended, and even crowded; the spirit of hearing and of prayer was poured out upon the people; and we have reason to hope that the Word of the Lord spoken faithfully before so many attentive listeners on these various occasions will not return to Him void.

CHAS. FREDK. MOSS, Missionary, Ambatonakanga.

IV.—South Africa—King William's Town.

TEN YEARS' REVIEW OF THE MISSION.

BY THE REV. JOHN HARPER.

IN reviewing the above period, the first thing that meets the eye on glancing over a table of statistics is the fact that there has been a period of growth and another of retrogression. The first five years show progress in every department, and the second term a general decline, as the following table will illustrate. The year 1869 shows the state of the church at the beginning of this term ; 1874 the culminating point of the church's progress ; 1876 the point where decline begins ; and 1879 the present state of things.

	1869.	1874.	1876.	1879.
Membership	288	567	683	533
Schools	2	11	10	9
Scholars	166	820	663	639
School Fees	None	£150 4 11	£113 19 0	£83 12 0
Contributions	£61 15 3	£391 5 7	£209 3 3	£165 10 0

The explanation of this decline in the mission I find in the peculiar circumstances through which the people have passed. Four years ago there was a general unsettling of the mind of the native people, which resulted in the Galeka and Gaika rebellion. At the same time, a drought set in of unwonted severity and continuance.

The effect of these occurrences on our mission people was to scatter many of them, close our schools, interrupt our plans of work, and divert the minds of our people from church duties, aims, and objects. The unity of the people was broken, and their minds, in many cases, were demoralised. The work of the last two years has been the difficult one of bringing order out of the confused state of things occasioned by these events, and of building up the church in its various departments of life and usefulness.

During the whole term of ten years there have been gathered into the church from various sources 683 souls. Some of these have been received from other churches, and a goodly number are the children of professing Christian parents who were baptized in infancy ; while 280 were received on the professing of their faith in baptism. These latter may be regarded as showing the aggressive action of the church on the heathen around.

There have been during the whole period 820 baptisms, and 166 marriages by Christian rites. The removals by death and other causes for

the whole term number 340. Many who come here seeking employment only remain for a short time, and we have, consequently, a floating Christian population, who never become properly attached to us, or contribute to our funds or agencies, as they are not transferred, or do not care to attach themselves by presenting their certificates.

The fact that during the ten years 213 members have been under discipline for various kinds of offences will help to show the moral condition of our people. Many of them have been under suspension more than once, and some have lapsed to heathenism. During the ten years under review the sum of £2,098 7s. 3d. has been raised and expended in connection with the work. In this department there has been a great falling off, which is easily accounted for.

Four years ago the native people were comparatively well off, but by war and drought have been reduced to a state of semi-starvation. Formerly the people possessed cattle, and had good crops, and could sell corn. Work also was abundant. Now they have neither cattle nor corn to sell, and work is hard to get. And though they may understand their duty better in regard to supporting the means of grace, they are far from possessing the same ability. The claims upon them have increased both in kind and degree, while their temporal means have decreased. In 1871 all grants from the Society for the purposes of evangelisation, education, building, and repairs ceased. Since that date the church has built eight school-rooms, which also serve as village churches—one at the cost of £150, another at £50, and the rest at an average cost of £30 each; also two out-buildings at a cost of £30 each, and has kept these and all the other mission buildings in a state of tolerable repair. Most of these buildings being thatched, wattle, and daub are often needing repair, and this item of expense is a large one every year.

In 1874 we were employing four native evangelists, in accord with the resolution of the church made in 1871 to relieve the Society of this burden. One of these was paid a salary of £50, and the three others received £30 each. Two Bible-women were paid 10s. per month each, who gave two or three days a-week to the female servants in town. In 1877 these agents were reduced to two evangelists through lack of funds, and the loss of their labour and the stimulus which it imparted was greatly felt.

My experience during these ten years in regard to the employment of natives as evangelists is that they are a most useful class of men, and that, with careful selection and wise supervision, great results may be looked for. A missionary who is not aided by native evangelists makes but little way among the heathen.

Education has made fair progress during the ten years. Whilst we have had good attendance generally at most of the schools, a fair number have sought a higher training in the institutions of other churches, and some have been taught such trades as carpentry, tailoring, shoe-making, wagon-making, sail-making, and printing.

In 1877 six of our schools had to be closed, the children being so weakened by hunger that they could not learn, and the parents were too poor to pay the school fees. We have not been able to re-open them all yet.

The sum of £700 has been paid by the people in the form of school fees, and considerable sums have been spent by the church on school furniture and school materials. A site for a school was purchased for £12, and a building is now in course of erection.

The educational department of the mission is a most difficult one, and entails much care on the missionary. The people do not yet place a true value on education, and for slight reasons will remove their children from school; or to avoid payment of the fee, which is 1s. 6d. per month for each family irrespective of the number of children, and for other frivolous reasons, they will withdraw their children. When the names on the books get below a certain number, the Government grant, on which we are entirely dependent, is withdrawn; then we have to close the school.

The frequent changes of teachers through not being paid the fees is a fruitful source of difficulty. Few teachers are paid all the fees; many don't get half the fees due to them. Good teachers are difficult to get, and we have to work with very indifferent ones. We have no training institution of our own, so have to pick up teachers as best we can.

Sewing is taught the girls at six of the schools.

Our modes of operation are of the simplest. Preaching at the central and out-stations by the missionary and deacons; prayer-meetings—a daily meeting for prayer is the rule at most of the stations; candidates' classes on Sundays and week-days; deacons' and church meetings for business. In the winter months, when the people have most leisure, we hold special meetings for evangelistic purposes at all the stations, and at as many heathen kraals as we can reach. The results of such efforts have always been gratifying. Evening classes for various objects are held in the winter. A temple of the order of True Templars has been established, with a membership of about eighty.

Our mode of raising funds has varied from time to time as we thought a change desirable, and I don't know if we have hit on the best plan yet.

Ten years ago we adopted the plan of Communion tickets—the members having to pay a shilling each on receiving their ticket. At the same time we agreed that each member should pay a yearly subscription. For a man it was to be at least 15s., and 5s. for a woman. For a year or two this brought in a fair sum, though there were always many who were behind both with their ticket money and yearly subscription. At last it became so bad that a change was imperative, chiefly through the incapacity of the deacons and those who had the work of collecting to do. It was then agreed, after many meetings and much talk, without which nothing can ever be done, to relinquish the ticket system and have an increased yearly subscription—for a man 30s., and a woman 10s. This, together with the Sunday collections, which we always have had, is the present mode. It was thought that this plan would suit the people better, as many of them have spare cash only when they have reaped their harvest. Between the careless performance of their duty on the part of the collectors, and bad harvests and poverty of the people, only a small per-centage of the sum we ought to have received has been got in. The question is bristling with difficulties. The deacons and collectors are poor hands at writing and keeping their small accounts. Collecting is a work that no one willingly undertakes. I have myself to act as secretary and treasurer to the church, and keep account of what each person pays, however small the coin. At the end of each quarter I submit a balance-sheet to the church, so that they are kept informed as to how matters stand. I sometimes read a list of the defaulters to them to spur them on to duty.

In 1871 I tried the plan of giving the management of the financial affairs over to the church entirely, in the hope that they would feel their responsibility more, or at least learn how to manage matters when the time came for them to stand alone as a church.

I had a committee appointed, with a secretary and treasurer, and fairly started them. All accounts had to be first submitted to me before being paid. But, as I feared, the plan did not succeed. After a month or two, I found out that the treasurer was lending out the church funds to the different members of the committee and of the church at small rates of interest. I thereupon relieved them of their responsibilities, and it was six months before I could recover the small sums so lent out.

Only four years ago, in the hunger-time, some of the deacons, instead of handing over the collections to me, lent them to friends and used them themselves, meaning to replace them. I, of course, took steps to prevent such a thing from happening again.

I mention these particulars to show the difficulties attending the working of any kind of church organisation among these people.

Another experiment I made in 1873, always keeping in mind the wish of the Directors that the people must learn to support the means of grace and learn to manage their own affairs.

I placed an evangelist, an able man, over an out-station where there were two hundred members and two schools. He was to work the district and be wholly supported by the people, and receive six pounds per month, the usual salary of native ministers. I visited them monthly to administer the ordinance and discipline. They were to build him a house. For the first year things went fairly well. In the second year things did not go so well; in fact, there were serious hitches, and collections fell off very much. By the end of the third year the arrangements collapsed. No house was ever built, and he had to leave.

The principle of self-support is better understood than it was, but in these exceptional times there is a real lack of means, and I fear also a lack of willingness on the part of many; and, what is very apparent, a lack of fidelity in attending meetings for business, and in the discharge of church duties generally. There is an inertness and stolidity that is specially difficult to deal with.

Of general results during the ten years I would speak with diffidence. Education is better appreciated, and the fruits of it, especially of a material character, are now sought after. Knowledge is more diffused, yet few seem to care to read.

The spiritual life of some seems deeper, and their grasp of spiritual things perhaps firmer, but the majority truly are only babes in Christ.

Morally, our converts stand on a much higher plane than the heathen. yet the frequent relapses into gross sin on the part of many show how tentative their foothold seems to be, and how strong the old animal nature is in conflict with the young Christian. Yet, with all this weakness, they are new creatures compared with the heathen.

In their domestic and social habits a slow progress is going on. Better feelings are gradually being called forth, but want of means prevents much advance in these things. Most of our people still live in round huts, and sleep on rush mats—square houses being the exception—yet in the round huts most Christians have one partition; some have put in windows, others have built on a chimney. The struggle for life during the last four years has been too severe to admit of much improvement in this direction, but with better times I believe we would see a great

advance; the desire for better things is there, but it is a case in which hope has now been long deferred. The most we can do is to keep hope alive, foster the desire, and have patience.

As a centre of Christian light and influence, amid the darkness of a heathen population, the mission is doing a real work. By the exhibition of a higher and better life, as well as by evangelisation and education, the minds and hearts of the heathen are being wrought upon. The mission has deep roots in the hearts of the people, and they cling to it from various motives tenaciously. As a whole, I do not think that for these ten years, all the circumstances being considered, the progress of the work here will compare unfavourably with that made in other portions of the mission-field, or that any race of the same low moral standing has advanced more rapidly in the path of Christian civilisation than the Kaffir races of South Africa.

A MISSIONARY'S REAL DIFFICULTIES.

"Much of the sympathy given to missionaries at home is altogether misplaced. In Japan they are provided with comfortable homes and sufficient incomes, and even the isolation of Niigata, as Mr. and Mrs. Fyson would testify, is not felt by people who have work to do. The phrase 'taking their lives in their hands' has no significance, and they incur no perils either from people or climate. On other grounds, missionaries placed in this and similar isolated positions deserve a sympathy which they rarely receive. A medical missionary has at least the exercise of his profession, which, if he be a man of the right sort, is an absorbing interest, and his work seeks him out sometimes even before he is ready for it. A simply evangelistic missionary, on the contrary, has to seek and make his work, and to deal with an indifferent and inert mass.

"Both have to acquire by severe study something of a most difficult and uncertain language before entering upon teaching, and even when they have made some progress they must long remain in doubt as to whether the words they use convey their meaning. For the solitary evangelistic missionary fresh difficulties arise when inquirers and candidates for baptism begin to gather around him. On his unaided responsibility he has to try to discern character, motives, and general fitness for admission into a church whose purity it is essential to conserve. He must find out a man's personal circumstances, his history, past and present, and do this discreetly and often by wading through the mire of prevarication and misrepresentation. Questions arise whether a man is to be admitted who is unable to relinquish his work on the Lord's-day, or who gets his living by means which we deem questionable, and perhaps, when everything appears satisfactory, it leaks out that he has more wives than one, or something equally unsuitable. Each case stands by itself, and is involved in various complications, and must be judged on its merits and without assistance in a country in which the attainment of truth on any subject is a matter of special difficulty."—*From "Unbeaten Tracks in Japan," by Miss Isabella L. Bird.*

V.—Notes of the Month.

1.—DEPARTURES.

The Rev. S. MACFARLANE and Mrs. Macfarlane, returning to NEW GUINEA; Mr. THOMAS RIDGLEY, M.B., C.M., on his appointment to that mission; and the Misses HERBERTA and ISABELLA JONES, proceeding to MARE, Loyalty Islands, embarked for SYDNEY, per steamer *John Elder*, September 1st.

2.—ARRIVALS IN ENGLAND.

The Rev. T. DURANT PHILIP, B.A., and Mrs. Philip, from GRAAFF REINET, South Africa, per steamer *Nubian*, September 9th.

The Rev. J. A. HOULDER, Mrs. Houlder, and family; Mr. J. C. THORNE. Rev. J. PEILL, Mrs. GEORGE COUSINS and two children, and Miss BLISS, from MADAGASCAR, per steamer *Conway Castle*, September 14th.

3.—ORDINATION OF MISSIONARIES.

Mr. GRIFFITH GRIFFITHS, having been appointed to reinforce the Society's mission at SHANGHAI, China, was ordained at the Tabernacle Church, LLANDILO, Carmarthenshire, on Wednesday, the 7th of September. The Rev. W. Davies, of Llandilo, presided; Rev. D. E. Williams, Henllan, conducted the introductory services; and Rev. E. H. Jones, the Society's Deputation Secretary, asked the usual questions. The colleges at which Mr. Griffiths had studied were represented by Rev. J. Morris, D.D., of Brecon, and Rev. C. Chapman, M.A., of Plymouth, the former offering the ordination prayer, and the latter delivering the charge. The Rev. Griffith John, of Hankow, described the state and progress of mission work in China, and the Rev. T. Rees, D.D., of Swansea, pronounced the Benediction. A public meeting was held in the afternoon, and sermons were preached in the evening of the same day and of the day preceding.

Mr. ALFRED RICHARD GAZE, having completed his studies at Cheshunt College, and been appointed as a missionary to CUDDAPAH, South India, received ordination on the evening of Tuesday, the 20th of September, at the Old Meeting House, NORWICH. The Rev. R. Hobson presided; the questions were asked and the field of labour was described by the Rev. J. O. Whitehouse; Rev. P. Colborne offered the ordination prayer; and the charge was delivered by the Rev. W. Tritton, of Yarmouth.

4.—IN MEMORIAM.

REV. N. H. SMIT, OF GRAHAM'S TOWN, SOUTH AFRICA.

On Tuesday evening, the 12th July, 1881, the Rev. NICHOLAS HENRY SMIT, of GRAHAM'S TOWN, South Africa, for many years one of the most successful of our missionaries, entered into his rest at the age of sixty-four. Accredited an agent of the Society in 1838, he laboured first at Graham's Town with the Rev. John Locke, then at Philipton with the Revs. James Read, sen. and jun., and subsequently as pastor of the church at Tidmanton.

Returning to Graham's Town in 1847, when the country was unsettled by war, he was warmly greeted by the congregation of Union Church, then only numbering between 200 and 300 persons; and, at their unanimous request, and with the consent of the Directors of the Society, consented to take charge of the mission. A good preacher, a Dutch scholar, a splendid organiser, and esteemed by all, success was inevitable. In a few years enlargements of the church and school

premises became a necessity, and in time a sum considerably over £2,000 was expended in rendering the original buildings adequate and suitable. The mission-house, too, was enlarged and improved, and progress everywhere became apparent. The new church filled rapidly, and to-day there is a congregation numbering over 1,200 persons.

In 1870, the church, which had even then for some years received only partial aid from the Society, became self-supporting, and its pastor, having now solved the problem of the voluntary principle for the native churches, ceased his official connection with the Society. At Alexandria, some forty miles from Graham's Town, Mr. Smit established a church—English and native—in the early part of his ministry, and for more than thirty years laboured assiduously in its interests. As the result, he had the unspeakable privilege, seven years ago, of installing a settled minister in charge of a flourishing church now firmly planted there. At the Diamond Fields, also, he inaugurated a Congregational mission, at the instance of the then Evangelical Voluntary Union—an interesting field now presided over by a native minister. For thirty-five years consecutively he has laboured in Graham's Town, appreciated by the churches far and near; unostentatiously, but effectively, advancing the Kingdom of Christ. In the time of Dr. Tidman, the Directors marked their appreciation of his services in a letter he greatly prized. The ministers and delegates of the Congregational Union of South Africa showed their estimate of him by electing him twice to the chair of the Union. His own people, only a month or two before his decease, expressed their devotion to him by a presentation. The Baptist Assembly testified to their esteem by calling him to preside at their United Communion service, whence, while speaking with much power from the words, "Sirs, we would see Jesus," he was translated into the presence of Christ—in the manner he had always desired—from service in the Church below to the higher ministries of the Church above. His fellow-citizens of every rank—from the chief judge on the bench to the lowliest townsman, and ministers of all the churches, including the Episcopalian clergyman—showed their esteem by following to the grave all that was mortal of this honoured servant of Christ.—[M. E. S.]

MRS. CURRIE, OF GEORGE TOWN, DEMERARA.

Five years ago the Rev. JOHN CURRIE, having accepted the pastoral charge of the Independent church assembling in Smith Chapel, GEORGE TOWN, proceeded to Demerara, accompanied by his wife and family. It is with much regret that the Directors have heard of the removal by death of Mrs. CURRIE, after a brief illness, on the evening of Saturday, the 30th of July. The duties devolving upon a pastor's wife in our West Indian colonies are of no light character, and from the date of her arrival Mrs. Currie showed that she realised the responsibilities of her position. The activity and earnestness with which she entered into the various departments of church work won for her the esteem and love of all classes, and her name and labours will long be held in affectionate remembrance.

5.—PROPOSED VALEDICTORY SERVICE.

Arrangements are in progress for holding a special service on the evening of FRIDAY, OCTOBER 14TH, in the WEIGH HOUSE CHAPEL, Fish Street Hill, on the occasion of the departure of a party of missionaries for INDIA and CHINA, of which full particulars will be duly announced.

VI.—Contributions.

From August 16th to September 15th, 1881.

LONDON.		Birkenhead and Wirral, Aux. 10 0 0		Wellingborough. Mrs. T. S. Curtis, for Chinese Evangelist (half-year).....	
Legacy of the late E. B. Noden, Esq., per Indemaur & Co.	450 0 0	Birmingham. Carr's Lane Ch., for Widows' Fund ..	10 0 0		30 0 0
B. G., for Tanganyika Mission.....	100 0 0	Bournemouth. C. P.	10 0 0	WALES.	
John Procter, Esq. (Sub.) ..	2 2 0	Bristol. W. J. Morgan, Esq., for Medical Missions at Tientain	1 0 0	Glynneth.....	1 15 2
Ditto (Don) ..	10 10 0	Burslem. Queen Street....	3 18 0	Sonass. Fleet Street	1 0 6
"462"	10 0 0	Cheshire (Staff.)	1 7 2	Zion's Hill (Pemb.)	3 0 9
Mrs. Jackson, per Miss Risdon Bennett, for Female Missions	10 0 0	Chesterfield. Legacy of the late K. Little, Esq.	90 0 0	SCOTLAND.	
A Thankoffering for unexpected benefits, N. M. L., per "Christian World" ..	5 0 0	Cleveland. For Female Missions	7 0 0	Brackin. Mrs. Patrick Guthrie.....	2 2 0
Mrs. Nash (2 years)	2 2 0	Driffield	7 6 1	Edinburgh. Aux.....	30 12 2
W. S. C.....	2 0 0	Dorking	18 18 6	Frazerburgh. Capt. A. Strachan, for Calcutta Training Home	2 0 0
Gen. J. M. B. Fraser-Tytler, C.B., per Messrs. Grindlay & Co.....	2 0 0	Eastbourne. Aux.	18 17 6	Glasgow. A. V., per G. H. (Coupon realised)	6 17 1
Readers of the "Christian," per Messrs. Morgan & Scott	1 10 0	Harrogate. Cong. Ch.	14 9 0	Moffat. J. M.....	0 2 0
Subscription by Collector ..	1 1 0	Kendal. Legacy of the late Miss Dorothy Greenhow.....	290 16 2	Neirn. Aux.....	29 11 0
Miss Northmore.....	0 10 0	Launceston	80 0 0	Portobello. Per Rev. J. Kennedy, for Mrs. Lambert's School, Benares.....	2 10 0
Bethesda Mission Hall—		Leeds. Aux.	40 0 0	St. Bonello—	
For China.....	1 10 0	Queen Street, Proceeds of Little Girls' Sewing Society, per Messrs. Dodgson, for Central Africa	30 0 0	T. G. Fairfax, Esq., for India	50 0 0
For Africa	1 10 0	Lytchett Minster.....	0 17 6	Ditto, for South Africa ..	25 0 0
Hampstead. Heath Street, May Coll.	14 1 4	Newcastle (Staff.). The late Mr. William Hinkley, per Mr. J. Hinkley	1 0 0	Ditto, for South Seas ..	25 0 0
Jamaica Row. May Coll. ..	7 10 0	Pondleton. Mrs. S. Johnson, for Female Missions.....	1 0 0	For Rev. F. T. Matthews.	
Kentish Town. May Coll. ..	18 6 10	Ramsbottom. Park Ch.	10 0 0	Cluny Hill Hydropathic Establishment	4 5 0
Richmond. Mrs. Anna Pugh, for China Fund	5 0 0	Roydon	2 10 0	Dingwall Free Ch.	7 3 0
Stamford Hill—		Scarborough. Aux.	107 12 0	Mallie Ross	1 0 0
CORRECTION OF REPORT.		South Ockendon—		Inverness Free East Ch. ..	3 4 7
Miss Viney (printed 5s. 10d., should be).....	6 10 0	M. T. Bruce, Esq.	0 10 0	Strathpeffer.....	4 0 4
Stratford. Cong. Ch., May Coll.	18 7 3	Ditto, for Nat. Teacher, South Seas	5 0 0	IRELAND.	
COUNTRY.		Suffolk. Aux.....	37 9 3	Dundalk. J. P. Maxwell, Esq.	3 15 0
Alnwick. Miss Smith, for Mary Alnwick, Bangalore ..	2 10 0	Uckfield. Mr. R. F. Ruck Keene	0 10 0	COLONIAL SOCIETIES.	
Beth. Aux.....	18 18 8			Africa, South. Port Elizabeth. Proceeds of Coll., for Widows' Fund.....	4 9 3

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.





Yours sincerely
P. Whyte
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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

NOVEMBER, 1881.

Christianity and Modern Thought.

THE religion of Christ never occupied a wider area than it does at the present hour, whether we consider the geographical extent of its diffusion, or the accepted influence of its teachings over the minds of men. The world is indeed much larger than "the whole world" into which the Apostle Paul could say the Gospel had come in the first century—a world which probably included no more than the lands bordering on the Levant, the Ægean, and the Adriatic; but Christianity has grown with the widening bounds of the world, and it is impossible not to feel that the Christian faith never bade so fair as it does now to become the one faith of man. The New Testament has so thoroughly leavened modern life that nearly all men of culture, even when they are not Christians from conviction, assume Christian teachings, and talk in a Christian tone. Yet we are fully aware that there are phases of thought in our day directly hostile to Christianity; there are intellectual habits and modes of conceiving truth which indispose men for exercising the spiritual faculty of faith in truths, the relations of which are not discoverable by reason, while on every side there are men who think it a very easy achievement to pitch their generalisations outside of Christianity. And yet when we come to consider carefully the present relation of Christianity to modern thought, the prospect is not by any means so hopeless as it is sometimes represented or imagined to be. Let us briefly touch upon the more hopeful aspects of our times.

It seems to us that the great superstition of modern thought is Nature. Accordingly, certain thinkers tell us that we have no

knowledge of anything but phenomena, no knowledge of causes, efficient or final, and thus they allow us no place for faith in God. But what if, in this generalisation of phenomena, they take no account of those presented by the soul itself, with its instincts and intuitions? We know phenomena because we instinctively believe the evidence of our senses, but do we not look for a final cause for all things with an instinct as strong and real as that which leads us to believe in the senses—an instinct which is strengthened moreover by the consciousness that we are ourselves causes? Is the instinct, therefore, delusive? The intellect and the heart of man alike repudiate this narrow agnosticism. Quite lately, indeed, on purely philosophic grounds, it has received a serious check from Balfour's "Defence of Philosophic Doubt," which shows successfully that the objections taken by men of this school to religion or the science of religion apply with far greater force to their own scientific dogmas. The late Professor Clerk-Maxwell, a Christian philosopher, whose life contributed a positive addition to human knowledge, might well say after he had examined all the agnostic theories that every one needed a God to make it workable. I believe, indeed, with Principal McCosh, of Princeton, that a reaction against atheism has already begun to set in, and that it has said its last word in the world, though it may not yet have done its last wickedness.

Another phase of modern thought is answerable for theories of development and speculations about the origin of species. Let us admit the hypothesis—and it is still admittedly only an hypothesis hovering on the barest confines of possible truth—the question arises, How do we account for the primitive germ out of which all we see is said to have sprung? Admitting all the facts of natural selection, struggle for existence, survival of the fittest, was there no guiding intelligence carrying forward these singular processes to their beneficent results? It is not surprising to find Wallace, one of the anticipators of Darwin, declaring his conviction in the existence of an intelligent guiding force beyond the range of physical events. Then, again, what shall we make of the disposition to falter at the supernatural? It springs out of the apparent inconsistency of miracles with the observed sequence between antecedents and consequents. But there is no difficulty in the case if the personal existence of God is conceded. Man can suspend or counteract a law

of nature by his will ; can we deny to God a power exercised by man ? The historical argument for miracles is becoming stronger from the new place assigned to the character of Christ as the witness-bearer to His own miracles. If all the facts of His life are the manifestations of a superhuman power, as Canon Row well puts it, and are not to be accounted for as results of known forces energizing in man, then miracles become credible. It is the natural accompaniment of the Incarnation, which is itself a miracle, and the explanation and vindication of all the miracles wrought by our Lord. Akin to this unbelief in the supernatural is the disposition to doubt the efficacy of prayer. No doubt some Rationalizing divines have confined its efficacy to its subjective effects ; but it is easy to see at a glance that if its effect is purely subjective, it is of no value even subjectively, for its subjective effect is due to faith in its objective efficacy. Men will not pray at all unless they have reason to believe their requests will be granted. The Duke of Argyll well says that men will not make believe to ask things which they know at the time they will not receive. But after all, the debate about prayer is only a skirmish round one of the far outposts on the field of battle. The centre of the field, the key of the whole position, is the existence of God. Let that be conceded and the difficulty is at an end. We may be sure that He who implanted in the human heart the instinct of prayer—an instinct which Mr. W. Rathbone Greg admits to be an original and nearly irresistible instinct—can do for us according as we ask. The logic of the human heart is stronger than the mere power of intellectual speculation.

Much has been made of the apparent conflict between the Bible and science. I believe it to be the opinion of the large majority of educated people in these kingdoms, whether men of science or not, that the most unreserved acceptance of the demonstrations of science, and the most ardent prosecution of its researches, are perfectly compatible with thorough belief in the essential doctrines of evangelical Christianity and the Divine authority of the Scriptures. Men of science are not infallible. Excessive specialism has its blunders and its short-sightedness to atone for. M. Jouffroy well says the tendency of scientific pursuits is to concentrate men's minds in their eyes and in their hands. Scientific men have much ground yet to occupy and many hasty theories to revise. Professor Huxley believed

he had at last bridged the chasm between the organic and the inorganic worlds, and dignified by the name of *Bathybius* the harmless sea-mud dredged from the depths of ocean, which appeared to him to represent "the apparition of life" in its crudest form. He has since discovered his mistake, and handsomely retracted it. Theologians may therefore calmly await the result of further scientific inquiries, avoiding hasty attempts at conciliation, in the devout persuasion that the truth of Nature will not falsify the truth of God's written Word.

Modern thought has also made its influence felt in the department of Biblical criticism and interpretation, with results on the whole highly conducive to a better understanding of the Scriptures. But negative criticism has also left its mark deeply in the Scriptures, setting itself up in judgment upon the style of the sacred writers and presuming to tell us from supposed differences in the modes of expression in different parts of the same book, that it was not all written by the author whose name it bears. The intuitions of this school are as variable as the individuals who possess them. It would be easy to prove on the principles of this school, that if Thomas Carlyle wrote the essay on Burns he did not write "*Sartor Resartus*," or the "*Latter-Day Pamphlets*." Of late years, however, negative criticism has been beaten back at several points. The synoptical Gospels, which a few years ago were ascribed to the second century, have already been brought back, step by step, to the first century, and even John's Gospel, which Baur fixed at 160 A.D., has now receded in the judgment of negative critics to the beginning of the second century (Riehm, 100—117), that is, to a time when John might have been alive.

But there can be no doubt that if there has been any visible or appreciable approach between Christianity and modern thought in more recent times, it has been in virtue of the growingly deep impression caused by the character of Christ. Mr. Dale has well observed that it is one of the healthiest tendencies of modern religious thought, as shown by the extraordinary popularity of one or two "*Lives of Christ*," that the thoughts of men are turned to the earthly life of our Lord, as if to make a fresh start and begin again at the beginning. Now the Person of Christ is the inner centre of Christianity, and underlies its entire system; so that it is true to say that "*Christianity is Christ*," Christianity not being a mere system of doctrines and

precepts, but the manifestation of a Divine Person whose life and teachings are given in the Gospels. Men are accordingly coming to see that the whole course of Nature and of Providence is not without relation to Christ—nothing, indeed, can be out of relation to Him, since He is Incarnate God—and accordingly they begin to acknowledge that the facts of nature received in their first framing a Christward leaning, an impression of spiritual facts afterwards to be realized in Him; while as to providence, those strangely diverging lines which history traces are seen to have their re-assembling point in the advent of Christ. If, therefore, the Christian scheme of salvation through Incarnate God is thus the world's centre of gravity toward which everything tends, then its own centre of gravity is the Cross. For it is not simply to Christ, but to Him crucified, we desire to turn the eyes of the world. Modern thought is strong so far as it sees in the incarnation the grandest of all historic facts; it is weak because it fails to see the necessary issue of the advent in the work of the Cross. We must be careful to assert this double fact. As the whole battle now rages round the Person of Christ, so it is here I believe, that Christianity and modern thought are destined to find the point of ultimate reconciliation.

Let us say, in conclusion, that this reconciliation will be powerfully promoted by a more impressive exhibition of the power of Christ in the individual lives of men. The Christian's life is the world's Bible—often the only Bible it cares to read—and if it can only see in professing Christians the living spirit, the self-denial, the loving friendliness of Christ, many hearts will be open to receive the truth. There never was a time when there was more need of the warm and simple life of Christians to pour itself abroad upon the weary heart of the world, which almost waits to be quickened through the truth of Christ interpreted by a love like His.

Londonderry.

THOMAS CROSKERY.

SORROW is sin's echo; and as the echo answers the voice best where there are broken walls and ruined buildings to return it, so is sorrow when reverberated by a broken, ruined heart. That eye weeps most that looks often at the Sun of Righteousness.—*Philip Henry.*

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A Visit to an English Roman Catholic College.

USHAW COLLEGE will not be found in the "Congregational Year-Book;" it is not among the names of the colleges of Oxford and Cambridge; and it will hardly suggest the Church of Rome to some minds, if indeed it suggests anything at all. It is, however, a Roman Catholic College which has a history of some interest and significance, and is doing a work of which Nonconformists should hardly be ignorant.

As Roman Catholics were wholly excluded from the benefits of the Toleration Act passed in 1689, they were obliged to seek in foreign countries the education of students for their priesthood; and accordingly a number of young Englishmen went to Douay, where an English Catholic Secular College was established. Young Irishmen also who wished to be priests were obliged to seek their education on the continent. The students who returned from Douay to England to minister to their co-religionists did so at great risk; for the hostility of the Crown to that Church which has always insisted on ruling citizens in everything was keen and unsparing; even Dissenters obtained the benefits of the Toleration Act only on condition of their taking certain oaths against the Papal rule and supremacy. It is said that of the students who returned, 160 perished on the scaffold besides many who died in prison or in a second exile. Thus things went on till 1793, when the College was seized by the army of the French Republic, and most of the professors and students were sent as prisoners to Dourlen, in Picardy. Nineteen contrived to escape to England, where they were sheltered at a fine country-hall belonging to an English Catholic gentleman, the progress of liberal ideas in this country making it possible for them to dwell here again in peace. After the fall of Robespierre, the prisoners, twenty-six in number, were liberated, and came and joined their friends, thus making a college of forty-five students and professors. Crook Hall, which is situated about ten miles north-west of Durham, the temporary home of the College, was at that time a spacious house in a lovely neighbourhood. Now it is in ruinous decay, and is being dismantled for the sake of building out of its stones a poor farm-house. The fine avenue on its south-west side has vanished. The fish-ponds are dry, and even some of the tough old yews by their side are dying,

as if struck with melancholy at the changes they have seen. The orchard is a rough garth, though the snowdrops at one side of it still bloom in their season. The walls of the tennis-court are broken down. The kitchen-garden alone has signs of life, and bears its crops as generously as ever. The lovely walk which five-and-thirty years ago was known as "Barney's Walk," in honour, it was said, of some meditative member of the Catholic family who used to muse by its hazel hedge, is covered over with "slag," from the ironworks. A glorious "constitutional" must the students have had on that winding path, as they followed it—where now it is broken with quarries, crossed by railways, and obstructed by pit-heaps and slag-heaps—and came to the Blue Mountains, from whence, on a sunny day, you can see, some seventy miles to the north, "Cheviots, mountains lone" and all the borderland close up to Carlisle, one of the finest views for extent and wild beauty that is to be found in England.

It is said that while the College remained at Crook Hall, Lingard who was one of the tutors, wrote part of his "History of England"; the rest was finished at Ushaw, which had been founded in 1804 (eleven years after Maynooth), and finished in 1819, though the students and professors removed to it in 1808.

Ushaw is about four miles from Durham, and is within sight of the grand central tower of the cathedral. On your way to it from the old city, you pass right over the ground where was fought the battle of Neville's Cross, a bloody encounter, in which 15,000 lives on one side were sacrificed simply for the sake of enabling David of Scotland, son of Robert Bruce, to try and mar the triumphs of Edward in France. Instead of that, he lost his crown. On the edge of the field of battle, at Aldin Grange, there is a bridge thrown across the Brownie which, tradition says, sheltered the Scotch king under its arch; but unfortunately for the tradition, history testifies that he surrendered on the field itself to a Northumbrian esquire, two of whose teeth he had first dashed out with his steel gauntlet, and after a number of his nobles had fallen in the attempt to save him.

The College is dedicated to St. Cuthbert, the most illustrious of northern saints, who has also given his name to Durham Cathedral and to innumerable churches. So revered was he that King Alfred stamped his name upon the coin of the kingdom. Early north-country history is full of traditions of him.

There is nothing about the exterior of the building to attract notice, and the interior conveys mostly a sense of comfort and fitness in all the arrangements. One chief feature is the number of churches, some of which are as small as they are beautiful. The genius of the Pugins, father and son, has been employed upon them, as well as that of architects of less note but of considerable merit. Besides the charm of their form and proportions, these churches have, in some cases, windows of beautiful stained glass, figures of saints and Madonnas exquisitely carved (notably Hoffmann's "Virgin and Child"), and altarpieces of rare worth, the most beautiful being a small painting on glass of the worship of the Infant Jesus by the shepherds, the faces of some women in the foreground expressing more of human joy and wonder and interest at the coming of this wonderful Child than anything I have ever seen; it is, to my mind, *the* adoration of our Lord, and not another is worthy to come near it. Glorious pictures there are, of course: Rubens' "Dead Christ," for any one who can enjoy the coarse realism of this master's hand; Rohden's "Worship of the Wise Men;" and a captivating little representation of the meeting between Elizabeth and Mary, where the love of Elizabeth for Mary and her gladness in the Virgin's exceptional honour are expressed with a spirituality of manner that makes one at once a reverent spectator of the solemnly joyful scene, happy at seeing two mothers so happy. In the dining hall, which is a fine room capable of seating almost 400 guests, besides some ecclesiastical paintings which do not strike a Protestant as of much value, there are a few interesting portraits, and one which, while interesting, is not very attractive; it is that of Cardinal Wiseman, once an Ushaw student, represented in the full glory of his ecclesiastical dress, with crozier in hand, and followed by a boy who bears his train. Its conspicuous position in the hall seems intended to present one of the most illustrious sons of the College as an example to stir the ambition of each succeeding race of students, and possibly it may do so; but it is not easy to trace in that haughty figure, with gorgeous dress and domineering attitude, any resemblance to the lowly Shepherd and Saviour of men.

One thing which the spacious dining hall with its pictures, the churches with their art treasures, and the museum with its fine collection, show, is that Roman Catholics do not starve their colleges.

A good deal of the money spent may, in the eyes of Nonconformists, appear misspent ; but that does not alter the fact that their colleges are thought worthy of the most liberal support. The very corridors of Ushaw contain more good pictures and first-class engravings (with bits of rubbish intermixed) than probably any Nonconformist college contains in all its halls and rooms. Not that the absence of these expensive luxuries is perhaps any drawback to our colleges, though a picture, if it be a good one, is a joy, and an education too ; more than all, its shining beauty seems to say to timorous students, that even now they are cared for by unknown friends, and that their presence in the churches will be hailed in due time.

The library of this institution is a noble room, fitted after a worthy fashion with cedar shelves carrying 20,000 volumes of theological, classical, patristic, philosophical, and poetical works. On a scroll drawn round the room as a kind of cornice are the names of the great Catholic writers from St. Clement, A.D. 100, to Lingard 1851, and Wiseman, who, as a then living author, is dateless. It was curious to notice among the books Doddridge's "Family Expositor," Alexander on "Isaiah," Josiah Conder's "Literary History of the New Testament," Barnes' "Notes," Principal Cunningham's "Historical Theology," etc. ; while standing close to a fine subscription edition of the Douay Bible, published in Dublin in 1791, is the useful "Cruden." The Douay Bible, which is in some sense the Bible of this College, it may be remarked by the way, derives its name from the fact that the Old Testament portion of it was first printed at Douay in 1609-10, Cardinal Allen (? an Englishman) having a principal share in the work ; the New Testament was first printed at Rheims in 1582.

The museum is quite unique from being mainly the collection of one man, Waterton the great naturalist, who has inscribed upon it the oddity of his genius and the sincerity of his faith as a Catholic. Not content with the grotesque and repulsive creatures which he gathered together in his "Wanderings," among them being the crocodile on which he once rode, he has manufactured animals of the most absurd and ridiculous, as well as of the most disgusting appearance. Through these he has expressed his religious antipathies and his politico-economical views in forms which, it is fair to remember, were originally intended only for a private museum. In a hideous-

caricature of a monkey (supposed to resemble the devil) sitting on his haunches, he has embodied his conception of "Martin Luther after his Fall"! "England's Reformation in its Infancy, with Edward VI. and his sister Betsy at lunch," is figured forth by a creature resembling a small dragon with two black reptiles sucking it. "Noctifer, or the Spirit of the Dark Ages, unknown in England before the Reformation," is a bird, one of the absurdest compounds of an owl and a common cock, the sight of which is too much for the staunchest Protestant's gravity. "England's Reformation zoologically illustrated" is a more elaborate piece of work. High above the rest of the creatures is a bird on a cross which is fixed in a rock—this is "The Catholic Church triumphant on St. Peter's rock." Ranged in front of this bird, which has a very uppish and boastful look, are "the Dutch William III., King Harry VIII., Archbishop Cranmer, Queen Bess, Titus Oates, Old Nick, the Rev. John Knox, Bishop Burnet, and Mother Law Church and her Dissenting Fry." From Waterton's point of view these are well caricatured. Cranmer is a brainless frog, Titus Oates a grovelling toad, the Rev. John Knox a preaching frog stuck up on its hind legs, while Old Nick and Queen Bess are two particularly bristly and energetic-looking creatures, prepared to rush into any mischief. Mother Law Church and her Dissenting Fry are a dangerous lot of scorpions, hornets, etc. Such is natural history mixed with a little religious bigotry—very amusing to some Protestants, very vexing and mortifying to others.

All its bad taste and antipathy may be forgiven for the sake of the next zoological illustration, which might well be copied and engraved by the Peace Society for an effective tract. It is "Old Mr. Bull in Trouble." The old gentleman, strong, sturdy, long-suffering, foolish, grumbling, is represented by a strange four-footed hybrid, across whose back is thrown, in two bags, the national debt of 800 millions; riding triumphant on his back is a dragon with red eyes and lashing tail—*diabolus bellicosus*; all around him are tormenting devils—*diabolus cholericus*, *diabolus ambitiosus*, *diabolus illudens*, *diabolus sordidus*, and *diabolus caruleus*. The conception is a stroke of genius.

Such, as I have imperfectly described some of its principal features, is the home of some 320 Roman Catholic students, fifty or sixty of

whom will probably enter the priesthood, the rest being lay students. The course of study is the same as it was at Douay, and much the same as at Maynooth, and includes the Latin, Greek, French, and English languages, poetry, rhetoric, philosophy, etc.; three years are devoted to theology and the study of Holy Scripture. Most of the priests find their fields of labour in the north of England, others go to the English Secular Colleges at Rome and Valladolid. The growth of the place in less than a century has been considerable, viz.: from forty-five professors and students to eight times that number; from a temporary home to a fine set of buildings; from a library of 11,000 volumes in 1834 to double that number now. The present Church of St. Cuthbert is too small, and is about to be pulled down and replaced by a larger building.

We cannot forget that as the action of the first French Republic gave us Ushaw College, so the present Republic, by its expulsion of the Jesuits, has planted an institution of that order in Wales, which, like Ushaw at first, now dwells in a private house, but which will, we may be sure, soon have its permanent home and be in a thriving condition. Then the link between English and Irish Catholicism will be forged in Wales.

In what this quiet growth of the educational agencies of Catholicism in the kingdom may issue cannot be foretold, but perhaps Nonconformists have a special obligation for watching it, and for depriving it of any power for mischief which it may possess. The right of Catholics to equal advantages with all other citizens of the State is more owing to them, than to any other body of Englishmen. The Catholic Emancipation Bill, a measure which was required by simple justice, was carried by a union of Nonconformists and Catholics. When it was passed, Daniel O'Connell appeared on the platform of the Protestant Society, and rendered thanks for it in these words, "I stand here, in the name of my country, to express our gratitude, in feeble, but in sincere language, for the exertions made in our behalf by our Protestant Dissenting brethren." To drive error from one country to another by persecution is to do nothing towards destroying it; it is like blowing thistle seed from one field to another. Good cultivation is the only thing that can keep weeds down, and Nonconformity has special advantages for cultivating the moral soil of England. Its freedom makes intolerance

impossible ; its voluntarism provides no nest for an alien faith ; its simple appeal to the Word of God is the most effective weapon of offence. The principles of Nonconforming Christians compel them to grant a free and untroubled home to their Catholic fellow-countrymen, but they are equally urgent in demanding that we make the dominance of Catholicism impossible ; and this can only be accomplished by the establishment of the truth of God in the faith and love of the people.

J. P. GLEDSTONE.

Israel's Farewell to Joseph.

THE greatest masters of fiction have never rivalled the unvarnished story of Joseph as told in the Book of Genesis. Old as it is, it fascinates by its air of freshness and reality. It takes us captive in spite of ourselves. It does more : it touches some of the deepest and tenderest chords of our nature. Familiarity does not lessen the potency of its spell, but rather tends to increase it ; and as we are drawn along by its never-failing charm, strong and opposite feelings sweep over us. We wonder at the boldness of the youthful dreamer. We pity the object of the brothers' envy and wrath. We feel a sense of positive relief at his escape from an early and violent death, although the escape leaves him a slave. But the most pathetic passages are those which describe his conduct toward his brethren when, in after years, they went down to Egypt to buy corn, and especially his bearing towards Benjamin. Pathos marks every subsequent step, even to the last scene, where Israel takes a separate farewell of Joseph and Joseph's sons, and says, at the close of an impressive interview, " Behold I die ; but God shall be with you, and bring you again into the land of your fathers."

Israel had had a stormy life, and had been tossed about on a rough sea ; but his last days were spent in a quiet haven. The weather-beaten ship was anchored in safety after a long and tempestuous voyage. His last days had been his best days. His better nature had come out. Love for his children and his God had over-mastered every other feature of his character. But the end had come at last, not suddenly, and not without premonitions. Israel was sick, and the news had speedily reached the ears of Joseph, who at once came

down to Goshen to see his father before he died. Israel was conscious that the end was near. It might be hidden from his sons; it was not hidden from himself; for it is one of the strange things in regard to our mortality, that he who is marked for death often becomes the first to note its approach. Love may veil the fact from dear ones around him: they do not see, because they will not, or they only see to explain away unfavourable symptoms. Israel felt that death was not far off, but the fact awakened no dread in him. He looked upon it, but did not tremble. "The shadow feared of man" was not feared by the patriarch. He spoke of it with unquavering voice, and yet there had been, in the earlier parts of his farewell to Joseph, the touching of the most sensitive chords of his heart. Rachel's son was before him, and the memory of his early affection revived. The review of his own career recalled to him the many blessings he had received from God. He had fed him all his life long. He had redeemed him from all evil. He had fulfilled to him His gracious words. Joseph's children should be Israel's children; Ephraim and Manasseh should stand in the place of Reuben and Simeon; but Ephraim should be the greater.

It is very touching to find how the mind thus travels back in its last hours to earlier days, and dwells upon them with fond affection. It is as though it were renewing its youth. The aged, wrinkled, cramped form of the patriarch, as he sat up in his bed to receive his son Joseph; the straining of his sightless eyes, "dim for age, so that he could not see;" the confession of God's goodness in bringing Joseph, and even Joseph's sons, to his death-bed; the device of Joseph to have the patriarch's hands rightly placed on the heads of Ephraim and Manasseh, and Israel's persistent crossing of his hands; Israel's good wishes for the children of his favourite son; and at last his exclamation, "Behold, I die"—all this has something very touching about it. No great effort of imagination is needed to picture that solemn scene, "the nearest approach to a death-bed scene to be found in the Bible."

The solemnity of the confession in this farewell is not its novelty but the person who utters it, and Joseph's relation to the speaker. When our friends quietly and calmly tell us that they are near the end, their words strike home; a dull aching pain seizes us, and separation wears a look it never wore before. Joseph could not hear such

ing Protestant State of Berne, and bore with them credentials and letters recommending them to the Council. Parties in the Council were at this time pretty equally balanced, for, although all were united in hatred of the Bishop's rule, political reasons prevented certain members from openly countenancing the Reformation. After a variety of fortunes, Farel by dint of enormous exertions at last got the Reformation established in the city, though it had to endure constant opposition from the priests. Eventually, however, the Bishop and his clergy withdrew to Gex, from whence they did all in their power to stir up dissension in the city. The work which had been done was such as only a man like Farel could have accomplished. It was bold, almost audacious in its nature, but it found its sanction in its success. The time had come, however, when he found that it was easier to pull down than to build up, and now that constructive work was required, there was need of a stronger mind and more extensive learning than he possessed. Hence his anxiety to secure Calvin as a colleague.

"Calvin in Geneva" is the subject of one of the most extraordinary chapters in the history of the Reformation. It is the history of an attempt to establish a theocracy in Europe after the pattern of the old Jewish one; of the opposition it met with from a gay and frivolous people; of its career chequered by success and defeat; and of its final establishment through the tremendous moral and personal influence of a man who, of all others, seemed outwardly unfit for the task—a man weak in body, and naturally timorous and retiring, but of gigantic intellect, immense concentration, and strong faith in God.

The Genevese citizen had been used to many amusements which made life pleasant to him, and these were now abruptly forbidden. He was like the schoolboy who retires to bed on Christmas-night, being Saturday, after a juvenile carouse such as only a boy can appreciate, and who wakes up the next morning to find it Sunday. He will be a very good boy indeed who does not experience a temporary pang in such circumstances. And the Genevese citizen was just a larger schoolboy—lively, vivacious, and volatile. He was fond of music, and when the music was good it was not very difficult to persuade him to dance. He loved to enjoy these pleasures in the open air when the weather was fine, and in the intervals of the

Israel also speaks of Divine guidance. The place of the parent toward the child no other person can properly fill. In the earliest years of its life the parent is the child's Providence. The parent thinks for the child when the child cannot think for itself, and is eyes, hands, tongue, feet for it. And even when the child has begun to use its own powers—often long after it has begun—there is still needed the parent's care and the parent's guidance. The child can hardly comprehend what it is, about which the parent is so thoughtful. The child fails to see any world beyond the little world in which it lives, and measures all things by the standards which its home supplies. Alas! for that child whose home is ungodly, and evil its earliest teacher; but thrice happy if, shielded in its home-nest, it tries its strength under wise teaching before it ventures alone into the strange world beyond, and if, under home guidance, its course through this present evil world is wisely shaped.

The aged patriarch had no fear in regard to his son's course, and none in regard to the future of his own people. The Lord who had led him would lead them. God would go before them. And this consolation remains for us. If our friends die, on whom we have rested both for counsel and guidance, their Helper will be our Helper, their Guide will be our Guide. They were our Providence long after infancy had passed away, God shall now be our Leader, and "the Lord shall provide." They once thought for us, planned for us, shielded and guided us; and now, He who gave them their wisdom and strength shall be with us. They, by their bright example and cheery words, kept us in the right way; now, "the Lord alone shall lead us."

Again: the patriarch accentuates the truthfulness of God. That was an old promise which God had given about Canaan. Nearly two hundred years had passed away since it had been made. Generation had followed generation, but the promise was still accepted; and now Israel expresses his own unwavering trust in it. Difficulties there might be in the way of its fulfilment; adverse things there might be hemming in their present course, or their near future. No matter: God's word was sure, was "a tried word." Israel gives it to Joseph as a sacred trust, as well as a strong consolation: "God shall be with you, and bring you again into the land of your fathers."

Two hundred years, and more, were yet to pass before that word

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spake to us with trumpet tongue whilst they were with us. Their kindly spirit stirred our hearts whilst we breathed the bracing atmosphere which their character threw around us. But now they are with us no more, forgotten words come back, traits of character which were hidden by too great nearness declare their own message, and the deep things of God are made plainer to us by the light of their trustful spirit. They are dead, and yet how eloquently they speak! A strange impressiveness and power drives home many oft-repeated admonitions. Counsels that were lightly heeded are seen to be full of wisdom. We discover, what we never suspected before, but what a thousand examples confirm, that one of the most elevating things that a man can suffer is a loss that comes right home to him.

J. JACKSON GOADBY.

John Calvin.

PART II.

It has already been said that the story of the Reformation in Geneva begins four years prior to the date of Calvin's arrival.

The government of the little State was formerly an episcopate, under the protection of the Counts of the Genevois, a district lying at some little distance from the city. The civil government was carried on by a council of twenty-five members—four syndics or magistrates, twenty councillors, and a treasurer. On important occasions the burgesses were called together in General Assembly. It was a strange unique system—semi-episcopal, semi-oligarchic. For many years, however, the Bishop had identified himself with the worst enemies of the people; he had several times been caught in the act of bartering the liberties of the citizens for his own personal advantage, and the people hated him and his clergy with all the ardour of their southern nature.

One evening in October, 1532, two strangers entered Geneva. One of them was a little man; with a rather coarse and vulgar face, but with brilliant piercing eyes, and a mobile mouth; this was William Farel. He was descended from a noble French family; and was born at Gap in Dauphiné, in 1489. His friend who accompanied him was Anthony Saunier. They came from the neighbour-

ing Protestant State of Berne, and bore with them credentials and letters recommending them to the Council. Parties in the Council were at this time pretty equally balanced, for, although all were united in hatred of the Bishop's rule, political reasons prevented certain members from openly countenancing the Reformation. After a variety of fortunes, Farel by dint of enormous exertions at last got the Reformation established in the city, though it had to endure constant opposition from the priests. Eventually, however, the Bishop and his clergy withdrew to Gex, from whence they did all in their power to stir up dissension in the city. The work which had been done was such as only a man like Farel could have accomplished. It was bold, almost audacious in its nature, but it found its sanction in its success. The time had come, however, when he found that it was easier to pull down than to build up, and now that constructive work was required, there was need of a stronger mind and more extensive learning than he possessed. Hence his anxiety to secure Calvin as a colleague.

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dance, sat sipping his favourite beverages under the trees in the public places. If it rained, the wine-shop doors were always open, and a game of cards gave zest and piquancy to the liquor. The Genevese Sunday was rather a peculiar affair, viewed in the light of a Christian observance. Mass was celebrated early in the morning, and then followed fun and frolic while the day lasted ; and Sunday was not by any means the only holiday. The calendar of saints' days was in very few places observed so strictly as in Geneva. A masquerade or morris-dance was an especial treat. But a wedding was the climax in a long ascending scale of pleasurable excitements. Whatever religion there was in the place (and there was not much), looked at the Divine verities from a cheerful point of view. The road to paradise lay through purgatory, and could be shortened by the purchase of masses. A little holy water served to avert most of the ills of life. A few paternosters and credos, or an offering at the shrine of a popular saint, atoned for many peccadilloes. The sound of the church bells stealing over the beautiful lake at vespers, and losing itself among the valleys of the Jura mountains, kept away bad weather, enchantments, ghosts, and evil spirits.

But there was a darker side of Genevese life, for the city was notorious for drunkenness and every variety of vice and profligacy. That dismal social evil, which broods like a nightmare over our modern cities, was under State sanction there, and sunned itself in open day. To attempt to remedy this state of things by mild measures would have been useless. Calvin's method was uncompromising. Perhaps it was too uncompromising ; for it cannot be expected that men will at once give up habits and indulgences which have become a second nature. We can sympathise with him, and applaud the vigorous and severe laws which he enacted against every form of vice ; but many of the laws he passed touched usages which were not wrong, and some even which, if not taken in excess, help to make life pleasant and bright ; and when we hear of laws enforced obliging all the citizens to attend the sermons of the Reformed Pastors, of brides imprisoned for wearing their tresses flowing over their shoulders, of children beheaded for disrespect to parents, of ladies fed on bread and water for dancing, and the whole body of citizens called up to sign the Confession of Faith—when we read such an entry as the following in the registers of Geneva, telling how three children were

punished because, instead of coming into church during sermon, "they did wickedly remain outside and eat cakes,"—we can only remark that there never was a society in which such laws could possibly be kept. Such legislation seems especially incongruous when we remember that Calvin's aim was to establish a Theocracy; for laws such as these in no way reflect the Divine will respecting man. Compelling people to be moral is all very well, but compelling them to become religious, and religious after a certain pattern, can in no circumstances be anything but a mistake. So much we feel obliged in justice to say.

But it is easy to be wise after this fashion, and blame severely what we might pass a milder censure on did we know fully the circumstances of the case, the contumaciousness of those who committed the offence, and the significance which such an offence unpunished might have had in the eyes of those who were ill-disposed to the Reformation. We must remember too, that in the peculiar Genevese Constitution, heresy and schism disturbed not only the Church but the State; and we can never too frequently revert to the fact that all through his life in Geneva, a Theocracy hovered before Calvin's eyes, a state in which the will of God should be the law for man. His one desire was to form an ideal human society, in which God should reign over every detail and circumstance of life. He has been accused of ambition in his attempts to carry out his reforms in Geneva. Perhaps there is no quality that can more inappropriately be attributed to him. Few men have shown such unselfish devotion, at all costs, to what he believed to be right. Had he been ambitious he might easily have found a wider field than Geneva to exercise it in. So far from people shunning the city on account of his Government, they flocked to it in thousands, especially refugees from France. Stern though he was, the people loved him. After he had been about two years in Geneva, both he and Farel were banished from it; but after an absence of three years, during which he received many pressing invitations to return, the citizens welcomed him again with exuberant joy.

If it was compulsory to attend his sermons, they seem at any rate to have been worth hearing, for often he was surrounded by a crowd of his parishioners, who would not let him go until he promised to repeat the delivery of some eloquent discourse. His pastoral labours were indefatigable. Every alternate week he preached daily. On

three days in every week he lectured in theology. He presided at the weekly meeting of the Consistory, and at the Scriptural discussion every Friday. In addition to this, he had his literary work, revising each new edition of his "Institutes," and writing his "Commentaries;" while his correspondence was voluminous. His health became gradually worse and worse. During many years of his life so acutely did he suffer from dyspepsia, that he only allowed himself one meal a day. But he never suffered ill-health to interfere with his regular work. However great was the pain he endured he was never out of his pulpit in his turn, and never away from his desk and books. He has been accused of being worldly-minded and amassing a fortune during his stay in Geneva; while, in fact, he was never well paid, and was often in pecuniary difficulties, and unable to discharge small debts (of about half-a-crown in our money) which he owed to friends. During the first year of his residence, he did not receive any salary at all. Then came a tardy present of six gold crowns. After some years, we find him in receipt of a salary of fifty dollars, twelve strikes of corn, and two casks of wine. Not a very liberal allowance, as we think; but it seems the Council thought otherwise, for they speak of it as "handsome wages," given him on account of his distinguished learning and "because of his frequent charges by reason of travellers." We sometimes hear of their giving him small presents; as, on one occasion when he lay very ill, wood to warm his room, and some wine. But he never accepted such gifts. The wine he returned, and the wood he paid for. When he lay dying, they sent him his quarterly salary as usual, but he returned it to the Council, saying he could not accept what he had not earned. At one time we find him obliged to dispose of his library, in order to free himself from difficulties.

As a controversialist, Calvin was unsparing, after the manner of his times. He confesses that he had naturally a very quick violent temper, which often carried him into excesses that he afterwards regretted; and this natural infirmity was no doubt aggravated by his continual ill-health. Many of his controversial attacks are savage in their severity.

Yet, notwithstanding these asperities of his character, he was gentle and affectionate with his friends, as his letters to Du Chemin his old host in Orleans, to Bucer, Melancthon, Beza, Farel, and others, testify. In the whole course of his life we never find him taking

umbrage at a personal slight or affront. It was only to those who resisted him in his official position as head of the Genevan Church, or who opposed his doctrine and thus became, in his opinion, the enemies of God and truth, that he was severe and unsparring. To them however, he showed no mercy. This brings us to a transaction in which he was a principal actor, which casts a dark shadow across his character.

Reference has been made to his first meeting with Servetus, and the flight of the latter from Paris before the day fixed for the disputation to which he had summoned Calvin. They now recrossed each other's paths, and the result to both was disastrous. When Servetus fled from Paris he went to Lyons, and found employment there as corrector of the press to the Treschels, a noted printing firm. It was in those days a lucrative occupation, and with the money saved at that time, he returned to Paris in 1537, and resumed the study of medicine. His extraordinary ability soon mastered that science as then taught, and even enabled him to lecture on astronomy, which was then considered a kindred science. He published a book on syrups, which put him in the first rank of French physicians; and pursued his studies in original fields of research with such success that he is said to have given the first intimation to the scientific world of the circulation of the blood. It would have been well for him if he had confined himself to the domain of science, for his true power lay there. But his evil genius led him on, and he still pursued his theological studies. Among other things, he busied himself with a translation of the Bible, and he read deeply in the Pre-Arian Patristic theology. Proud and conceited, he found it impossible to remain long in any place without making many enemies. In consequence of some dispute with the professors of the University, he had again to leave Paris. Subsequently we hear of him at Avignon, at Lyons, at Charlieu. At last he removed to Vienne in Dauphiné, where, in the palace of the Archbishop Pierre Palmier, formerly his pupil in Paris, he lived in security under an assumed name. He had some years previously left the Church of Rome, but he now conformed to it again. He soon became known in the city as a clever doctor, and his practice brought him in a large income. But his fanatical zeal still possessed him. He believed he was the chosen instrument of God, to lead on a new and more complete Reformation than that of Luther; and an

idea that the end of the world was at hand urged him to the fulfilment of his fancied mission. In 1546 he finished the manuscript of a work on which he had been engaged for some time, the "*Restitutio Christianismi*," and sent it to Calvin at Geneva for his opinion. He had been in correspondence with the Reformer for some time previous to this; and though Calvin regarded the man as a dangerous heretic, he replied to him at first with kindness and moderation, and then more sharply, when he found that to correspond with him was to waste time. After an interval of some months, Servetus wrote asking him to return the manuscript; but Calvin had sent it on to Viret, at Lausanne. Application was next made to Viret, but still the manuscript was not forthcoming. What had become of it? Shortly afterwards, suspicions as to his orthodoxy sprang up at Vienne, and though no process was commenced against him, he was placed under pretty strict surveillance. However, he was not to be deterred from publishing his "*Restitutio*" by the loss of his manuscript. He had either his original notes still beside him, or he took the trouble to re-write it. At any rate he had it printed anonymously by Arnoullet, a printer in Vienne. In this he experienced some difficulty; for the book which attacked the faith of Christendom, Romish and Reformed, as to the nature of our Lord, had of course not received the sanction of the ecclesiastical commissioners. Arnoullet's scruples were however removed by a bribe of one hundred dollars, and early in January 1553, the book was ready. It was immediately sent to the great centres of learning, Lyons, Frankfort, Châtillon, and Geneva, and a copy came into Calvin's possession.

Among the French refugees who followed Calvin to Geneva was a citizen of Lyons, Guillaume Trie, who still kept up correspondence with a relative there a very bigoted papist, Antoine Arneys. In one of his letters, Arneys twitted Trie with the laxity of discipline in cases of heresy at Geneva. Trie at once replied that the Romish Church should be the last to accuse the Genevan one with laxity in this respect, when there was now living under the protection of the Archbishop in Vienne, a man who was the grossest heretic conceivable. Then followed an account of Servetus' life and a criticism of the "*Restitutio*," which it must be remembered was written in Latin, and in proof of the truth of his assertions, Trie enclosed the first page of the book. Now Trie was an uneducated man; how could

he know all about Servetus, who was living under an assumed name in Vienne? and how had he come to know the nature of his heresies and the contents of a book written in Latin? Calvin was the one man in Geneva who knew the whole history of the heretic; and as he had seen the manuscript of the "Restitutio," he had no difficulty in recognising the book when published. It will never be known whether Calvin directly instigated Trie's letter; but the evidence proves that whatever information Trie had relating to Servetus and his book was obtained from him. Arneys forwarded Trie's letter and enclosure to Vienne, and Servetus was at once arrested and put on his trial for heresy. But the proof against him was not strong enough to lead to conviction, and application was again made to Trie. Could he not send some more convincing proof that this book was really written by Servetus, and printed in Vienne? In a few weeks an answer came, enclosing some letters of Servetus to Calvin, which Trie said he obtained with some difficulty. These letters formed part of the correspondence with Calvin which has been already referred to. The trial proceeded, and it soon became evident that the case was going against him; whereupon he promised to make a confession as to some of the counts in the charge. But alas! for the frailty of our nature, he wove a web of falsehood so transparent, that it is difficult to believe he was in his senses when he made it. He at last confessed to the whole charge and threw himself upon the mercy of his judges. He was removed from the judgment hall, and confined in a room in the palace which was ill guarded and opened out on a garden, to which, even during his trial, he had access at all times. Waiting till night came he dressed himself, and over his dress threw a thin night-covering. Thus attired he passed the keepers, who never suspected his intention to escape in that costume. He climbed the garden wall and made his way into a neighbouring court, and was soon outside the city. His escape was discovered, and he was pursued by the *gens-d'armes*. He tried the roads first to Spain, and then to Naples; but found they were being watched for him. Accordingly he lingered for three months in some of the more secluded parts of France until the pursuit was given up; and at last he set out for Italy, *via* Geneva and Switzerland. He arrived in Geneva, alone and on foot, one evening in the middle of July, 1553, and lodged in the Auberge de la Rose, a small inn on

the shore of the lake. He remained there for a month, relying on his *incognito*; and men remembered afterwards that they had frequently seen him in church, when Calvin was preaching. But on one of these occasions he was recognised, for on Sunday 13th August, when he had made up his mind to leave Geneva and had hired a boat to take him to Zurich, he was arrested by authority of the Council, to whom he had been denounced by Calvin. He knew that falsehood would be of no avail then, as Calvin was familiar with his whole history. But he was at bay, and defended himself with consummate ability. His defence was useless however; the evidence was overwhelming, and he was convicted of heresy. What was to be the sentence?

In his revision of the Genevese Statute Book, Calvin had allowed the old law which doomed the heretic to the flames, to be unrepealed. The sentence was referred to the Swiss Churches. Not that the Council had any doubt as to the course they should adopt, but they desired the responsibility to be shared by others. The answers came back in due time—unanimous for death, unless a full recantation were made. It is to Calvin's credit that he used his influence to secure a milder form of death for him, but his intercession was unavailing. The 27th October was fixed for the day of his execution, and Farel was summoned by Calvin to Geneva to attend on Servetus during his last hours.

On the morning of the 27th, Servetus expressed a wish to see Calvin and be reconciled to him. He accordingly came, attended by two members of the Council. He reminded him that sixteen years before, at the risk of his own life he had waited to dispute with him in Paris, in the hope that he might win him from his errors; and that he had willingly corresponded with him till he grew so violent that no good could have resulted from continuing it. Then he solemnly urged him to recant from his heresy, but as Servetus did not answer him he withdrew, and so the two men parted.

Servetus was now led before the Council, and his sentence was read, a staff being broken above his head at the same time, according to old Genevese custom. On hearing the awful words which doomed him to the flames, he threw himself at the feet of the magistrates and cried out for mercy, beseeching them to put him to death by the sword, lest in his agony he should curse God and lose

his soul. But they were inexorable. It is painful to hear, that Farel who might have had other thoughts in his breast at this awful time, upbraided him with cowardice, and threatened to leave him unless he behaved in a way to edify the people. With feeble steps Servetus walked from the Senate House, out into the bright clear autumn sunshine, and went to his doom, his limbs failing beneath him once and again on this awful journey. The road lay through the Pont Neuve and the shady avenue Tour des Philosophes, to Champel, the place of public execution. On approaching it, he saw a huge pile of oakwood green and yet in leaf heaped round a stake. He was chained to this, and a chaplet of straw and sulphur was placed on his head to aid in his suffocation. When the fire was lit a piercing shriek escaped his lips, and the bystanders fell back in horror. The wood burned but slowly, till some of the spectators mercifully gathered dry wood and threw it in to shorten his torment. Then as the fire did its work, he cried out, "Jesus, thou Son of the eternal God, have mercy on me." At midday the devil's-play was ended, and the crowd quietly dispersed. But the pile smouldered on for days in the midst of one of the fairest scenes in God's earth—a blot and a curse in the heart of Protestantism.

What are we to think of these transactions? It is noticeable that throughout, Calvin showed not the slightest rancour or personal pique against Servetus, although he had often been grossly insulted and misrepresented by him. It was the heretic, not the man, whom he pursued. But he pursued him with merciless rigour and pertinacity, exerting himself to the utmost to secure his conviction. Is it urged that Calvin's contemporaries concurred in the sentence? We ask who were Calvin's contemporaries? It is a poor tribute to compare him with any of the other pastors of the Swiss Churches. By the side of any one of them he was an intellectual and spiritual giant, who should have had other and nobler modes of thought and reasoning.

Is it urged that the Protestant Church in the sixteenth century did not recognise the law of toleration any more than the Church of Rome? Then the more shame for it that it should have done so; and if it did not, then it is difficult to understand what Protestantism meant. But as a matter of fact, the law of toleration was one of the very first laws Calvin enforced; and in his "Institutes,"

which the Protestant Church made her manual, we find it urged as eloquently as it ever is now. We cannot shut our eyes to the fact that in all its details, from the time when Calvin aided the Romish clergy to convict Servetus at Vienne down to the hour in which the fire was lit on Champel, the whole affair was an enormous, an inexcusable mistake. It created sympathy for a man who was really a conceited fanatic, and gave occasion to the enemies of the Reformation to misrepresent the real spirit of its advocates.

But after all, this affair of Servetus is merely an episode in the reformer's life, and any notice of him in which it is allowed to overshadow his whole career must be a very imperfect one.

This paper may be very suitably closed by giving a brief estimate of the value of his labours for the Protestant Church, as a Churchman and as a Theologian.

If we regard him as a Churchman, there rises before our view his apostolic zeal for the purity of the Church;—his efforts to secure for her a healthy and vigorous discipline, which should preserve the purity of her communion;—his elaborate and magnificent scheme of Church Government, which has been the model for so many healthy and vigorous Churches in our own day;—his skilful adjustment of the relations between Church and State, and the power the laity should have in her affairs;—and more than all, the determination with which he carried his schemes, once formed, into effect. We do not need to approve in every instance of his methods for effecting his reforms. These were in some cases so severe and tyrannical, that no excuse can be pled for them. Whether compromise would have effected his purpose, there is now no way of deciding. Very likely it would not, and in any case to discuss the question is idle; for even though it had been likely to serve his turn, Calvin would not have adopted it. Absolute purity was his aim, and it seems never to have occurred to him that a gross and sensual community must be purged by years of patient forbearance before it can be raised so far from its depravity, and so ennobled as to welcome this ideal. His system is in far more entire and distinctive opposition to the Church of Rome than is that of Luther. It is a root-and-branch reform, and brings the Christian Church back to the simplicity of Apostolic times. Hence, it is the system which has most completely retained its individuality, in resistance of the modern revival of

Romanism ; whereas the Lutheran Church, in many of its sections, has now but little to distinguish it from that of Rome.

If we regard him as a Theologian, we shall find our best introduction to his influence in a study of his "Institutes," that wonderful book in which the whole range and scope of the theology of the Early Church is systematized with a noble unity of thought. We are told that people in modern times do not read such books. So much the worse for people in modern times. It is impossible not to be struck with the richness and variety of learning which he has brought to bear on his subject. Virgil is quoted with the same freedom as Chrysostom, Lucian as Augustine. Every system of philosophy and every shade of philosophical thought down to his own time, is referred to. The old authors of Greece and Rome are laid under contribution in those sections of the work which refer to natural religion, and those root-thoughts of the mind which have an interest for all times.

The distinguishing feature of the book is its clearness of style, and the masterly way in which great simplicity and scientific exactness are combined. Although not free from the shackles of scholasticism, he never runs wild in speculation like many writers of his time ; and we may search the "Institutes" from beginning to end and find no trace of the fantastic conceits and tricks, by which contemporary theologians in our own country persuaded themselves that they proved all things. To say that it lacks the swift syllogistic method of the nineteenth century, is merely to express a truism. He was an Aristotelian, and pursued Aristotle's method. It is beautiful to see how he takes one of the Divine mysteries, and brings the richest and fullest thought to bear on it from all sides—thought enriched by knowledge of the wants of human nature, and ennobled by spiritual experience of the Divine. How he hovers and broods over it, lives himself into it, and puts the reader on a method by which he may do the same.

We all know what is the distinguishing feature of his system. The humbling view it gives of man ; its exaltation of God. The deepest thought in the book, and the most frequently recurring, is the Sovereignty of God. The prescience and omniscience of the Deity were with him more than philosophical terms ; they were awful facts. Every part of his spiritual system was visualised. It

lay outside of him, in a form in which it could be tested and verified. The Power which some prate of as "Divine Essence," and which they are not sure that it is of any use to pray to, was to Calvin the God who rent the rocks of Sinai and spake to Moses. This overpowering sense of God's sovereignty leads him to treat so exhaustively as he does of the doctrine of Election. And it is here, too, that he approaches so closely to Augustine. No two theologians of any age approximate more closely to each other. But whereas Augustine is more tender and affectionate in his treatment of the Divine decrees, Calvin is more keen, cold, and logical. Hence he is often led to trespass on the region of the absolutely unknowable in a way Augustine never does. He is more dogmatic than Augustine, and has less sympathy with human weakness; but in some places we can almost fancy we hear the plaintive tones of Augustine, as we are familiar with them in the "Confessions."

Calvin can never conceive of a thing without also conceiving of its opposite, or at any rate conceiving of an opposite for it. Whether this mental peculiarity has not led him into one awful mistake, in conceiving of an opposite for the doctrine of Election is an interesting question, but one which cannot be discussed in a magazine article. Froude has said of this dogma, that "it turns existence into a nightmare." Perhaps from the stand-point of pure logic, this is not so far from true; but the question constantly recurs, Is that stand-point always the right one? However, the Calvinism of to-day is mute as to Necessity and Reprobation.

The fault of the system is that it is so overladen with thought and reduces religion too much to a system of logic. It assails man too much through his intellect, and does not attempt sufficiently to captivate the heart and affections.

We turn to his "Commentaries," and find the same clear mind at work, going at once to the root-matter treated of in a passage, separating it from everything extraneous, and laying it bare in the fewest words possible. He never gives a careless analysis of a passage. He is the prince of expositors, the very embodiment of the exegetical method; and his bequest to the Church as a Theologian is as unique as his bequest as a Churchman. Whatever vitality there is in the Protestantism of to-day is due more or less directly to his influence. Wherever there is a pure Church, thinking

rightly of God and her relation to Him, and performing her duty faithfully in the world, there you see the spirit of Calvin at work. He is

“The sweet presence of a good diffused,
And in diffusion ever more intense.”

He died on the 27th May, 1564, after a long and agonising illness. No fewer than seven diseases preyed on him, and for many days he was in almost ceaseless torture. But even in the most acute paroxysms of pain no word of complaint escaped from him. In intervals of relief, he was heard to whisper, “Lord, I opened not my mouth, for it was Thy doing.” His bedside was surrounded by the members of the Church he had planted and fostered with Apostolic zeal; and when the end came it was as if a thunderbolt had fallen on Geneva. Men went about hardly able to believe that the lithe, active, nervous figure they were so familiar with, whose moral influence had raised their city, from being almost a byword for iniquity, into a centre of learning and the home of the purest Church on earth, would never be seen again.

They buried him at his own request in a nameless grave, without placing over him the smallest stone to mark his resting-place. What need had he of a monument? Evangelical Christendom and its millions of praying hearts are his memorial.

Edinburgh.

JOHN A. ROSS.

Facets of Christian Life.

THE POLITE CHRISTIAN.

A BOOK of etiquette lies open before me. In it I read this sentence:—“I am of course quite aware that good society will never make you a Christian; but, as far as its jurisdiction extends, good society can compel you at least to act like one.” The work from which I quote is exactly what it holds itself out to be on its title-page, “a handbook of etiquette for ladies and gentlemen”—nothing more; and yet we see it cannot avoid, even from the standpoint of dress and manners, some reference to Him whose countenance lights up the entire circumference of human life. The tiny threads, remote ramifications of the stream that fertilizes the

world's desert, are but the fine attenuations of the grand irrigating Nile-flood that flows from Bethlehem. From the top of the Christian "Yggdrasil," the great Tree of the world's true life, there dance and spin in the sunshine lightesome little twigs and restless laughing leaves; but they own the same sap as the mighty trunk that goes down into mysterious darkness, and round whose roots the Midgard serpent coils and strains. Does any one ask, What has Christianity to do with etiquette and the ways of society? I answer that it rules, and guides, and ordains in those airy regions as everywhere else; and all sound and permanent injunctions issued by the authorities in manners trace their descent back to the code that was perfected in the New Testament.

The connection between Christianity and politeness is not always visible, but it always exists; and in many cases those who have not been trained in good society will display the highest breeding by simply following out fearlessly the precepts of the Bible. A *parvenu* without Christianity is afraid, perhaps, to be too gracious to the grade immediately below his own; whilst another man, just as recent in social elevation, but not oblivious of his Christian's code, "honours all men," and finds that he has unconsciously displayed the better breeding, while it is marvellously easy for those who have been in polite training all their lives to fail conspicuously and be put to shame by mere Philistines, for want of a genuine and vital relation with the celestial source of all courtesy. That polished idiot, Beau Brummell, was at one time looked up to as a mirror of manners. He was the man who broke off an engagement with a young lady because he saw her eat cabbage. A lady once asked him to "take tea" at her house; to which the discourteous ninny replied—"Madam, you *'take'* a liberty, but you *drink* tea." Beau Nash was styled the king of Bath. A lady who was a victim of spinal curvature, told the Beau that she had come straight from London. "Then, madam," rejoined that arbiter of politeness, "you must have been horribly warped by the way." Fury would no doubt have seized "the king of Bath" if he had been told he did not know how to behave like a gentleman, and yet we can all see, under the disguise of a gentleman, the full-blown "cad" or "snob." A trace of Christianity in the heart would have saved these beaux from making ruin and havoc of what poor little fragments of title they had to the world's esteem.

There are many sinners against politeness on the points of display, egotism, vulgar self-assertion. The "rich man glories in his riches," and the strong man in his *biceps*, and the singer in his voice; and possibly, all of us have felt it difficult at times to draw the line between self-conceit, which is vulgar, and just self-appreciation, which is the backbone of all achievement. Society may drill its maxims into the man, and he may learn correct conduct in that fashion; but there is a shorter cut to good behaviour along the road which bears the sign-post, "Look not every man on his own things, but every man also on the things of others;"—"in honour preferring one another."

A vast mass of rules of etiquette can be boiled down to the one Christian principle of unselfishness and self-sacrifice; and another fagot of them can be reduced to such simple, but self-sufficient, guides as the beatitude, "Blessed are the pure in heart," or the warning, "Avoid every appearance (or form) of evil."

Is it therefore of no importance to fix our attention upon those ultimate and twig-like developments, which we call rules of politeness, provided only that we have what our fathers used to call "the root of the matter" in us? Assuredly otherwise. The root is essential, but roots are not lovely. The "things which are of good report" we are apostolically admonished to "consider." Christianity is never so attractive and fascinating as when, proceeding from a stem "rooted and grounded" in the love of Christ, the fine sap proceeds without check or stint to the very tip of leaf and petal, giving colour, and grace, and elasticity to flower and tendril. And do we not all of us wish to be attractive, not for the gratification of our vanity, but for the sake of the invalid, wayward, and captious world we would draw within the sphere of Him to whom—once seen and heard—it may cleave in love for ever? In directions for nursing, we find stress laid on the importance of spotless silver, crockery, and napery in the serving of food to the sufferer. A greasy spoon, a dirty thumb-mark on a plate, a blotch of old mustard on a serviette—how trifling it all seems; and yet such trifles might shock the feeble appetite into disgust.

The early beginnings of "hunger and thirst after righteousness" may lose their edge, and the convalescent may relapse into indifference, through some sad lack of simple courtesy on the part of those who

proffer the celestial food. A rough and rude question about the soul, a marching into a workman's cottage without knocking at the door or lifting the latch, an uncivil word about the "superstition" of the spiritual patient, an irreverent familiarity with sacred things (in the fashion in which some revivalists deal with "the Blood")—all these are but a few specimens of a host of blunders arising from deficient education in Christian manners—blundering which may chill and deter spirits that were warming and opening towards the truth.

We fear the "Salvation Army" have erred in a melancholy way on this road. Dr. De Pressensé trembles for the result of some of these spiritual antics upon the beautifully-devised and prosperous "McAll Mission" in Paris; and here in England have we not read of their raising a religious hullobaloo so near to a church where Divine worship was being carried on, that the minister had to come out and entreat them to desist—entreating, we are sorry to read—in vain. Now these good folks, whose pleasure it is to carry on their work under a quasi-military organisation, have the "root of the matter" in them, and they have exhibited great spiritual power and achieved considerable conquests; but they do not understand how much their work may be marred by snapping off the twigs, and trampling the trim lawn of Christian courtesy. But it is not the Salvation Army alone who summon attention to their deficiencies in finely-ramified Christianity. We do not hear quite so much as we used to do of "the gentleman in every parish," which was supposed to be the universal boon of an Established Church. So many of these clerical gentlemen have come visibly short of the modern and the truer conception of what a Christian gentleman should be, that a healthy oblivion—a red sunset of shame, passing into a night of forgetfulness—has befallen that once familiar phrase. But we should rejoice to see the reality in every parish, busily shaping itself after the fashion of the bright ideal. Why should not Christian ministers of every denomination exhibit all the finer ramifications of the system, of which they are the professed exponents, as well as the massive and gnarled main branches? Why should not each be a "finished work," complete *ad unguem*, and not a vigorous sketch of a Christian? Both Christian ministers and Christian laymen who have public spirit, force of character, vivid sympathies with truth and justice, vigorous repugnance to falsehood, superstition, and spiritual despotism or anarchy, gifted tongues or gifted

pens, and the instinct to be "up and doing" with such implements or weapons as God has given—must come into sturdy antagonism, not only with the world, the flesh, and the devil, but sometimes with one another. But why should they not so fight as to deserve the epitaph on a warrior of the days of old, "And he was the gentlest knight that ever struck with sword"? There are fierce contentions in the present, and perhaps still fiercer brewing in the future; but if we carry on a holy war we shall have no explosive bullets, no poisoned wells, no mutilation of the wounded. It is true we shall have to attack and destroy some cherished beliefs, which we know to be childish follies, such, for example, as the sacramental absurdities which have had a home made for them in a section of the Church of England, and are much caressed there; but I remember with a gush of approval that good lady who had to drown a litter of kittens, but in announcing the painful necessity, said, "But you know, dear, I will have the water *warmed* for the poor little things." If we have painful things to say, let us say them as sweetly as we can and as courteously. Useful reference may be made to one of A. K. H. B.'s earlier essays, "Concerning the art of putting things." Sundry wise men and astrologers were called in to interpret the dream of a sultan. One said, "It means that all your majesty's relations will die, and then you yourself." He had his head sliced off for the unwelcome tidings. Said another and a wiser man, "It means that your majesty will survive all your kindred," and he was exalted to the honour due to tact. How much may be done by tact, and courtesy, and graciousness, we have a remarkable illustration in the life of the Conservative Peer whose removal has recently stirred the empire. The more coolly and attentively his life is criticised, and the more that life recedes into history and excites no present passion, the more wonderful will seem the glamour he could throw over the nation, the more marvellous the fascination with which he could hold the allegiance of many men, who in honour and veracity and nobleness of character rose a whole heaven above him; and the resolution of the problem is largely to be found in his singular mastery of those arts of courtesy which, in the Christian man, should be no artificial irrigation of the surface of his life, but should rise from the depths of his being—from those secret and sacred regions of his inmost soul, where God's will flows into his, and the two become

one—of an artesian spring of love and humility and sweetness, which is the true fountain of courtesy, the very genesis of “the gentleman.” “With a great sum obtained I this freedom,” said the Roman captain. “But I was free-born,” returned Paul. “Society” may issue its books of etiquette, and teach men to be polite, but the Christian is “a gentleman born.”

Leeds.

EDWARD BUTLER.

A Vision of Jesus.

THE STORY OF “THE UNLIKELY ONE.”

GOD often surprises our lack of faith by doing just the one work we had thought impracticable or had not thought of at all. A few years ago I had a large class of young girls. All of them were well educated and from respectable families ; only one or two were Christians. I tried to be a faithful teacher, to labour for and with them individually, expecting their conversion sooner or later. Since that time all but one have been converted. Now it happened that, outside the Sunday-school, another young girl had, for some trifling kindness that I had shown to her, formed a strong attachment to me. She was an awkward, overgrown creature, with no more intellect than a little child. Disease had hopelessly impaired her mind. She seemed only capable of intense affection toward her friends, and a pathetic, vain desire “to know something,” as she expressed it ; but to try to teach her was like pouring water into a sieve. She begged to come to the Sunday-school, and would go into no class but the one mentioned. It was a Bible-class, and she could only read like those in the infant school. Here were fastidious young girls, and Jenny, as we will call her, although always well-dressed, was liable to an attack of epilepsy, and therefore no pleasant addition to any circle. I stated the case to the class, saying I had no right to let her come against their wishes, and thought it very noble in them that not one demurred ; so Jenny came. She sat alone with me in the pew, entirely to her delight, and no doubt to theirs. Every Sunday she watched, in a sort of blank content, while the wide-awake girls recited or questioned ; that over, a few moments remained for Jenny. She had no previous training, little or no ability to grasp continuous thoughts, only a habit of telling in a childish way

how often she was sick, and how often *lonesome*—her one word for all disquietude not bodily. She remarked that one of her family said that she “was a fool,” exactly as one would tell a quite impersonal fact. I soon found that all the good talk I devoted to her one Sunday was forgotten the next, and well it was, for then I chose five or six verses in John about the love of God in Christ, and she spent half a winter over them: one Sunday we took one verse, on another the next, then a *review* with questions simple, as if the girl had been five instead of fifteen. She never mastered one to recite it without mistake, sometimes the whole were confused out of all meaning, but to dwell on them and to tell her to pray was all I did for her. I believed that God counted her with irresponsible “little ones.” Weeks passed by, and one Sunday Jenny was absent, also the next. She was often taken out of town, so I gave her no thought. If at home she might be tired of coming. She was not the child of poverty, to suffer for anything if ill. About the third Sunday she reappeared, and took her usual place, saying she had been ill. As she sat silent and the class went on, I thought how much sickness, in making that heavy face thinner, had spiritualized it. Her large dull eyes were really brilliant. The class-time ended, Jenny began her verses with enthusiasm, and for once struggled to retain the idea rather than the exact words. I questioned her and drew forth better answers—once or twice an answer that surprised me. *The Bible thought had gotten into her* in some way. Suddenly, trembling like one in great joy, this girl I looked upon as having so much more body than soul began to pour into my ears how she “loved the Lord Jesus Christ!” How good He was! How she prayed now, and was not lonesome, but so happy, and all since “one day when I prayed and saw Him!”

At this point, startled beyond expression, I stopped her, hardly knowing why, saying—“Wait, Jenny, until we walk home together after school, then tell me.”

She was not, however, so much excited, as like one awakened out of a stupor. The school dismissed, I walked away with her, to see if some new *external* influence had not been brought to bear on her: but no, stammering with her still childish eagerness of manner, she told a plain story, talking often of herself as “Jenny,” as her way was. “Jenny was sick for a few days and could not do anything or go out.” The family were all away but— (a very irreligious

person). "Every day I was so *lonesome* and felt so bad. I prayed, but I felt worse, more lonesome, you know, one day, and Jenny cried that day. — took my Sunday-school book and read, but I didn't want that, and I said—'You pray, Jenny wants to hear prayer,' and he said he did not know how, and so Jenny did it herself. I got off the bed and kneeled down, and I prayed out loud and I saw Jesus Christ."

"Oh, Jenny! what do you *mean* when you say that?" I asked.

She seemed to know exactly what she meant, could she have put it into words, only half-assenting when I put it for her that she had *believed* Him near her; but hastening as before to say, "I *know* God loves me, as you said about the verses. I love Him now!"

She was mentally as simple as ever, but spiritually it was precisely as if a bright sun had dissipated a thick fog. These ideas that God loved her, that she loved Him, had taken complete possession of her. She was not *surprised*, as if some strange thing had happened to her, so much as she was delighted in the natural way of a child after a good gift. From that time there has never been any reason to doubt Jenny's conversion. She has kept her faith and love, remained patient in suffering, happy to live, and is not afraid to die. She was the *first* of that large class to be converted, the only one of the number who was deficient in intellect, the only one without previous religious instruction—in short, the most *unlikely* one. A. N.

Does the Lord Require Overwork?

It is an old story, that of the man who said he "had about done trying to govern the universe;" but it is a story full of meaning, and a good many of us might take a lesson from him.

There are plenty of idle people even now, and plenty of incompetent people; things are not equally distributed; burdens are not equally borne; but one of the crying troubles of the times is "overwork." Men die of it, they say, or are broken down, have paralysis, have softening of the brain, or any of twenty other diseases; and the question arises, Is all this a reality; and does God require it where the work is called God's work?

We have been watching these things and have come to some conclusions. It is true the decree went forth, "In the sweat of thy brow shalt thou eat bread." Men are to have bread and to work for it, and to work hard.

But with hard work comes the rest which God has graciously provided as the result of toil, and the remedy for fatigue. But there prevails in these days a feverish hurry and drive carried to such a point that men do not rest, and then when sleepless nights (and they are becoming woefully common) are added to hard-working days, the man breaks down.

He not only injures himself, but he breaks God's laws, which command both labour and rest. There is very little blessing to follow the breaking of God's laws; and we have seen many a man overworked till he had accumulated a fortune, only to die just when he was ready to enjoy it: or we have seen the fruit of the overwork of years swept away as with a flood, leaving the man a wreck as well as his fortune.

More than this, there are men who overtax themselves in what is called benevolent and Christian work; surely here they are doing God's service! Not so surely. Even here the Master requires lawful service, not overwork. There may be emergencies, as when in the natural world in case of fire or flood or other disaster, men regard not their lives. But these are exceptions. As a rule, the Lord neither requires nor blesses the breaking of His laws! This may be one reason why there is so much done that is so little effective—labour which seems wasted. How was it with our great Exemplar? Our Lord Himself said: "Come ye apart and rest awhile." Both He and His disciples had seasons of repose in the midst of their great work.

The apostle Paul rested for some time in Arabia, and when he wrought at his trade as a tentmaker and earned money for his own needs, and for those who were with him, it was a change of occupation, and relieved the stress upon his brain.

Our Father, in His wisdom, set apart a seventh part of the time beyond the sleep of the night, for rest. "In it thou shalt do no manner of work." It makes little difference, as to physical results, whether a man spends the Sunday over his ledgers or in continuous effort—the day was given for *rest*. And the minister who works six days and preaches on the seventh breaks the law and incurs the penalty.

If we appealed to self-interest, we should say that a man gains nothing ; that he can really do as much work in six days with rest, as in seven without it. But we prefer to take the ground that the Lord does not require us to break His laws ; that He can do His own work ; and all He requires of us is to do ours, and not to take too much upon us. It is not the amount of labour that constitutes its value, but the spirit in which it is done and the blessing that goes with it. God never requires us to break His laws ! FAITH.

Literary Notices.

The Present Crisis and Future Prospects of the Church of God. By the Rev. E. CORNWALL. A New Edition, with Preface and Critical Notices, by Rev. DAVID BROWN, D.D. (Haughton and Co.)

A large portion of this well-meaning volume is admirable from its moral earnestness and religious intensity. It is extremely discursive, and mingles doctrine and appeal in rather a random manner. The thought pressing on the writer is, that this is the "time of the End." It may be ; and so it was when the Epistle to the Hebrews and the general Epistles were written. The world may last a hundred thousand years yet, which, after all, will be but the twinkling of an eye compared with the known duration of the earth or our most rudimentary ideas about eternity. It would be difficult to follow the writer through his Scriptural argument, which seems to us eminently defective and uncritical. It will not carry any weight with those who strenuously object to bring passages together from all parts of the Bible, irrespective of their historical significance or context, to paint the *tableau* of the future. Much that Mr. Cornwall says is worthy of attention, and we are glad that he repudiates the idea of unconverted Jews taking possession of Palestine, there to be consumed by the manifestation of the Christ. We can hardly imagine anything more droll than the contrast between Mr. Cornwall's eager evangelistic interpretation of "the End" and that which is presented in a work recently published by Messrs. T. and T. Clark, entitled, *The Preparatory History and Final Destiny of Nations of*

Men, the unmitigated nonsense of which baffles, and is not worthy of description.

Outlines of the Life of Christ: a Guide to the Study of the Chronology, Harmony, and Purpose of the Gospels. By EUSTACE R. CONDER, M.A. (Religious Tract Society.)

A little book, which contains the result of prolonged and careful study, and can only be appreciated after very close attention. It is not a substitute for any of the now popular attempts to write anew the "life of Jesus Christ;" but it handles and compares, criticizes and judges the conclusions at which Wieseler, Gresswell, Farrar, Geikie, Renan, Robinson, Browne, McClellan, and others have arrived on the multitudinous questions arising as to the length of our Lord's ministry, and the chronology and harmony of the Gospels. The volume will be invaluable to the student of this incomparable theme. It is written with the author's well-known clearness and exactness, never slurring over a difficulty, and never leaving a question without pouring some light upon it. We have no space here to discuss with the author some of his conclusions, but cordially and earnestly advise our readers to use it as a key and guide through much modern literature.

The Great Dilemma: Christ His Own Witness or His Own Accuser. Six Lectures. By HENRY BICKERSTETH OTTLEY, M.A., Vicar of St. Margaret's, Ilkley. (Kegan Paul and Co.)

We own that the alternative which constitutes the back-bone of this vigorous argument, viz., *Christus, si non Deus, non bonus*, when presented in dogmatic form with powerful logic, or when urged in the glowing rhetoric of Canon Liddon, always gives us a certain shudder of dissatisfaction. Seeing the exalted place that our blessed Lord has taken in the affections and reverence of multitudes who have been unable to accept all that is involved in his co-equal Deity with the Father, and also remembering the desperate use which Atheists and Agnostics are now making of the Dilemma, we do not prefer to stake our faith in His Divine Personality on such a risk to our moral nature. Nevertheless, we candidly admit that we have never seen the Dilemma pressed with more force nor conducted with greater ability. Mr. Ottley has taken the Lord's assumption of sinlessness,

and argues that if it were not sustained by fact, the Jews were right in putting Him to death. He then handles Christ's claim to be "the Truth," and maintains that if this were not the case, His whole life must have been an acted lie. The Lord's assumption of Messiahship in the loftiest sense is shown to be a blasphemous innovation, if not a sublime reality. A further point is the supernatural atmosphere with which Christ was invested, which must either have been what the Jews discounted and rejected or what He claimed it to be. His Royal Dignity was either a miserable *fiasco* or an eternal throne, and His positive assertions of His own Divinity were either sublime facts or terrible blasphemies. Numerous collateral questions are discussed with much ability and a competent knowledge of the literature of the subject. The book is a fine tonic and a powerful argument, from which we see and desire no other escape than that which admits the supreme authority and eternal Deity of the Son of God, who was incarnate in our Lord Jesus Christ, and who formed the centre of His mysterious and wonderful Person. It should, we think, be coupled more explicitly with the assurance, and proof, that there are other arguments in defence of this great position which do not require so terrible and intolerable an alternative.

The Inner Life of Christ as revealed in the Gospel of Matthew. By JOSEPH PARKER, D.D. Volume I. "These sayings of Mine." (Richard Clarke.)

The second title of this book describes its principal contents, in which the author endeavours to put the inward spirit of the "Sermon on the Mount" into words which convey it to the England of to-day. The earlier portion of the volume is generally introductory to that great utterance of the Incarnate Word. Dr. Parker deliberately omits here questions of historic validity, and verbal criticism, as well as all matters suggested by what Keim called the "framework" of the undying words. He approaches at once in true homiletic fashion the moral and spiritual lesson each principal fragment or paragraph suggests to him. This is effected with extraordinary ingenuity, with great force of utterance, and with a glowing enthusiasm for the Lord, as one worthy of absolute, adoring love. There are numerous passages of amazing beauty and impressiveness,

thrown in, as it were, by accident, while the preacher treats very cheaply, and as of no value, the rhetoric or the pyrotechny, the caricature or sarcasm which, he tells his audience, he could adopt if he chose. The lessons and the phrases throb with a peculiar intensity. The prayers with which each discourse is prefaced are singularly sententious, and never degenerate into commonplace. One thing which first arrests, then amuses, and at last distresses us, is the incessant presentation of the preacher's personal experience, as a sinner, as a believer, as a preacher, as a man of the world, as a power among men. By this presentation he seems to clench an argument, do away by main force with a subtle objection, grind to very small powder the mean soul who does not accept his conclusions. Though the attempt to sound the depths of the inner life of the God-man is a task of consummate difficulty, and Scripture has given us very few hints on this profound and unfathomable theme, our author has said much to show how deeply he has pondered it, and reveals pregnant thought and pungent wit, though he sometimes strikes with a sledge-hammer what he was apparently proceeding to examine with a microscope. The volume will be very suggestive to preachers and teachers, to whom it is offered at half-price.

The Life of the Rev. J. M. Phillippo. By EDWARD BEAN UNDERHILL, LL.D. (London: Yates and Alexander.)

Mr. Phillippo began his evangelistic and educational work among the negroes in Spanish Town, when the Jamaica House of Assembly felt at liberty to indulge its bigoted and tyrannical disposition. In spite of numerous obstacles, with prudence, energy, and steadfastness, the servant of Christ, cheered by the hearty sympathy of his devoted wife, and still more by the experience of God's blessing, diligently laboured for the elevation and freedom of the oppressed. He was permitted to see not only the proclamation of complete liberty for the slave, but also the extinction of the House of Assembly, the Dis-establishment of the English Church, and the introduction of a system of elementary education. This account of trial and of success, through a period of more than fifty years, is full of interest and instruction. Dr. Underhill has laid the Church under obligation by this valuable addition to our missionary literature.

John's Apocalypse, Literally Translated and Spiritually Interpreted. By H. BROWNE, M.A., M.D. (Manchester: Tubbs, Brook and Chrystal.)

This is a careful endeavour to translate the Apocalypse into English as literally as possible. Idiomatic differences of language are disregarded, although, without their observance, the meaning of the original cannot be clearly and fully rendered. Words are treated as if they were thoughts, and not simply signs of thought. The result is, we think, far from satisfactory, and if all the Bible were translated in the same manner it would be read much less than it is. The interpretation is according to the theory that the seven bowls and the seven trumpets are included in the seventh seal; and that a day means a year, except in the case of the thousand years, which are to be understood literally. The perusal of the book, however, deepens the conviction that spiritual means only should be used for the maintenance and extension of our Lord's Kingdom.

The Logic of Christian Evidences. By G. Frederick Wright, Andover, U.S. (London: Richard D. Dickinson.) The author's aim in this "brief treatise is to bring into one view the external and the internal evidences of Christianity as they now stand, and as they appear when compared with the evidences upon which the beliefs of science are based." This aim is skilfully carried out, but, by its perusal, we are forcibly reminded of Canon Barry's remark, that, to the law of Induction, we must add the law of Faith.—*Sermons to Students and Thoughtful Persons.* By Llewelyn D. Bevan, LL.B., D.D. (London: R. D. Dickinson.) The title of these discourses aptly expresses their nature, spirit, and design. While suitable to students generally, they are particularly addressed to students in philosophy, science, law, medicine, art, and theology. The special dangers connected with these departments of study, and the necessity of vital religion for the fullest use of all the powers in the pursuit of truth, are presented with a freshness and a force which should make this work popular among those for whom it is intended.—*Bethel and Penuel.* By Charles S. Robinson, D.D. (London: R. D. Dickinson.) The experiences of Jacob, at Bethel and Penuel, are dwelt upon with fulness and force. It may be thought that twenty-six sermons starting from these two centres would become tedious.

but so many aspects of truth and duty are presented, that a measure of interest is sustained to the end.—*Life More Abundant, and other Addresses*. By Theodore Monod. (London: Morgan and Scott.) The earnest, practical, and loving character of these addresses makes them worthy of republication from *The Christian*. Their influence is altogether on the side of vital Christianity.—*The Kingdom of God and the Kingdom of Darkness*. By the Author of "Truth and Work." (London: Hodder and Stoughton.) The Kingdom of God is the central idea, for the illustration of which texts are gathered from all parts of the Bible, however indirectly they may bear upon the subject. The devout spirit of the author, and her intense desire to exalt the Redeemer in the hearts and lives of all, are manifest throughout the work, but its usefulness is likely to be impaired by a peculiarly diffuse style, and a tone of unconscious egotism and infallibility.—*The Divine Ideal of the Church, in the Words of the Holy Scriptures*. By an Elder. (London: Elliot Stock.) A useful selection of Scripture texts upon the character, relations, and work of the Church. We do not see, however, that water baptism, as a mode of entering into church-fellowship, has any place in the Divine ideal.—*A Portraiture of Him with whom we have to do*. (Seeley, Jackson, and Halliday.) This is a classification of texts upon the Triune God. It is a mere sketch, and not a full portrait, but it may stimulate the wish to know Him better, Whom we can never fully comprehend. *A Biblical Liturgy*. Compiled by David Thomas, D.D. (London: Charles Higham.) The fact that this is the twelfth edition of the Biblical Liturgy shows that the work is appreciated and used by many persons. Improvements and additions increase its value. Even those who object to the use of liturgical forms may find it helpful in the elevation of devout thought, and the intensifying of devotional feeling.—*How India was won by England, under Clive and Hastings; with a Chapter on Afghanistan*. By Rev. Bouchier Wrey Saville, M.A., Rector of Shillingford, Exeter. (Hodder and Stoughton.) A book for boys. Mr. Saville tells the story of Clive's astounding victories and ingenious diplomacy, and follows up his narrative with that of the achievements and government of Warren Hastings. His pages consist of continuous and almost indiscriminate eulogium. Sir Philip Francis was a fiend, and the charges against Hastings were nearly all the issue of either the incompetence, ignorance, or malice of his accusers.

In describing the great struggle of the last century, and the hateful follies of our intrigues in Afghanistan, Mr. Saville writes with the impetuosity of a political partizan; but, strange to say, he takes the Duke of Argyll's view of the Afghan war, and condemns in very strong terms the entire policy of Lord Beaconsfield and Lord Lytton. — *Letters of the Rev. Samuel Rutherford*, 1639—1661. Carefully revised and Edited by Rev. Thomas Smith, D.D. With a Preface by Rev. Alex. Duff, D.D. (Oliphant and Anderson.) These famous letters are well edited, and Dr. Duff's cordial and sympathetic preface lends value to the edition. The blending of extraordinary learning and theological subtlety with ecstatic devotion and superlative zeal was the unique feature of Samuel Rutherford. Dr. Duff enumerates many classes of readers who will turn from them as from incoherent and unintelligible rhapsody. Perhaps he does scant justice to those really Christian hearts who find perusal of them difficult and distasteful. The raptures of Rutherford take one into an enchanted paradise of tropical heat and luxuriance, where colder natures cannot breathe. The grand peculiarity of them all is the adoring and yet familiar love with which the writer greeted and almost fondled the very King of kings, the chief among ten thousand.—*The Daily Round: Meditation, Prayer, and Praise, adapted to the Course of the Christian Year*. (J. Whittaker.) Contains a passage of Scripture, a meditation, a prayer, and a fragment of holy song for every day in the year. Thoroughly Evangelical in tone, these meditations aim to turn the Christian experience of the Divine love into an imperative demand for holy living. Few could make use of this daily portion, or pursue the "daily round" or common task in the spirit of the author, without becoming happier and more holy.

Obituaries.

REV. SAMUEL MANNING, LL.D.

A TRIBUTE is due to the memory of one whose death on September 13th last, at a comparatively early age, has cast a gloom not only over the sphere in which he more immediately laboured, but over a wide circle of friends of different churches and different nationalities. Separated in many respects widely from each other, they were united in a common feeling of regard and affection for one whose gifts and

attainments made it a privilege to count him as a friend, and whom his genial happy spirit endeared to all who knew him.

Samuel Manning was born at Leicester in 1831. His father and his family formed part of the congregation worshipping at the parish church of St. Martin; but while Samuel was still a boy he joined the Baptist church of which the Rev. J. P. Mursell was then the pastor. After receiving his school education, he entered a house of business at Liverpool, and while there became associated with the Baptist church of which the late devout and gifted Charles Birrel was the pastor. The training he received in the Liverpool house of business proved of great advantage to him in after life; but he soon yearned for a sphere of direct spiritual work. At the age of twenty he left Liverpool and entered the Baptist College at Bristol, whence he proceeded to the University of Glasgow. Here he specially distinguished himself by his proficiency in Mental Philosophy, and he used to relate how, after his examination, he was complimented by the examiners, who told him that since the examination of Mr. Tait, now the Archbishop of Canterbury, no one had passed so successfully through the ordeal.

After finishing his theological education at Bristol College, Mr. Manning became pastor of the Baptist church at Frome, where he remained for fifteen years, exercising a deep and happy influence, not only by his power as a preacher and his assiduity as a pastor, but by the wise and judicious counsel, both on spiritual and temporal matters, which he was always ready to give to those who consulted him, far beyond the limits of his own immediate flock.

When in 1863, at the invitation of the Committee of the Religious Tract Society, Mr. Manning accepted the post of Book-editor, he had already distinguished himself as an author, and for some time had been the editor of the *Baptist Magazine*. He threw himself heartily into his new work, and the influence of his mind and of his pen soon became manifest in the increased variety and the higher character of the Society's publications. On the death of Dr. Davis in 1876, two Secretaries were appointed to supply his place; and Dr. Manning, by universal consent, became one of them. It is needless here to say how he fulfilled the duties of his post: the extended work and influence of the Society, and the high position which it occupies in the Christian world, bear witness to this.

In addition to the intellectual gifts, literary attainments, and social qualities above alluded to, there burnt within him a hearty love for the catholic principles of the Society, and a breadth of spirit which enabled him, while holding firmly to his own views of truth and church organization, to enter into and appreciate the motives and preferences of those who differed from him.

After a long and trying illness, borne with Christian patience and cheerful resignation, he calmly fell asleep in the Saviour whose love had constrained him in all his busy service. On September 16th, one of the brightest days of the waning summer, his body was laid in the Kensal Green Cemetery. A large company of mourners, representatives of all Evangelical Churches, testified to the universal respect and esteem in which he had been held whose loss they deplored.

The funeral service, in which the beautiful form of the Church of England was combined with an extempore address, and a prayer offered up by the pastor of the Congregational church with whom he and his family had lately worshipped, was a fitting close to the earthly career of one who was eclectic in the best sense of the word—quick to discern what was true in everything—and whose heart went out in good-will to all who love the Lord Jesus Christ in sincerity.

MR. JAMES LARGE.

THE late Mr. Large, of Hastings, was one of those quiet workers for God, who are “content to fill a little space, if God be glorified;” but he was a man of true Christian feeling, of real refinement, of thoroughness of purpose, and self-sacrifice for Christ; while his intelligent consecration lent a peculiar charm to his character, and drew towards him the affectionate regard of all who knew him. To many, Mr. Large was known as a successful artist; one who had taken, and who held to the last, a high place in his profession; but to a larger circle, he was known as the faithful and unwearied servant of Christ, living for his fellow-men, that he might the more truly live for his Saviour. Long forbidden, through failing health, to occupy any arduous or prominent position, “he manifested (says his pastor, the Rev. C. J. C. New) that true consecration which leaves the Master to choose the sphere of service, and, which, unable to do what it would, finds out what still remains possible, and gratefully, and with a whole heart does that.”

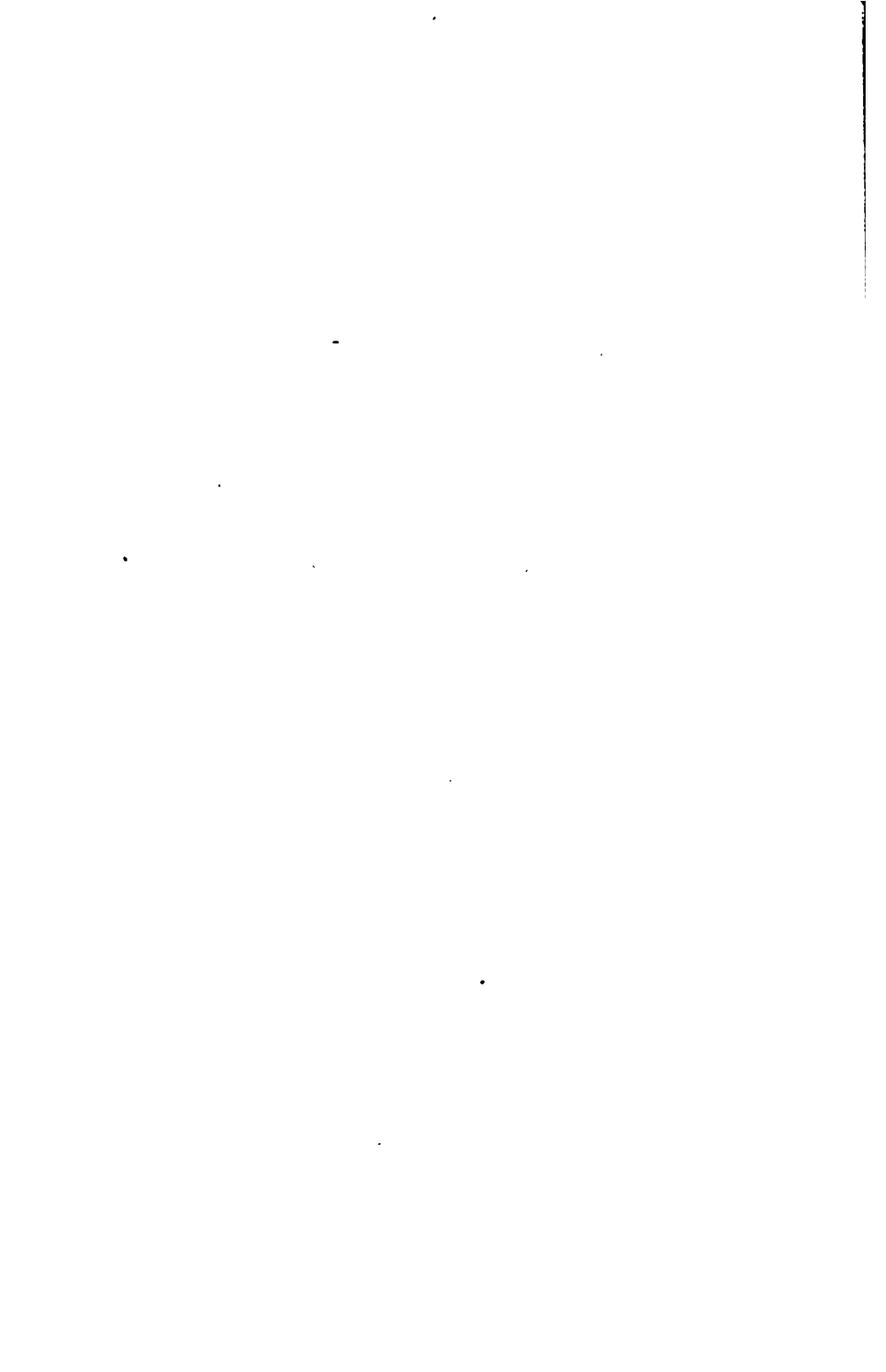
Mr. Large was born at Chatham, in 1809, and on April 10th, 1881, he was called to his rest. The last words that he uttered on earth—"I'm prepared"—fitly crowned a long career of Christian consistency and usefulness. At the age of seventeen, he had given himself to God, and never after swerved from his profession.

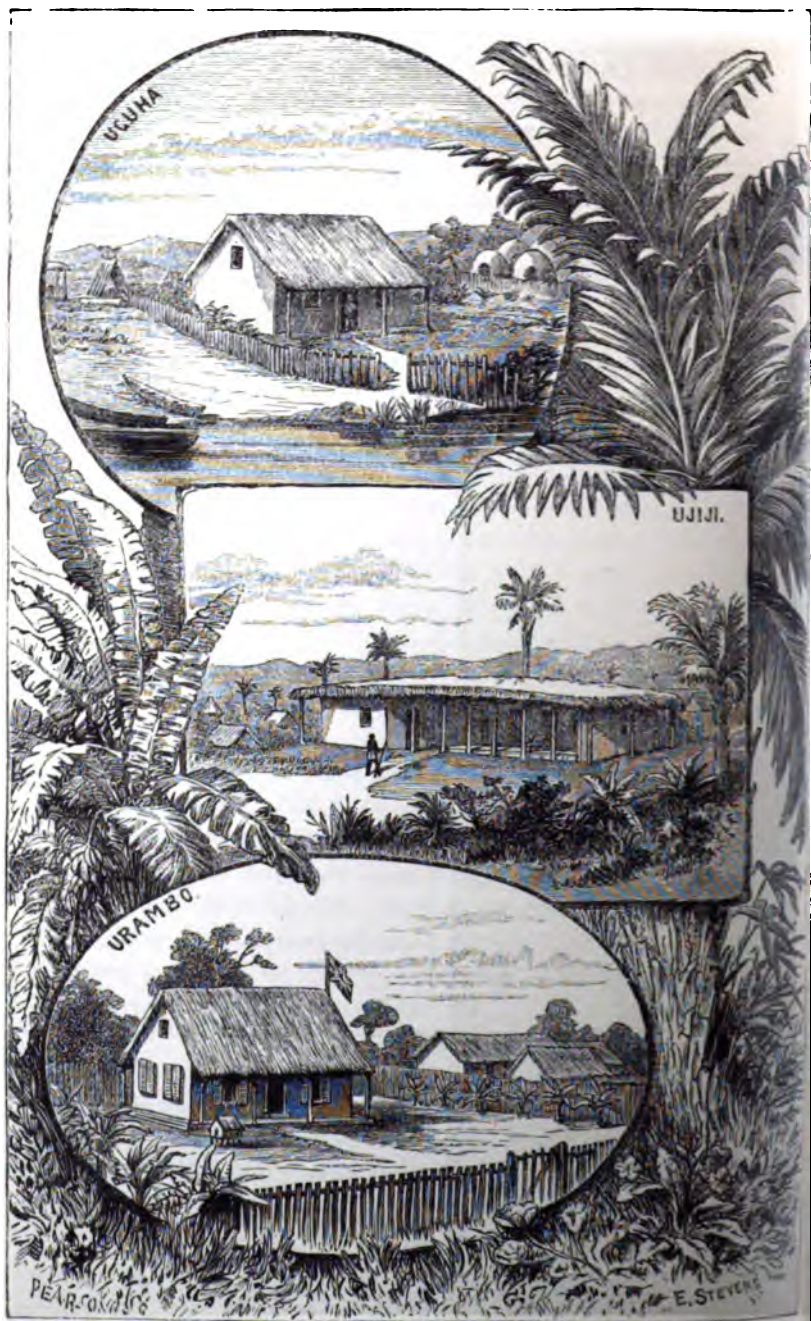
Mr. Large's first settlement in life was at Sudbury, on the occasion of his marriage. There he associated himself with Trinity Congregational Church, and served that church as deacon, organist, and superintendent of the school. On leaving Sudbury, he removed to Peckham, and subsequently took up his abode at the Croft, Hastings, uniting himself with Robertson Street Church. He gathered at his own house a Sunday afternoon a class for young men, and in conducting that class—which he did for many years—his gentle earnestness won the hearts of the young men; and his intelligent and thoughtful Bible-teachings secured for him their sincere respect and fullest confidence. Deeply attached to missionary work abroad, Mr. Large devoted the proceeds of his pen and of his pencil to the support of native teachers in India and China; and many schemes of Christian philanthropy at home shared his generous aid.

Long weeks of suffering brought his useful life to a close; and those who were privileged to wait upon him, saw him draw near in joyful confidence to that better land, where his heart and his hopes had long been fixed. His death grew out of his life. Blending a cultivated mind, a high intelligence, and an artist's sympathies and perceptions, with a simple child-like faith, he received the Gospel as God's own message to his soul. So when the last hour came, he had but to commit into the Saviour's hand the spirit that had long since found rest in Him. He quietly passed away—a true-hearted, lowly faithful servant of the Lord Jesus Christ.

S. W. McALL.

THE MANAGERS of the EVANGELICAL MAGAZINE acknowledge with thanks Sacramental Collections in aid of the "Widows' Fund," from Dewsbury, United Communion Service of the Dewsbury Congregational Churches, held at Trinity Chapel, £8 16s. 10d.; Norwich, Prince's Street Chapel, by Mr. J. Boardman, £5; Croydon, Trinity Chapel, by Mr. J. Sewel, £5; Winchester, by Rev. W. Joyce, £1 10s.





[NOVEMBER, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Central Africa.

THE recent news from our Central African Mission has been such as to awaken very grave anxiety and to require an earnest appeal to the friends of the Society for sympathy and help.

In June last the Directors learned that the Rev. A. J. Wookey and Mr. Hutley, the two missionaries at Ujiji, were prostrated by repeated attacks of fever, from which Mr. Wookey had suffered during the whole five months of his residence in the country. So serious was the condition of both these missionaries that they were compelled to leave their station. Mr. Wookey returned to this country, and Mr. Hutley would probably have accompanied him, but he was too ill to be removed. These depressing tidings were followed in September by the further news that Dr. Palmer, of Mtowa, who had also repeatedly suffered from attacks of fever, had been stricken down while on a journey of exploration in search of a more healthy site, and that having been hastily summoned to render help to Captain Poppelin, of the Belgian Expedition, the effort to move on to his camp had aggravated his complaint, and a temporary attack of paralysis had supervened. Having been carried back to his station, he, too, had come to the conclusion that it would be wrong to remain longer in a region which seemed so thoroughly unsuited to his constitution, and was on his way to the coast.

As Mr. Hore is at present in this country on furlough, the withdrawal of Messrs. Wookey, Hutley, and Palmer leaves the Central African Mission in a very critical state, and especially awakens anxiety about Mr. Griffith. He is alone on the further side of the Lake Tanganyika, at the most distant and inaccessible of our three stations. The nearest friends are Messrs. Southon and Williams, who are separated from him by the breadth of the Lake, and, in addition, by a land journey of more than two hundred miles through a very unsettled country.

Thus already, since the commencement of the mission in 1876, there have been three deaths, and three have been compelled to retire from the work on account of ill-health. Nearly £22,000 have been expended; and Lake Tanganyika, which has been from the first regarded as the true centre and basis of our operations, seems to refuse to receive us as settlers and workers on its shores.

It became imperative, in view of these facts, that the Directors should again consider the line of action necessary to adopt in such a state of things. Could it be right and wise to persevere in the expenditure of so much money and of so many valuable lives on the effort to evangelise a region which seemed so unpropitious? Might it not be the duty of the Society to confine its energies to safer if less romantic fields? Or, if the Central African Mission must still be carried on, might it not be necessary to confine our operations to Urambo and the country of the Wanyamwazi? That mission seems prosperous, and the workers enjoy fairly good health. Should we not leave Lake Tanganyika for some future time?

The whole subject received careful and repeated consideration from the Board, not only at its ordinary meetings, but at the half-yearly gathering on October 19th. And the decision of the Board was unanimously and decidedly in favour of going on with the work more earnestly and more thoroughly than ever.

We cannot draw back. There is a great population, round the Lake, of tribes who need the Gospel. The reception of our missionaries by them has been uniformly friendly and encouraging. Lake Tanganyika is the most advanced post in the progress of the missionary army through Africa. It is the gateway of the west, and the best means of access to those multitudinous peoples who occupy the great valley of the mighty, mysterious Livingstone or Congo River. The post of honour has been assigned to us. We cannot in honour retire from it. We must press on more boldly, though with all caution and care, determined not to rest or cease from our labours until we join hands with our brethren of the American Board and with the Baptists who are advancing up the Congo, and with other Christian workers who are pressing inward from the West Coast, and the whole of Central Africa becomes subject to Christ.

It is true that the cost of our mission has been very great, but the experience which has been so dearly bought will be of incalculable service in the future. It seems plain that more healthy sites for residence must be discovered. The two stations which have been the scene of the first experiment on the Lake were chosen as a matter of course, because of their connection with the great trade route to the interior, but they seem to be

unsuitable for the purposes of permanent settlement. Ujiji in particular, on account of its sheltered position, is condemned by one and all. Mr. Griffith writes :—

“ Our brethren at Ujiji have undoubtedly done wisely in moving from that place, as it is known to Arabs even to be unhealthy. Where Wamerua and Wangwana suffer in health, white men cannot expect to escape. For more than a month in the year 1879, and for a similar period the last year I stayed at Ujiji, and though I suffered from fever on neither occasion, yet I felt a peculiar inactivity and loss of energy, which unfitted me for all kind of exertion. I can well conceive how such a climate would take all the strength out of one, and then leave him a victim to be preyed upon by fevers and diseases. Ujiji town has the disadvantage of being very low, and of being sheltered from the south-east wind, which, when it blows over the clear waters of the Tanganyika, is most refreshing.” And similar testimony is borne by others.

But there is no reason to doubt that more suitable places of residence may be found on the slopes of the lofty plateau which surrounds the Lake, and yet within easy reach of its shores. And, if this can be done, there seems no reason why missionaries should suffer more from the climate than they do in other tropical regions. Dr. Palmer, in the letter which announces the necessity for his return to England, expresses the fear that “ the withdrawal in rapid succession of three men from ill-health will have a tendency to stamp as very unhealthy a country where, as a matter of fact, Europeans residing on well-chosen *elevated* sites could enjoy, I believe, fair health.” Both he and Mr. Griffith think that such healthy sites may be obtained in the country on the west, and not very far from the present station at Mtowa. And Mr. Hutley expresses the same conviction about the region around our station on the eastern shore. He says :—

“ Although of necessity Kawele has ceased to exist as a mission station, yet there is no reason for our giving up all hold upon Ujiji. There are many fine sites in the northern part, high above the Lake and yet near it ; but the nearest harbour is Kigoma Bay. Kawele, as a mission station, ought to be relinquished for good—(a) because of its unhealthiness exemplified in myself ; (b) and because of the constant opposition of the Arab traders. They will resist our attempts to form a station in their neighbourhood, even to fighting. If we go to the north of Ujiji, we are two or three days' journey from them.”

This, then, must be one of the first points to be considered in any future work. Care must be taken to decide upon sites for stations only after such inquiry and experience as shall prove that they are suited for European residence.

For this purpose, and also to provide safe and convenient means of visiting and evangelising all the tribes who occupy the nine hundred miles of the Lake shore, and among many of whom it will be quite impossible for

a European missionary to take up his permanent abode, it is necessary that a steamer should be provided as soon as possible, of such a size as to be safe and commodious for the work required.

And further, it is necessary to secure more frequent and easy communication with the missionaries on the Lake, and to reduce the present very serious cost of transport by land from the sea, a distance of 830 miles. To this end it is important that steps should speedily be taken to open and maintain communication with the sea by way of Lake Nyassa and the River Zambezi. Already the Presbyterian Churches have missions and a steamer on Lake Nyassa, and a trading company of philanthropic gentlemen are carrying on successful trade by means of steamers on the Zambezi. And now a generous offer of money has been made towards the expense of making a road between the two Lakes. It only remains that the London Missionary Society should establish a station at the southern end of Lake Tanganyika to make the chain of communication complete. With such a road, and with the service of an efficient steamer on the Lake, our missionaries will always be assured of rapid communication and speedy relief in the hour of need, and the work of evangelisation will be rendered more systematic and thorough. The Board have accordingly adopted the following resolutions :—

1. THAT the Directors have received with great sorrow the news of the retirement of the Rev. A. J. Wookey and Dr. Palmer from the Central African Mission on the ground of continued and serious ill-health, due to frequent attacks of malarious fever ; and also of the probable return of Mr. Hutley from the same cause. They desire to express to these brethren their sincere sympathy in the trial they have been called to pass through, and to assure them of their unabated confidence in their Christian consecration, and their hope that they may be permitted to serve the Society in some other and more suitable field.

2. THAT notwithstanding the serious and repeated losses to which the Central African Mission has already been subjected in consequence of the death or the withdrawal of most valuable workers, there are the following good and sufficient reasons for continuing the attempt to carry the Gospel to the natives of Central Africa :—

- a. The very large expenditure at the outset has resulted in the satisfactory opening of a road between the coast and Lake Tanganyika, by which communication is now regular and rapid. A large amount of information and experience has also been gained, which will be of very great value in the future.
- b. The relation of the missionaries with the native tribes has been uniformly friendly and affords encouragement for the expectation that permanent settlement among them will be easy and satisfactory.
- c. An encouraging commencement of work has been made at the stations in Mirambo's country and also in Uguha.

d. Notwithstanding the prevalence of fever during a large portion of the year, there is good reason for believing that if suitable sites are secured the climate is not more trying than other tropical regions to the health of Europeans. And there is no reason to suppose that such suitable sites for stations cannot be found on the highlands within convenient distance from the shores of Lake Tanganyika.

3. That the Board arrange as speedily as possible for the commencement of a new station at the south end of Lake Tanganyika so as to complete the line of communication *via* Lake Nyassa—agreed upon with James Stevenson, Esq.; and to provide at once a steamer or other vessel of sufficient size to enable the missionaries to evangelise the tribes on the shores of the Lake by her means, and to obtain such full acquaintance with the country, as shall result in choosing the best sites for the permanent location of missionaries.

4. THAT five new men be sent out next spring to reinforce the mission in Central Africa—two of these to be appointed to the proposed new station at the south end of Lake Tanganyika, two to be attached to the Uguha Mission, and the fifth to be for a time associated with the Urambo Mission until a salubrious site for a station has been obtained on the eastern side of the Lake. And that all the new missionaries whom it is proposed to send out receive some elementary instruction in medicine and surgery.

5. THAT arrangements be made, if possible, in connection with the construction of the steamer, for the commencement of industrial training of natives under the direction of Christian mechanics.

In coming to this decision, the Directors have been greatly helped and strengthened by the expression of feeling and the action of those who remain in the field. Mention has been made of Mr. Hutley's illness as necessitating his return to England. By the mail which brought the news of Dr. Palmer's serious illness and withdrawal from work, Mr. Hutley informed the Directors that, finding himself on his arrival in Urambo very much better than he had been on Lake Tanganyika, he had decided to remain for a time at that station, so as to enable Dr. Southon to go on to Mtowa and visit Mr. Griffith in his solitude. He does not relinquish his intention of returning to England; nor does he deny that he ought to have the change, if possible, at once. But the crisis is serious. Mr. Griffith is far away and entirely alone; he is now so far convalescent as to be able to do something, and he can keep Mr. Williams company, while Dr. Southon leaves; so, in the spirit of a true Christian soldier, he determines to remain at the post. Some of his words are worthy of quotation:—

"This present sad state of affairs in the mission, three of us leaving one after another, may cause others to flinch back, although I see no reason why it should. My own failure of health is not to be wondered at, when anyone knows the fevers I have had at one time and another, which were impossible to escape. Those while we were in the coast region, then those again immediately after our arrival here, and others from time to time which have been caused by exceptional circumstances, such as remaining night after night in unhealthy spots while, perhaps,

still suffering from fever. But the people who come here must possess, besides a good constitution, plenty of energy and physical and moral courage. It might, perhaps, be well if the limit of time out here were placed at five years, in the present state of the mission. I myself hope and wish to come out again as soon as I possibly can, as I shall then be able to do better and harder work, God helping me, than I ever have been. We have entered the field, and we must not relinquish it if we can help it. I like less and less having to leave here, and would not do so but that I feel assured I could not do much, if any, good in the present state of my health."

A similar spirit breathes through the letters of Mr. Griffith and Mr. Williams, and it finds expression from Dr. Southon in the following terms :—

"Let no one think that the apparent mishaps the Central African Mission is experiencing cause us despondency ; for such is not the case. Sorrowfully we grieve to think of bright prospects dashed away ; but we rise to higher and nobler anticipations as we reflect that God, in thus weeding us out one by one, will bestow upon the honoured remaining labourers abundant token of his approbation, in the shape of great and glorious results attending our work. We may and do weep at times, but anon we shall come bearing precious sheaves with us. Mr. Hutley is quite willing to do anything he can for the advancement of the cause, and, in thus altering his plans, shows a noble, Christlike spirit which tells of entire consecration to His service. For myself, I feel it a new call to greater devotion to the work, more earnestness in prayer for the Divine blessing, and a rigid determination to repair the breach thus made, as far as my ability goes. 'The burden of the Lord is upon me,' and 'woe is me if I preach not the Gospel. Truly, I can say I rise confident in Him, and full of hope for the future. It is scarcely necessary for me to ask that you all will bear us up before the Lord, that wisdom, strength, and grace may be given us according to our day."

It now remains only for the constituents of the Society to express their opinion upon the course which the Board has resolved to adopt. And we appeal with confidence for that practical help and encouragement which is the true evidence of approval. To carry out these resolutions more money and more men will be urgently needed.

The establishment of a new station and the maintenance of the steamer on the Lake will involve an annual charge of at least £1,000 on the funds of the Society. Moreover, the mission has hitherto been sustained entirely by the expenditure of special funds, which are now entirely exhausted, so that the charge of the whole mission will henceforth come on the ordinary income of the Society. This will, probably, involve an expense of at least £2,500 a-year, in addition to the sum mentioned above. And besides all this, the revenue of next year will be burdened with the very heavy expense of fitting out and sending forth the party of missionaries, and conveying the steamer to the Lake. The cost of the vessel itself is already provided

for by the gift of R. Arthington, Esq. It is clear that we shall need generous help.

But we need men even more than money. Men of earnest, enthusiastic, fearless spirit, prepared to face the difficulties of such an enterprise. Men of sound constitution, and able to use their hands as well as their heads in useful work of every kind. Men with some knowledge of mechanical arts, and all the better for some acquaintance with medicine. Men with sound common-sense and tact in dealing with others. Above all, men baptised with the Spirit of Christ, deeply impressed with the dark and degraded condition of Africa, feeling the dishonour done to the Redeemer by the continuance of such sin and sorrow, and fully convinced of the power of the Gospel to heal, elevate and renew even the worst. Are there none of this stamp in our churches? "Whom shall we send? and who will go for us?"

II.—Some Present-Day Difficulties in Foreign Missionary Work.

BY THE EDITOR.*

FIFTY years have made a very marked change in missions to the heathen, alike in their recognition by the Church and in their influence on the world.

It would have been a pleasant task to have spoken of the success of missions, and to have traced the history of their progress in public estimation and in solid results. It is a most thrilling history. From every part of the world the testimony comes that the Gospel is the "power of God unto salvation to every one that believeth." And in gathering in the harvest no one missionary society has had a monopoly of the success and the honour. God has blessed the labours of all who have truly worked in the Spirit of Christ.

If any man's faith in the Divine origin of Christianity and the power of the Gospel is beginning to fail, I would commend him to the history of missions as the best of all modern books of evidences.

My duty, however, is not to describe the progress, but to ask your attention to some of the difficulties connected with missions to the heathen. This assembly does not need to be persuaded that missions are a legitimate object of Christian energy. Nor does it need to be encouraged to believe that they are successful. You are prepared humbly and gratefully to

* Being a paper read before the autumnal meeting of the Congregational Union of England and Wales, held at Manchester, October, 1881.

acknowledge that nothing but the power of the Divine Spirit and the marked blessing of God could have produced such results as have been attained. "This is the Lord's doing, and it is marvellous in our eyes." Missions to the heathen have become so thoroughly recognised as an integral part of the work and organisation of the Church that they are constantly being spoken of as the most sensitive and sure indication of the Church's vitality. The unbelieving world may not appreciate the value of the spiritual work which missions set before them, and may profess itself unable to see the fruits, but no one professing to have the Spirit of Christ can now be ignorant of the often repeated truism that the spirit of Christianity is the spirit of missions. And yet in this very recognition of the claim lies one of the present-day difficulties of missionary work. When once a principle or a claim upon our sympathy has gone through the struggle for recognition, and has been accepted, there is a tendency to relegate it to some fixed place, and henceforth to act upon it without further inquiry. We are unwilling frequently to repeat the process of considering a claim in the light of new facts and developments. Hence it is that no sooner are organisations for Christian helpfulness and service fairly established in the public recognition than they begin to be cramped and restricted; for men, having once considered the amount of help which any object should have from them, are apt to stereotype their resolve, and to meet all subsequent appeals by referring to their own previous estimate rather than by considering the claims afresh.

Already our missions have become so thoroughly recognised as a becoming and necessary part of the work of the Church, that they, too, have come more or less under the fatal influence of this cramping and restricting tendency, and, instead of receiving continually a larger and more generous share of support, and a constant supply of workers, they are so regarded that times of exceptional commercial prosperity bring but small additions to their income, and times of distress affect their funds to a very limited extent. The growth of such a state of feeling would be fatal to the progress of the great work. We plead for the adoption of a higher principle; we ask for a sympathy which shall be intelligent—which will be prepared to consider again and again the difficulties, and to weigh over again with conscientious fairness of true hearts the claims, of the great enterprise—which will bear the burden of this work as a solemn charge and responsibility—which has no limit save that of ability. Give us your earnest, prayerful, watchful thought, and we shall have no fear of restriction or deficiency in your help.

It is evident at a glance that a very decided change has come over the

missionary enterprise during the past half-century. The romance of missions has almost entirely passed away. It is not given to many men in the present day to discover new countries, or to tell such tales of personal adventure and trial as those with which the early missionaries thrilled their hearers. Even the description of the rites of heathendom and of the customs of heathen nations is so changed, that men are disposed to wonder if the early tales of horror were not grossly exaggerated. The vivid appeal to the imagination and sympathy by the description of suttee and self-torture, of infanticide, of cannibalism and savage cruelty, is no longer used. Even the horrors of the slave trade have become almost a dream of the past.

But in the room of these stimulants to feeling, we have now a tolerably accurate knowledge of the countries and the peoples with whom we have to do. Experience has taught us how to adapt ourselves to the condition and characters of different races of men. We are able to estimate more justly the nature and variety of agencies we must adopt. Missionary work has become systematised.

And the result of clearer knowledge is to set before our minds with ever-increasing force and urgency the overwhelming magnitude and difficulty of the task which is laid upon us. The Church of Christ rightly judges that its mission and responsibility is to convert the world to God; but those whom it asks to undertake this special duty are compelled daily to the conclusion that their brethren have formed no adequate idea of the nature and extent of the work which they have entered upon.

Foremost among the difficulties which beset us is the vast extent of the field of labour now open to our efforts. Fifty years ago more than half the world was closed against the Gospel. The vast empire of China, and the neighbouring islands of Japan, were obstinately deaf to all entreaty. The vast interior of Africa was utterly unknown. The efforts of missionaries to enter Asia from the west, and to evangelise the lands of the Bible, were apparently hopeless.

Now, with but small exceptions, the whole world is open to the missionary, and 800,000,000 of heathens are accessible to the Christian Church. The very mention of the numbers should impress us—800,000,000. Two-thirds of the human race perishing for lack of knowledge, and depending on the Church of Christ for the bread of life.

It is painful beyond measure to think of this vast, this incalculable multitude of human souls in the darkness and corruption of death. I do not say that there are no earnest men, none that truly seek after God in heathen lands, but their number is so infinitesimally small as to be quite

unappreciable in the vast multitude of those who are without God. I express no opinion on the future destiny of the heathen ; but this is clear, that false and degrading and polluting views of God produce false and degrading and corrupt views of human life, and that heathendom means a prevalence of ignorance and darkness and selfishness and corruption, in forms and to a degree utterly unknown in such a land as our own. And is it not appalling to think of all these multitudes hurrying into eternity without having their darkness cheered by the tidings of the Divine Father's forgiving, yearning love, without having an opportunity to wash in the "fountain opened for sin and uncleanness"? When the millions of India and of China were visited by famine, generous hearts hastened to bring them bread. Eight hundred million perishing souls wait for us to-day.

And observe, it is not simply that there is now free ingress to all lands in a manner which was quite unknown fifty years ago ; but in the wise and mysterious and wonderful working of God's providence there has been an actual preparation of the way for the entering of the Gospel, which cannot but be regarded as most suggestive and significant. It is surely not accidental that the opening of the world to Western influences has been coincident with the awakening of the Church to a realisation of the duty of spreading the Gospel. The means employed have been very various. To some tribes the missionary himself has appeared to be a veritable Divinity ; his appearance, his clothing, his astonishing weapons and instruments, his power over disease, all impress them deeply. They associate the message with the man, and are willing to listen to the truth because it belongs to his highest order of life. In other cases, the eagerness of the West to profit by commerce with the ancient empires and peoples of the East has forced open doors, through which the missionary of peace and love has entered, and anxiety to learn English for the sake of the openings to wealth and position which this knowledge promised has brought thousands under the influence of the missionary and to acquaintance with the Word of God. Political necessities have removed the barriers to religious work in the lands which are in the bondage of Mohammedan rule. The love of adventure of Europe's restless sons has thoroughly opened up the great continent, whose interior the great missionary explorer first revealed ; and thus, by many agencies, the way of the Lord has been prepared.

I may be mistaken, but I seem to see the hand of the Lord in this. God's people awaked from the long slumber of self-indulgence to feel the claims of the world, God then proceeded, at times and by ways the most unexpected, to open the world to their efforts.

I think we may, with safety and truth, go a step further in the same

direction. There are indications, neither few nor uncertain, that this opening of the world came at a time when the world was ripe for change. It is a singular thing that all the great temples of India were built centuries ago, and that nothing worthy of the name has been attempted in recent times. It is significant that the Chinese are in such a condition, that they are quite prepared to accept another religion side by side with the three they already possess. The account given by Miss Bird and other travellers of the decay of the old temples, and of the apathy and ignorance of the priests in Japan, tells a tale with meaning. Surely the meaning is this—these old faiths once had a certain vitality, and, while they had life, they had power over the heart and the life of the people. But they are worn out; their votaries preserve the shell, but the substance is dead. So long as they had any life in them, it was vain to attempt evangelistic work. So long as man thinks he can attain a righteousness of his own, it is useless to preach God's righteousness to him. But if ever heathendom had any life, the life is now gone.

We read that in the fulness of the time God sent forth His Son, and if any meaning is to be attached to that phrase as describing the utterly worn-out destitution and degradation of the old world when our Lord became incarnate, the phrase is equally and strikingly applicable to the heathen of to-day.

And thus our first difficulty is concentrated in the intense realisation of this great fact. The world is open as it never has been before. The religions of the world are decayed and crumbling; these 800,000,000 of people are destitute. This is surely the "acceptable year of the Lord"—a golden opportunity which His people must not miss of going in to win the nations to the allegiance of Christ. And as we think of these things, our hearts are burdened with the realisation of our Master's words, "The harvest truly is great, but the labourers are few." We need more workers; we pray, "Lord, send forth labourers into the harvest," and we look out anxiously, perhaps impatiently, for the answer to our prayer.

The changed condition of the field makes us more anxious still. This is a many-sided subject, upon which I cannot venture to enlarge as I might did time permit. In the first place, there can be little doubt that the increased facility of communication, and the closer connection between the East and the West, have resulted in deadening the interest and the faith of many in the missionary enterprise. Travellers hasten round the world, see the people of many lands for a short time under the most favourable circumstances, know nothing of their ordinary life, and come home with the impression that they are very interesting, and that the

accounts which have been given concerning them are greatly exaggerated or altogether untrue. Traders live for years in some great Eastern city, and testify that they have seen no missionary work, with the very unjustifiable inference that none is to be found. From time to time sad accounts come, which show that converts from heathenism are no more perfect than Christians in older lands. And from all these influences the feeling is produced in the minds of many that the expenditure of money on missionary effort is a mistake. This difficulty is, I fear, an increasing one, and one which it is very hard to meet. We can never object to criticism if it be intelligent and honest, and we welcome inquiry. But we would urge upon our friends before they allow themselves to be influenced by such criticism to be sure that it is intelligent and honest. Do those that criticise understand and sympathise with the spiritual changes which missionaries seek to produce? Are they in such real accord with Christian work that they are likely to put themselves to the trouble of searching for it? Has their connection with the people been of such a kind as to give them opportunities for learning their real character and life? Let not your interest in the progress of Christ's kingdom be injured by idle or malicious tongues.

But the changed condition of the field is especially to be noticed in relation to those among whom we labour. The past fifty years has been a time of remarkable disintegration and even destruction in the religious position of the great nations of heathendom. Much of this has been due to the work of the missionary societies. The results of missions as shown in the number of converts actually won from heathenism are small as compared with the influence brought to bear upon the opinions of the people generally. Hitherto the largest part of our work has been preparatory. We have provided the Scriptures; we have commenced the instruction of the young; we have preached and argued far and wide, and the result has been that we have shown the folly of idolatry to thousands who have not yet opened their hearts to the true God. And we have awakened the interest of thousands who only lack moral courage to become members of the Church of Christ. Some day, we know not how soon, there will come a springtide of heavenly influence, and then all this fleet of waiting vessels will need to be piloted into the haven of rest. But meanwhile we are loosening more than we can secure, and this is a very serious aspect of our past success.

We must not forget that we are not the only instruments at work in this pulling down and destroying the faiths of the Eastern world. Western capital and commerce have invaded the East; the forces of Western civilization have been at work with tremendous power in many lands previously

closed. India is covered with a network of railways, and is provided with an extended system of schools and colleges in which Western knowledge is diffused. Japan has adopted the advantages offered by Western science with most startling rapidity. The great empire of China is now arousing herself to follow in the same course. Fleets of trading vessels keep up a regular intercourse with those islands in the South Seas which were so recently the homes of cannibal savages, and these agencies are producing a most portentous change over the whole Eastern world. The barbarous tribes are imitating the dress, the tastes, the fashions of the civilised nations, and are becoming, alas! apt pupils in civilised sins. Western science has destroyed Eastern cosmogonies. Western philosophy has disturbed Oriental theories of life. And the men who have discarded the rags of their old faiths are trying to shelter their shivering souls with Western materialistic theories of the origin of life and the nature of man.

In India these changes have been progressing with startling rapidity. Eagerness to obtain employment in Government or commercial service is leading thousands to the schools to learn English, with the inevitable result that prejudice is shattered and faith is destroyed at one stroke. The efforts of the missionary to lead to Him who is the Life and the Light of men are being counterbalanced by the literature of negation with which the country is being flooded, and the result is seen in most painful forms. On the one hand a few of the more earnest spirits are trying to construct for themselves from the ruins of Hindooism, with the aid of some portions of Christian truth, strange new creeds and forms of monotheistic worship. But alas! on the other hand the multitude care for nothing, have no moral purpose, and, as one of their own nation recently said, "Are fast becoming a nation of atheists."

Such changes are not surprising. The course of the Kingdom of Heaven among men has always been one of conflict; but they are changes which greatly increase the responsibility of the Church.

Especially is our anxiety awakened about the great lands of the East. We have forced these countries open for our own trade. The Church of Christ is mainly, if not entirely, responsible for introducing among them Western education, and thus destroying their old faiths. It is from the lands of Christendom that they are receiving the hurtful and destroying philosophy which they now so eagerly accept. Unless we make efforts for their evangelisation with a promptitude and on a scale never before known, the last state will be worse than the first. And shall we be guiltless?

Again, the conditions of the work have changed. Men speak in smooth and general terms of the work of the missionary as preaching the Gospel

to every creature ; and, judging by remarks which are sometimes made, it would seem that there are many good people who suppose that the work is very similar to that of the city missionary among the poor and neglected in our own great centres of population.

But such an estimate of foreign missionary work is utterly incorrect. It never was correct ; it is less correct than ever to-day ; and it seems to be high time that the Church of Christ recognised its real nature and responsibility.

Leaving out of view altogether all linguistic difficulties in commencing the work, consider what varieties of race we have to deal with. The intellectually subtle and acute Hindoo, the debased cannibal of the Gulf of Papua, the Mammon-worshipping Chinaman and Japanese, the materialised and sensual Kafir races, the bigoted and obdurate Mohammedan—all these are at one in their ignorance of the truth of the Bible, and in their rebellion against its Gospel teachings. But they are totally unlike in every other respect, and they require to be studied and addressed in terms suitable to their mental condition and religious training. From the first our work has been of the most varied kind, and has required for its success a remarkable combination of qualities.

And this is more than ever true now. It has passed its elementary stages, and is becoming more complex and more responsible every year.

In this land a hundred influences are at work to assist the Christian Church, and the whole social and political life is permeated and leavened by the truths of Christianity. We have to go to peoples whose training is alien to Christianity, and to seek to produce among them a strong and pure Christian life. We have to touch the domestic life of those great Eastern races who scarcely know what the word "home" means, and to teach and persuade them so to alter their ways that the women, the wives and mothers, shall learn of Christ, and become the fountain of Christianity.

We have to teach the young not simply how to read, and write, and work, but also how to act on moral principles the very opposite to what are commonly received among their neighbours. We have to work the most elementary principles of truth, and purity, and love into the texture of lives which have been wholly destitute of them heretofore. We have to keep out of all political complications, and yet the missionary has, by his teaching and influence, to shape the future course of nations. And, as it is impossible that Christianity should progress and become permanently rooted in any land so long as it depends for its advocacy upon foreign agency, we have to make suitable provision for a native ministry ; and thus, if heathendom is to be Christianised, the future preachers, pastors, teachers, and theologians of two-thirds of the world are under our care.

What manner of men and women ought they to be who undertake a work so vast, so various, and combining so many pressing responsibilities? What heroic courage, what unwearied patience, what Divine wisdom, what tender love, what lofty moral tone, what liberal culture the model missionary ought to possess! The Church of Christ ought to send forth its noblest and best workers to this great enterprise. But here is one of our most serious difficulties. The class we desire to see, and whose help we think we have a right to expect, are not coming to our help as they ought, and our hands are weakened and our work is hindered in consequence.

Far be it from me to say a single word which might seem, even in the remotest degree, to savour of disparagement of our missionaries. The sanctified cobbler, whom fashionable wits sneered at, was one of the most laborious, one of the most learned, one of the bravest and most successful missionaries which the world has seen. Many of our most valuable workers have been men of very limited early advantages. The college of fishermen, where natural ability is sanctified by the Spirit of Christ and trained by hard experience, has turned out some splendid scholars. But none the less do we need the aid of all that culture and scholarship can give us if we are to do the great work which now lies before us. Surely the time has come when missionary societies ought no longer to be compelled to train the agents whom they send forth. Surely the work has been tested long enough to prove its importance, and to show that there are positions of honourable toil and of widespread influence worthy of the most cultured of our sons. Surely the day has not yet come when the educated and the wealthy among us have arrived at the belief that they can compound for personal service in the cause of Christ by a money payment.

Meanwhile, we plead, not only is more help urgently needed, but we want help of a special kind. Surely it is not meant to be always true that "not many wise men after the flesh, not many noble, not many mighty are called." Surely the wealth of the Church, and its refinement, and its culture, and its scholarship, belong to the Lord. Surely it is our duty to devote the largest talents to the widest field, to employ the greatest strength for the most difficult tasks. Surely there is in the field of foreign missions, with its many aspects of human life, and its intimate relation to the future of the world, scope for the most apostolic ministry of evangelisation, the most rich endowments of mind, and the largest ambition.

There is one other matter which I venture to allude to which constitutes a very serious difficulty, not in the field itself, but among the churches at home. The nature of the difficulty may be inferred from the fact that the monthly missionary prayer meeting has, to a very large extent, become a memory of the past.

I know it is urged that this is a necessity due to the changed conditions of our business and social life. Men have so many engagements that they cannot find time to come out to these meetings, save on some very special occasion. That may be, and apparently is, quite true. But it is rather hard that the prayer-meeting should be the one of the many engagements to suffer by the change. Is there not a lack of inclination as well as of ability at the root of this falling off; and is not the explanation to be found in some deeper cause than political or commercial or social claims? This is an age of great intellectual unrest and uncertainty. The systematic theologies of the past generation are at a discount. Many among us are unable or unwilling to formulate opinions upon the most weighty and vital questions of Christian faith. And such a condition of mind cannot encourage earnestness of feeling or vigour in work. Strong convictions are a necessary foundation for zealous effort.

It seems as though many men had only examined the great burning questions of our Christian revelation sufficiently to be uncertain about everything. This being the case, they cannot speak with power to guilty men, nor can they feel as they ought for a perishing world.

For my part, I feel that this too is one of the things we have to expect; that such periods of transition and solution are but part of the discipline of Christian growth. But none the less is the continuance of such a state of things depressing to the Church and hurtful to the world.

We do not ask for uniformity of opinion, or for any dogmatic *ex cathedra* statement of creed. We have the Bible and can read it. But we ask that you will be clear in your own minds on the facts which are the foundation of this enterprise. Whatever your theories of the past and the future may be, the present fact is very terrible. The world is alienated from the life of God; and sin, when it is finished, brings forth death. Whatever your theories of the nature of the atonement may be, as Christian men you have the glorious fact in your keeping that God sent forth His Son to save the world from the dominion of sin.

Brethren, we cannot afford to be uncertain. We need all faith and all grace to go on in the work you have given us. Fail not in your prayers for the missionaries, that they may see clearly and feel strongly, and be sustained by all needed grace.

“Pray for our souls. More things are wrought by prayer
Than this world dreams of.
For so the whole round earth is every way
Bound by gold chains about the feet of God.”

III.—Our Missionary Ships.

THE NEW YEAR'S OFFERING FOR 1882.

THE warm-hearted and active young friends of the London Missionary Society, who have for so many years sustained the Missionary Ships by their New Year's gatherings, will now be prepared to welcome the announcement of our final arrangements for another year.

When we asked last year for £5,000, it was with some fear that there might be a failure; but, thanks to the eager zeal of our host of young supporters, the amount within £200 was sent in before the account was closed in May, and since then the total has reached rather more than the sum asked for, for which very hearty thanks are hereby given.

Will our young friends kindly remember in future that the amounts should all be sent in by the last week in April at the latest, but the gift-book will be ready as soon as the New Year has come, for all who have gathered over 5s. for the Missionary Ships? Many by their zealous efforts get much more than 5s.; if it were not so, we should fall short, so we hope our young friends will take the hint and get as much more than 5s. on their cards as possible.

Now as to the New Volume. It has been our earnest desire to keep up the character of your "Missionary Library," and so, as you have had many books about work in Pagan lands, we hailed with eagerness an offer by Mrs. Pitman, who wrote the "Heroines," to write a book on MISSION LIFE IN GREECE AND PALESTINE, and she has done this admirably; and Messrs. Cassell & Co., the great publishing firm, have printed it with some seventy pictures in it, and are to bind it in a very attractive cover, which shall be as ornamental as any in the series.

In this attractive volume are two chapters, written with a view of specially interesting senior scholars and their teachers, entitled "Greece and its people," and "Life in Athens"—ancient and modern—with a graphic description of the manners and customs of the people in the days of St. Paul, &c., so that the book will be both instructive and attractive.

Applications for cards have been sent to the Mission House already, and we advise all our young friends and helpers to make known their wishes to their teachers and friends as early as possible.

ROBERT ROBINSON,

Home Secretary.

MISSION HOUSE,
14, BLOMPFIELD STREET, LONDON.

IV.—Notes of the Month.

1. ORDINATION.

Mr. EDWIN GREAVES, having completed his college course, and received his appointment from the Directors, was ordained as a missionary to MIRAPORE, North India, at Sherwell Chapel, PLYMOUTH, on the evening of Wednesday, the 28th of September. The devotional services were conducted by Rev. C. J. Palmer, of Devonport; the field of labour was described by Rev. W. M. Blake, of Wellington; the usual questions were asked by Rev. Professor Anthony, M.A.; the ordination prayer was offered by Rev. C. Wilson, M.A., of Plymouth; and the charge was delivered by Rev. Professor Chapman, M.A.

2. VALEDICTORY SERVICE.

On Friday evening, October 14th, a farewell service was held at the Weigh-house Chapel, Fish Street Hill, to take leave of the following missionaries about to start for missionary work in India and China:—Rev. J. P. Ashton, M.A., and Mrs. Ashton, returning to Calcutta; Rev. Edwin Greaves, appointed to Mirzapore; Rev. Alfred R. Gaze, appointed to Cuddapah; Rev. G. H. Macfarlane, appointed to Vizagapatam; Miss Billing, appointed to Berhampore; and Rev. Griffith Griffiths, appointed to Shanghai. The chair was taken by the Rev. J. Kennedy, D.D.

The service commenced by the Rev. Robert Robinson (Home Secretary) giving out the hymn, "Come, let us join our cheerful songs;" after which the Rev. Alexander Sandison read the 103rd Psalm, and offered prayer.

The Chairman having addressed the meeting, the Rev. R. Robinson gave out the hymn, "Hills of the north, rejoice."

Rev. R. Wardlaw Thompson (Foreign Secretary) introduced the missionaries to the meeting, and described the several spheres of effort which will devolve upon them.

The missionaries were then addressed by the Rev. Colmer B. Symes, B.A., of Kensington.

Replying on behalf of his brethren, and sisters, and himself, the Rev. J. P. Ashton, M.A., referred to one or two of the most salient points of progress in India during the past twenty-two years, as seen in the increase in the number of native communicants and of native missionaries; the greater evangelistic zeal and earnestness shown in the native church in India; and the great work now possible to be done amongst the women in India.

The Rev. Edward H. Jones (Deputation Secretary) gave out the hymn "O brothers, lift your voices;" and the Rev. J. Viney offered prayer.

The hymn was then sung, "Sow in the morn thy seed."

After a few parting words from the Chairman, the benediction was pronounced, and the proceedings closed.

3. DEPARTURES.

The Rev. ALFRED R. GAZE, appointed to CUDDAPAH, South India, and the Rev. EDWIN GREAVES, appointed to MIRAPORE, North India, embarked for MADRAS and CALCUTTA respectively, per steamer *Eldorado*, October 19th.

The Rev. GRIFFITH GRIFFITHS, appointed to reinforce the Mission at SHANGHAI, China, embarked for that port, per steamer *Bethsai Castle*, October 26th.

4. ARRIVALS IN ENGLAND.

The Rev. T. BROCKWAY, Mrs. Brockway, and family, from MADAGASCAR, per steamer *Amazon*, October 1st.

5.—INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

After the successful result of the bazaar held last June, which produced upwards of £3,000, Mr. Hudson, Mr. Borwick, and Mr. Ball, who had promised additional amounts to their former donations on condition that the new building was opened free from debt, very kindly withdrew this restriction, and announced that they would at once, or shortly, pay these amounts. At the same time Mr. Gurney Barclay, Mr. George White, and Mr. Welch generously doubled their former donations; so that, with the contributions of other kind friends, we now need only about £3,000 more to complete the building. Within the last few days Mr. Jesse Haworth, of Bowden, has written to promise a sixth part of this amount, £500, provided that we open without debt. The building is now rapidly advancing, and we quite hope to be able to occupy it next summer. Meantime, a double necessity is thus laid upon us to collect the remaining amount. Another kind friend has offered to double any amounts given up to £50 or £100 if others will engage to do the same in sufficient numbers to supply the amount needed. Will not some kind and generous friends to whom God has given the means to do so respond to these appeals, and free us from our anxieties? A large quantity of twilled calico sheeting, tablecloths, and towels will be needed for the new building. We shall be truly thankful to any manufacturers who will kindly help us in this way. We have not hitherto been able to arrange definitely for a supplemental bazaar. Many valuable articles are still in hand from the June exhibition, and boxes continue to reach us from abroad. Our present idea is to exhibit these things when the new building is opened next summer, when we hope they may find ready purchasers; but, meantime, we should be very glad to dispose of many woollen articles before winter sets in, and shall thankfully send a parcel of such to any lady who will kindly endeavour to sell them in her own house. Any communication on the subject may be addressed to Mrs. Pye-Smith, St. Katharines, Sevenoaks.

6. PROSPECTIVE ARRANGEMENTS.

The ordination of Mr. G. H. MACFARLANE as missionary to VIZAGAPATAN, South India, will take place at Eglinton Street Chapel, Glasgow, on Sunday, November 6th.

V.—Contributions.

From September 16th to October 15th, 1881.

LONDON.		Mark Mills, Esq., for British India		Mr. J. C. Thorne, for new Chapel at Anjemahary, per Rev. G. Cousins	
Legacy of the late Miss Ann Thompson, duty free.....	1,500 0 0		20 0 0		4 0 0
In memory of B. S. Foulconer, by his Widow	100 0 0	London Bible and Domestic Female Missions, for Bible Women, care of Mrs. John, Ambassadors	25 0 0	Bryan Barham, Esq.	5 10 0
Legacy and Interest of the late R. M. Ruddock, Esq., per Count of Chancery	50 0 0	Mrs. Corbitt, for Miss Sturges's work, Freetown	10 0 0	J. Van Rijn, Esq.	5 0 0
George Hall, Esq., for Madagascar	25 0 0	In memory of Two Friends, for China	5 0 0	Mrs. H. Bacon, for Central Africa	1 0 0
				Charles Shaw—Freetown ..	20 0 0
				Do., Mrs. Mathew	100 0 0

Edmonton and Tottenham.		Fewey	4 1 9	South Shields. Walls Street	8 3 9
AUX.	18 14 0	Gloverston. Kingsholm, Ed- win Gaze, Esq.	5 0 0	Staple, near Malm.	6 5 0
Enfield. Baker Street, Miss Houlwood, for Rev. J. Pearce	0 10 4	Halifax. AUX.	253 7 8	Sunderland. AUX.	20 13 10
Greenwich Road	7 12 5	Harlow. W. S. Wallis, Esq.	1 1 0	Sunnyside. AUX.	4 17 6
Lee Ch. Legacy of the late Mrs. Anna Devonshire Haddington	100 0 0	Havant	13 6 1	Taunton. A Friend	0 1 0
Mariborough Ch. Female Bible Class	2 0 0	Hazkam	3 0 0	Thaxted	17 15 7
New College. Rev. W. Par- rer, L.L.B., for Building Fund, Zenana Home, Bhowanipore	10 0 0	Holmfirth. Jane Ch., for Widows' Fund	1 0 0	Thornham, near Bradford— J. Craven, Esq.	50 0 0
Norwood. Beulah Hill Work- ing Party, for Female Mis- sions, per Mrs. Scott	10 0 0	Jarrow-on-Tyne	3 12 1	Do., Dividend on Bond	20 16 2
Stamford Hill. Mrs. Baker (3 years)	2 2 0	Kettering. John Goosey, Esq., for deficiency	5 5 0	Tidswell and Longstant	4 10 5
		Kidderminster. AUX.	44 9 9	Topham	2 5 0
		Leeds— Auxiliary	500 0 0	Torquay. AUX.	36 4 9
		A Friend, for transport of vessel to Tanganyika ..	5 0 0	Tisbury. AUX.	4 17 11
		Leek. AUX.	26 18 7	Tynemouth	7 4 5
		Louth. AUX.	73 11 10	Wakefield. AUX.	31 13 3
		Marlpool	1 3 0	Walsall. Bridge Street Ch.	41 5 0
		Newport (Mon.). AUX.	77 16 3	Wednesbury Road	36 4 1
		Newton Abbot	7 5 6	Wilmslow	16 14 0
		Nottingham. AUX.	100 0 0	Wiltshire, &c.— For Rev. T. Hana.	
		Oakengates	0 13 0	Bulford	6 0 0
		Olney	1 10 0	Dulverston (3 years)	5 5 7
		Paignton	3 2 8	Lapford	1 5 0
		Plymouth— Collected by Miss Windatt.		Trowbridge Tabernacle Juv. Working Meeting	25 0 0
		For Native Teacher, W.		Wilton	7 1 0
		Booker	10 0 0	Wootton Bassett	10 0 6
		For China	5 0 0	Woolerhampton. Queen St. AUX.	154 0 0
		For India	5 0 0	Yarmouth, Great. AUX.	23 4 5
		For Africa	5 0 0		
		Rochdale. AUX.	68 19 6	SCOTLAND.	
		Rugby. For Native Teacher at Cuddapah	6 0 0		
		Rugley	5 19 6	Peterhead. A Family	5 0 0
		Byton	5 1 0	For Rev. E. A. Warden.	
		Saddleworth District	11 8 1	Buchan	13 0 0
		St. Ives (Cornwall)	0 10 0	Burroland	15 7 0
		St. Mawes (Cornwall)	3 1 0	Gourock	10 0 0
		Salisbury— AUX.	58 5 10	Helensburgh	2 1 0
		A Friend	0 10 0	Leven	6 0 0
		Miss Kathlene M. Ware, &c.	0 2 8	Muirkirk	4 11 0
		Saltaire. Mrs. Glyde, for Central Africa	3 0 0	IRELAND.	
		Scarborough. AUX.	13 6 9		
		Sedgley, near Dudley	4 2 10	Banbridge, Co. Down	3 3 3
		Sharborne. AUX.	11 17 6	Dublin. J. Kershaw, Esq., Dividend for Madagascar.	4 17 5
				Dungannon. Coll. by Miss E. Baker	2 5 0
				FOREIGN AND COLONIAL SO- CITIES AND MISSION STA- TIONS.	
				Africa, South. Cape Town Cong. Ch., for Widows' Fund	4 13 0
				South Sea— For Rev. J. L. Green	250 0 0
				Mangala, per Rev. G. A. Harris	10 0 0
				Fanning Island, per J. T. Arundel, Esq.	20 0 0
				Malsott	11 14 10
				Maupti	3 0 0
				Tahiti, Bethel	0 13 5

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

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Yours most truly
Edw. Planchette

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER, 1881.

John Wesley.

THE subject of this paper is so very large that, if regarded in its length and breadth, it would far exceed the limits allotted to me; and to give an outline of events in Wesley's career as the father of Methodism would be only to repeat what is found in every biographical dictionary. I must therefore confine myself to one view of his character, or rather to those formative influences which shaped the history and opinions of this most remarkable man. A number of causes contributed to make him what he was; and these I shall consider in the following order: the idiosyncrasy of his mind; the education through which he passed; his Scriptural and theological studies; the operation of Divine grace upon his soul; and the force of circumstances upon the plans of usefulness which he pursued.

His mental idiosyncrasy.—Every man's mind has some constitutional bias. Varieties in this respect were recognised in my recent notice of Anselm, and it is equally important to recognise them in the case of Wesley. He was one of those extraordinary men who represent particular classes of thinkers and actors in the Church of God. Wesley stands amongst the foremost of those who combine qualities frequently imagined to be incompatible. Logical and mystical habits of thought were developed in the formation of his theological opinions, and in the practical work of life he manifested a large amount of what goes by the name of common-sense. The substratum of his intellectual nature appears in his faculty for reasoning. He was not given, as some men are, to rest conviction on intuitional apprehensions of truth. Flashes of thought disclosing at

once new views of things were not common with him, so as to characterise his mental habits. He did not open windows through which, at a glance, he could take in a wide prospect; but he steadily pursued paths which led him, step by step, up to the object of which he was in search. From a child he was addicted to inquisitiveness. Asked what he would choose, he would reply, "Thank you; I will think of it." "John," said his mother, "will do nothing unless he can give a reason for it." If anybody ever looked twice before he leaped once, John Wesley did, and the habit of the child was the habit of the man; a cautious pondering of what could be said respecting questions he had to decide being always, with him the precursor of faith and action. His sermons are very different from Whitefield's, in this respect, that whereas that great pulpit orator enunciated with something of a prophetic inspiration what he had to say, the great Arminian divine adduced argument after argument in support of his assertions, and in the whole structure of his discourses the logical faculty is conspicuous. A certain logical order, too, will be seen by any one who carefully looks into the subject, to have regulated the successive development of the Methodist system of Church government.

It is a false idea that a logical mind cannot also be mystical. Thomas Aquinas is an example to the contrary. That singularly gifted man made his way through the mazes of argumentative thought in a surprising manner, but some of his conclusions obviously indicate the existence of the mystical element in his comprehensive intellect; for example, the idea which he had of the mystical union between Christ and believers—an idea which comes out in his metaphysical discussions with a beautiful glow, lighting up a dry field of dialectics. Wesley resembled Aquinas in the union of mystical with logical tendencies. In his early religious life he was fascinated with the spiritual theology of Zinzendorf. He made himself at home with the Moravian brethren; but he broke with them afterwards. He never came, he said, into the "full quietude of mysticism," and he boldly declared that mystics were the most dangerous enemies of Christianity; "they stab it in the vitals, and its most serious professors are most likely to fall by them." But, like other men, he scarcely knew all that was in himself, and not a little of the mystic remained with him to the day of his death. "Mysticism" is a word

used in different senses, bad and good. It sometimes is made to mean the most delirious imaginations in religion; but it may also designate a spiritual element of thought, harmonising with the mysteries of the Bible, relative to the connection between man and God, the visible and the invisible, the finite and the infinite, time and eternity. There are veins of mysticism, holy and sublime, in the writings of Paul and John; and, in the best sense of the word, I find mysticism expressed in some of the hymns of the Methodist patriarch. It does not break out so grandly as in his brother Charles' "Come, O Thou Traveller unknown!" but it shines in many verses of the Wesleyan Hymn-book written by the pen of its illustrious compiler.

Common-sense was a further characteristic of Wesley's mind. His shrewdness and penetration preserved him from making some of those great blunders which have shadowed certain great lives so that their beauty and power are greatly impaired. In a few instances, indeed, especially in love affairs, Wesley failed to maintain consistency in practical wisdom; but these were but exceptions to a general rule. The common-sense which regulated the details of Methodist policy is sufficiently apparent.

Wesley's education was a factor in the making of the man. Epworth, the Charterhouse, and Oxford contributed to the building up of his character and life. His father—somewhat eccentric, but active, unselfish, of decided opinions, and with a strong will—could not but powerfully influence the thoughtful, inquisitive boy; whilst his mother, sagacious and devout, and the perfect mistress of her family, could not but infuse something of herself into her hopeful son. The brothers and sisters were clever and poetical; intercourse between them stimulated the faculties of each; and the power of hymn-writing, which made Wesley's hymn-book, was fostered and strengthened in the nursery and parlour of his father's rectory. Nor were the ghost stories of the place without some connection with John Wesley's belief in supernatural occurrences—certainly his escape from being burnt to death stimulated, throughout life, his trust in Divine Providence. At the Charterhouse School he passed through hardships and privations which prepared him to "rough it" in after paths of life. His father's advice to run round the garden three times every morning had its effect on his subsequent health

and manifold activities; and when we are told of his patience, industry and progress, of his power over the juniors, of his haranguing the little boys and getting the mastery over them, we see in embryo the self-denial, the energy, the preaching power, and the command over others signally shown by the veteran leader of "the Connexion." Methodism began at Oxford. The rude germs of much which followed may be detected in these early associations.

His Scriptural and theological studies had a most important bearing on his whole life. He studied his Bible carefully and devoutly, and so became a master of textual divinity, of which his volumes of sermons and treatises on various doctrines afford abundant proofs. "Such," says Tyerman, "was his acquaintance with the New Testament, that when at a loss to repeat a text in the words of the Authorized translation, he was never at a loss to quote it in the original Greek." The Prayer Book, perhaps, next to the Bible, was the object of his admiration and the guide of his religion, as it is to every High Churchman, and undoubtedly John Wesley was one in the earlier part of his ministerial career. His ideas of ordination and of sacraments were strengthened by that authority, if not derived from that source. The churchmanship of Wesley has been much discussed of late; and light has been thrown on the subject by Dr. Rigg and others, indicating different stages of opinion relative to ecclesiastical principles in the progress of his mind. His departure in practice from High Church theories is plain enough; but those theories had a strong hold upon him through a great part of his life, and certain portions of the Book of Common Prayer had doubtless a formative influence over him in this respect. The theological reading common at the university when Wesley was a student, embraced the Fathers, a few of the Schoolmen, and the great Church authors of the sixteenth and seventeenth centuries, and with them Wesley could not but become acquainted at an early period; they doubtless had considerable effect upon his opinions, especially those which were connected with the controversy between Calvinism and Arminianism. With the High Calvinism of some of the Puritans he could have no sympathy; but, from his publishing abridgments of Baxter's "Saint's Rest" and extracts from his "Treatise on Justification," I should judge that he was an admirer of that divine. A Puritan tinge is discoverable in Wesley's piety, which may fairly

be attributed to Puritan influences ; and so inquisitive a man and a reader of such vast comprehensiveness would be sure to peruse some of the works of Puritan theologians. But the books which most interested him were of another stamp. Law's "Christian Perfection" and "Serious Call" powerfully laid hold on his affections when he was residing in Lincoln College. "Although," he says, "I was much offended at many parts of both, yet they convinced me more than ever of the exceeding height and breadth and depth of the law of God. The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help, resolved as I had never done before, not to prolong the time of obeying Him. And by my continued endeavour to keep the whole law inward and outward, to the utmost of my power, I was persuaded that I should be accepted of Him and that I was even then in a state of salvation." Of Law's book on "Christian Perfection," Mr. Tyerman remarks that it is one of the most intensely religious books in the English language, and had it shown the way of attaining holiness as clearly as it enforces the practice of it, it would, in all respects, have been unequalled. The critic justly points to a great defect in the book, and that defect left Wesley to a vain endeavour of obtaining spiritual peace by his own efforts. But such peace he afterwards obtained by a simple, all-confiding faith in Christ as the perfect Saviour of souls. His Moravian friend Peter Böhler had much to do with this change in his experience, and so had the reading of Luther on the Galatians. Law's "Serious Call" was a book which powerfully told on his mind throughout life ; and though he departed much from Law's teaching as experience ripened, Wesley said just before his death that the "Serious Call" is a treatise which will hardly be excelled, if it be equalled, in the English tongue, either for beauty of expression or for justness and depth of thought. "The Imitation of Christ," by Thomas à Kempis, and the writings of Jeremy Taylor were also among the favourite works of Wesley's earlier life, indicating the cast of his sentiments at the time, and though he afterwards adopted more decidedly "Evangelical" views, he never lost his relish for books of that description.

The history of the formation of dogmatic beliefs in Wesley's mind is very instructive. He was gradually led into his beliefs—led "kindly on"—and his distinctive beliefs included the new birth,

assurance, the witness of the Spirit, and perfection. Many will think that he attached too great an importance to certain phases of feeling; but this is visible at a glance, that under the whole of his characteristic teaching there was lying a strong faith in the presence and power of the Holy Spirit. In the last century the work of the Spirit was in the view of many simply a thing of the past. Wesley insisted on it as a present fact, a living power in the experience of thousands. In short, he believed that the Comforter was sent to "abide forever."

To understand the formation of his theology we must study his experience. A comparison between him and Luther is instructive.

In both cases a large space of time is covered with a succession of confessions, which have puzzled some superficial readers, but in the succession there is a law of continuity and development discoverable by those who look deeper down—a fundamental difference, however, is also detected. Luther was intuitional, but Wesley, as we have said, was logical. Hence it happened that Luther's theology sprang out of his experience, but it is more correct to say Wesley's experience sprang out of his theology. First convinced of certain truths, he then applied them. He learned the doctrine of "justification by faith," before he exercised the faith which, in his apprehension, brought him into a justified state.

The chief, the unequalled power which fashioned Wesley's religious life was the operation of the Holy Spirit. In all the great movements recorded in the annals of the Church and of the world, and in the production of all the leading characters who have influenced the destiny of their fellow-men, when we have exhausted all the discoverable secondary causes of their becoming what they were, and of their doing what they did,—we are driven to see at last that a residuum lies at the bottom of the critical crucible in which we have placed all the elements of immediate causation—a residuum not human, but Divine. Something remains which can be alone accounted for by allowing that God mysteriously moves the ways and the hearts of men. Conversion, progress in piety, and the doing of mighty things in the Church of Christ are presumably to be ascribed to this source. Human agencies, numerous means, surrounding influences, education, examples, friendships, books, have their share in bringing about the blessed result; but the New Testament points us to One who in the spiritual world moveth all in all, and distributes to every man

severally as He will. The revelation of the Holy Spirit is one of the bright lights, one of the great glories of the Gospel; and with this efficacious grace as exerted on human souls, we are constrained to connect the character and life-work of John Wesley. The Spirit of God wrought in him, and wrought in him *mightily*. He was a vessel meet for the Master's use, and made so by the very hand which so signally controlled and guided its services. It is a poor, inadequate philosophy, as well as a defective, superficial religion, which, after the study of Wesley's experience and achievements, can endeavour to account for it all on simply human grounds. To overlook the tributary springs which fed the mighty stream flowing through our English Christendom a hundred years ago, and flowing still, were foolish indeed; equally foolish is it to turn away our eyes from the fountain-head where the living water took its rise.

Yet something remains to be noticed in the department of subordinate influences before I conclude this rapid and imperfect review. It appears in the force of circumstances upon the plans of usefulness which the founder of Methodism pursued. The education of circumstances has played a large part in the development of Christian principles and Christian work in all ages. Occasions have been presented, impulses have been given, paths have been opened for the achievement of enterprises and for details of operations not contemplated before. The Church of England, Puritanism, voluntary churches, all bodies of Nonconformists, illustrate the general fact, and Methodism, as shaped by Wesley, is no exception to the rule.

No theory for explaining the life and doings of the man under consideration can be poorer and more unsatisfactory than one which should strive to resolve all the phenomena of the story into the movements of a preconceived scheme, under the guidance of personal ambition. It is one of those ready-made ideas which can be crushed into frameworks of fact whether they fit or not. It is perfectly absurd for any one who ponders Wesley's biography to attempt accounting for what it comprises by saying that, like Ignatius Loyala, he concocted a clever scheme for subduing a number of confiding men to his own fanatical will. Wesley did not set out with the idea of forming a Connexion of people called Methodists, of dividing the kingdom into districts, of breaking districts down into circuits, and then filling up these minor divisions into classes and leaders.

The actual order was just an inversion of this theoretical scheme. Wesley began with Methodist bands and classes, and Methodist districts were a development which did not appear until after Wesley's death; also classes preceded chapel buildings—people were gathered out of the highways and hedges and converted to Christ, and then brought together for further edification, when buildings became necessary to accommodate their increasing numbers. Thus Methodist chapels sprang up as the consequence of Methodist conversions. At first the Methodist preachers were but laymen, employed to teach and exhort, while forbidden to administer sacraments. These did not come within the sphere of Methodist services till after the founder had gone to his rest. The first idea of the Conference was, that a few clergymen should meet together to concert methods for propagating evangelical truth. Its grand machinery was an after-growth. Field-preaching did not come till Methodist clergymen were excluded from parish pulpits; and Wesley was driven into the position of a practical Dissenter, by his inability to preach himself, and appoint others to preach, in his ever-multiplying number of chapels, on any other terms. To the very end Wesley was fond of looking on himself as a clergyman of the Church of England, and he had never any sympathy with the old organized Nonconformist bodies. From first to last he was led on, step by step, by successive circumstances; and at the beginning he little thought whereunto Methodism would grow. It would have been an easy thing in the first instance to keep Methodism within the pale of the Establishment, and to control its movements for the benefit of the Episcopal Church, had there been a disposition to do so. What a bishop or archbishop John Wesley would have made! No one who ever sat in St. Augustine's Chair at Canterbury would have been equal to him. What an opportunity was lost for the national community of Christians when they drove the great organizer into the ranks of Dissent! Had he been encouraged, instead of being persecuted, circumstances might have made him the reformer of the old ecclesiastical system; as it was, circumstances made him the founder of a new one. Sympathy with his evangelistic zeal was necessary in order to the employment of it for church purposes; but as that sympathy did not exist, Methodism within the Establishment became impossible.

JOHN STOURGTON.

Serving God Adverbially.

AN old writer has remarked that our service for God is more acceptable in *adverbs* than *verbs*. Let us seek to hang five different truths on this peg, which we trust will be taken down for the daily use of the Christian reader.

I. It is good to *trust* God ; it is better to trust God *firmly*.

II. It is good to *live* ; it is better to live *holily*.

III. It is good to *die* to the world ; it is better to die *daily*.

IV. It is good to *work* for God ; it is better to work *constantly*.

V. It is good to *wait* for God ; it is better to wait *patiently*.

I. It is good to trust God. For as we trust Him we "receive remission of sins," we have "everlasting life," we pass "from death unto life," we are "saved," we "shall not come into condemnation," we are happy, "for whoso trusteth in the Lord, happy is he." But trust, alias faith, is a root-grace, and in proportion to its growth and development so is the growth of every other grace. If the root is stunted, the leaf of consistent profession, the bud of holy desires, the flowers of Christian graces, and the fruits of the Spirit, must of necessity suffer.

It is better to trust *firmly* (and it is not God's desire that any of His children should be weak in faith), then the leaf does not wither, the bud does not shrivel, the flower does not droop, and the fruit does not lose its pristine bloom. When our blessed Lord told the disciples that we must forgive not only "until seven times, but until seventy times seven," they did not say, 'Lord, increase our power of forgiveness,' but "Lord, increase our faith ;" for as they looked forward and heavenward they saw everything in the light and glory of the upper world, and could look for the approval and wait for the reward from Him whom they firmly trusted. But in order to trust firmly we must have *knowledge*. The greater our knowledge the firmer will be our trust, and the more we trust God, the more we shall adore Him for His faithfulness. And as our trust is firm on the "Rock of Ages," so our *hope* will be "sure and stedfast." The foundation being good, the walls will be good. Our trust being strong, then also our *love* will be strong, and we shall say with the Apostle, "Grace be with *all* them who love our Lord Jesus Christ in sincerity," and also shall be looking forward to the Father's home,

where all His family shall dwell in holy fellowship, join in one song, and worship together the same Redeemer.

Feeble faith will save the sinner, but a firm faith is needed to consecrate the saint. Feeble faith may "hold the fort" against the foe, but a firm faith is needed to turn the enemy's flank, and plant the blood-stained banner of the cross on the enemy's citadel. Feeble faith will only bring a small sack to our spiritual Joseph's granary, and go away with a small supply of corn, but firm faith will take Carey's motto for its own, and "expect *great* things from God, and attempt great things for God." It is good to trust God for pardon; it is better to trust Him fully, not only for pardon, but for power to do His will, which is the criterion of success in our life-work.

II. It is good to live; it is better to live *holily*.

There is an innate love of life in all whom God has blessed with health and reason, but this love is sometimes lessened by disease and disappointment. For the Christian, how important is life, with its grand opportunities and eternal results! It is sad to see the almost objectless existences of some members of the Lord's family who are floating like straws on life's river, and doing but little in the service of that Master who has redeemed them with His precious blood. Oh, Christian reader! though your life be only a pilgrimage, seek out the wanderers on the mountains of sin, and try to induce them to accompany you on your homeward journey. Though your life be but a vapour, pray that the Sun of Righteousness may draw you upwards, that your influence may cheer and o'ershadow some weary traveller. Though your life be but as a flower, may its fragrance refresh and its beauty attract many a downcast saint. Though your life be as the shepherd's tent, seek to get in some lambs, before your tent is struck, and you become an inhabitant of a house not made with hands, eternal in the heavens.

It is good to live, but it is better to live *holily*. "Holiness is the symmetry of the soul." What ill-shapen children there are in God's family! It is better to live *holily*, because we then live *happily*. In proportion to our holiness so is our happiness, as in proportion to our sin so is our misery. Heaven is a place of perfect holiness, consequently of perfect happiness. In hell there is no holiness, hence no happiness.

Again, as we live *holily*, so shall we live *usefully*. "I beseech you

therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service ;” and then God will use you for His glory. The vessel must be sanctified, and then only is it meet for the Master’s use.

III. It is good to die to the world ; it is better to “die *daily*.”

Instead of the Church raising the world, I fear that the world is lowering the standard of the Church. Instead of the Christian dying to the world, it seems as if many were more alive than ever to its follies and its fashions, its self-pleasing and its mammon-hunting. Many condemn the world at one point only to embrace it at another.

“ Reviled and loved, renounced and followed,
Thus bit by bit the world is swallowed.
Each thinks his neighbour makes too free,
Yet likes a slice as well as he ! ”

What is the world? Anything or anyone that draws the heart away from God. Anything that mars your testimony for God or hinders your communion with God—this is the world to you. “The great demon of worldly-mindedness,” spoken of by Arnold, still has mighty power with many in dimming their vision, and rendering their speech unintelligible to man and unacceptable to God. It is good to die to the world, and nothing but, as Chalmers says, “the expulsive power of a new affection” can accomplish this. Nothing but life in Christ can cause death to the world, and as this life advances, death retires. It must be a *daily* advance, treading in the footsteps of the great apostle who could say, “*I die daily*.” A spasmodic effort accomplishes but little, but the patient continuance in well-doing enables the warrior to obtain consecutive victories in the power of a risen Christ.

IV. It is good to *work* for God. It is better to work *constantly*.

If of human toil it has been well said that “modern majesty consists in work ; what a man can do is his greatest ornament, and he always consults his dignity by doing it ;” how much more does it apply to work for God ! The greatest honour conferred on men is, to be “labourers together with God.” Every *child* of God ought to be a *servant* of God. There are some who may say, ‘I do not *feel* that God has called me to do anything for Him.’ Do you think your feelings or His command of the greatest importance? God says,

"Go, work to-day in My vineyard." As to the sort of work, inquire, "Lord, *what* wilt Thou have me to do?" You have no special call to be *idle*; that is very certain. Did God endow you with sense and reason, and not reasonably expect that you would work sensibly for Him? Did He dig you out as a jewel from the mire of sin, and bestow upon you much labour, that you may be laid up in the casket of self-indulgence, wrapped in the cotton wool of a false humility? Or did He place you as a pearl in His diadem only to be worn on Sundays, and not to shine out *constantly* every day of the week to adorn His doctrine in all things? We have found no trouble in obtaining volunteers to start some new work, but great trouble in inducing them to work *constantly*. It is good to work for God, but to work quietly and constantly is "far better." The advice of Nettleton on this point is good: "Aim at the greatest amount of good with the least possible noise." The noise often I fear is greater than the work in some instances. The Church of God needs more quiet, constant energy (literally from the Greek, *inward workingness*); that quality like some broad, deep river, carries everything with it in its onward course, or like the sap flowing up from the root quietly and constantly, makes its power felt in the tiniest twig.

V. It is good to *wait* for God; it is better to wait *patiently*. There are times in our history when the only thing we can do is to wait. To wait, as in the fourth watch of some stormy night, to see the morning dawn; to wait, on the threshold of the old home, not knowing by which road some loved one will return; to wait, the issue of some deadly strife in which our country is engaged; to wait, the effect of some newly-tried remedy to restore the ebbing life of one dear to our hearts; to wait, like Israel of old, on the shore of the Red Sea for God to make bare His arm and roll back the mighty deep for His redeemed to pass over dry-shod. But in this waiting there is often a certain amount of restlessness, like the restive horse champing the bit and pawing the ground, anxious to go forward. The Divine command is "Rest in the Lord and wait *patiently* for Him." And if as David you can add, in obedience to the former command given him to wait, "I waited patiently for the Lord," you will also be enabled to add with him, "He inclined His ear unto me and heard my cry" (Ps. xl. 1). Rest in his *work*—*Here we may rest*, and only here. Rest in His *word*; lean hard upon it; it will be

your staff and solace in all your trials. Rest *patiently* in His *will*, and not simply contentment but happiness will be yours, and unsearchable riches of joy, of which others know nothing. Shakspeare well says, "How poor are they who have not patience!" Whatever else you may lose, if you lose not your patience you will weather every storm, and if you bear what God sends patiently you shall prove the truth of the words of Cowper, that now "*Patience is an anodyne of God's preparation,*" and sooner or later the French proverb will be verified in your experience that "*All comes right to him who can wait.*"

May God, our God, so assist us with His Holy Spirit that firmly we may trust Christ, holily we may live for Christ, daily we may die to the world that crucified Christ, constantly work for Christ, and patiently wait for Christ to come in all His glory to receive us unto Himself, that where He is there we may be also. "Come, Lord Jesus, come quickly. Amen."

HENRY DENING.

Father Faber and his Hymns.

THE unity of Christendom is seen in its hymns. In praise rather than in prayer the saints appear as one. Those who do not agree as to the form in which to pray, rejoice, alike in public and private worship, in the songs of prayer and praise of devout hearts moved by the Spirit of God. Curious inquiry is not made whether the writer of a hymn be Catholic or Protestant, Lutheran or Anglican, if the words are the expression of a soul's aspiration after God. Such has been the case with many of Faber's hymns; though Catholic in their origin, their saintliness of spirit, devoutness of thought, and simplicity of form, have won for them acceptance in many Protestant collections. The story of his life is in many respects one of religious romance. His monastic practices while a Minister of the Church of England, among the villagers of Elton, with regard to vigils, confession, and use of the hair shirt and even the scourge; the marvellous spiritual influence he afterwards acquired over the minds of English-speaking Catholics as the popular Priest and Preacher at the Brompton Oratory, and those hymns of his which have already found a place among the devotional

treasures of the Church of Christ, give peculiar interest to his life-story. To the Protestant reader it is a story intensely sad in some of its aspects, suggestive in its teaching to those who watch the troubled course of ecclesiastical events in these days, yet one that claims the exercise of that Christian charity which can find fellowship with all souls loyal in their love to the Saviour of men.

It is a curious fact that one who became so enamoured of the tenets of Romanism should have sprung from a family of Huguenot origin. His father was secretary to Dr. Barrington, Bishop of Durham, and George Stanley Faber, the well-known writer on Prophecy, was his uncle. The religious influences of his home were of the character known under the name of evangelical Calvinism. His early sympathies were all in favour of these views. In one of his letters he expresses the hope that he may retain "an affectionate reverence for them to the last." In his poems there are numerous and touching references to the holy happiness of his early home life and loving tenderness of his mother, the blessing of whose presence was lost to him when he was a lad of fifteen. As a boy we see in him many of the characteristics which developed into the peculiarities of his maturer years. He was eager alike in work or play; and whatever he took up was invested in his eyes with an importance which led him to speak of it in terms that to less impassioned natures would seem exaggerated. How deeply the truths of religion possessed his mind appears from his hymn, "The God of my Childhood," which witnesses to a continuous sense of the presence and providence of God; it is one of the hymns, too, in which with touching tenderness he refers to his mother's teaching. We should like to quote some of the stanzas, but our space will not allow.

As a school-boy Faber's power of making friends and winning hearts was as evident as in the later days of his life. A story is told how he was once by a farmer and his wife caught trespassing with some youthful companions. The farmer seemed disposed to proceed to extremities, when young Faber pleaded so effectively that the good wife, addressing her husband in the dialect of the county, said, "Ye mun let them gan, maister; the young gentleman has sic a pratty tongue." This faculty certainly never diminished in after times, for the witness is general to the fact that he possessed in a marvellous degree the gifts of winning eloquence and a fascinating manner. At

Harrow he received the education which prepared him for his university course at Oxford.

Faber entered Oxford as a devout enthusiastic evangelical. An illustration of the intensity of his religious life is seen in the fact that he established a course of prayer-meetings among his fellow-students to nurture his own and their spiritual life. It was not long though before the young evangelical Calvinistic gownsmen came under the power of Dr. Newman's preaching. He seems at first to have heartily sympathized with the Tractarian movement, as it was then called, and afterwards to have had strong feelings against it, though subsequently, as we know, he became one of the High Church party. Faber's own account of his opinions at this time, the turning-point of his life, has special interest, and is thus given in a letter to a friend :—

"When I first came up to Oxford in 1853 I attended Newman's church, and heard opinions widely different from those I held. My intellect seemed to assent, my heart did not; and after a painful, God is my witness, I may add a dreadful struggle, I thought I saw error in them, and rejected them."

In another letter to an intimate friend he says :—

"I have been thinking a great deal on the merits and tendencies of Newmanism, and I have become more than ever convinced of its falsehood. . . . I can most sincerely say that, after being an unprejudiced acolyth of Newman's, an attentive reader of his works, a diligent attender at his church, I found the impressive simplicities of the Bible irksome to me; all its quiet consolations were knocked away from under me, and vague, bodiless Platonic reveries were the food my soul craved. Observe, I *know* that this is not the case with Newman himself. I believe him to be an eminently pious, humble Christian; but I think he has sat at the feet of the early contemplative philosophers with an unscriptural humility, that he has imbibed their notions, and that his followers are likely to become a sort of Christian Essenes."

Yet a year later he was one of Newman's most enthusiastic admirers and followers. How the change came about his biographer, Father Bowden, does not clearly state.

Faber's university course, though not brilliant, was successful; it had its honours, also its defeats. One of his successes was obtaining a Scholarship at University College; another gaining the Newdegate Prize for a poem on "The Knights of St. John." Keble, then the Professor of Poetry, was specially warm in its praise.

In the summer of 1837, the desire of Faber's earliest youth was fulfilled in his becoming an Anglican clergyman. His first pastoral work was in the parish church, and amid the parishioners of the little

town of Ambleside, dear to every visitor of Windermere, for its beautiful surroundings as associated with the ever sacred memories of Wordsworth and Arnold. Here Faber was occupied chiefly in superintending the studies of a gentleman's son ; occasionally he preached. His earnestness in spiritual work at this time is borne witness to in the sermons and tracts he published on church matters. In these, his first sermons, he vigorously opposed doctrines held by the Roman Catholics. That he did this with perfect sincerity, no one who has studied his character can doubt ; his brother says, "he was transparency itself." As yet he saw not whither "Newmanism," as he calls it, was leading him ; but it was soon to become apparent.

After he had been presented by his college to the Rectory of Elton he "determined to examine closely in Catholic countries, and especially in Rome, the methods pursued by the Church in dealing with the souls entrusted to her." He went not as a critic, but a learner to gather hints for his work. He left Elton the day after he had "read himself in," and started for Rome. Abroad he conformed himself to Catholic practices as far as he possibly could. An interview with the Pope, Gregory XVI., greatly impressed and influenced him. He became so enamoured with Romanism, that he wrote to Canon Morris, "I have been very altered since I came abroad ; I am very Roman." On his return to Elton he resolved "to model his pastoral operations on the system pursued by the Catholic Church, and that his whole life, God willing, should be one crusade against the detestable and diabolical heresy of Protestantism—the devil's masterpiece." His life at Elton was zealous, ascetic, and laborious in the extreme ; it *illustrates* rather than reveals the ultra-Romanism which may be taught and practised within the pale of the Church of England, the once-boasted bulwark of Protestantism. In some respects Faber's course at Elton was very different from that of the modern Ritualist ; he cared so little for vestments, lighted candles, and decorations that when the surplice controversy was agitating the Church, he told his congregation he usually preached in a surplice because he preferred it, but that far from insisting on doing so, he would preach in his shirt-sleeves if it would be any satisfaction to them. ("Life," p. 213.) What he relied upon for influencing the people was his preaching, strengthened in its power probably by the fact, that many of the rustic population of the little village had not the slightest notion of the nature

of the doctrines their new rector preached. Such was Faber's success, that before long he had introduced among his parishioners fasting, confession, and even the scourge. Out of the most promising of the young men, he formed a sort of confraternity; they were accustomed to meet in the rectory every night at twelve o'clock, and spent some time (three hours on the eves of the greater festivals) chiefly in reciting portions of the Psalter. The use of the discipline was also introduced on Fridays, eves of the festivals, and every night in Lent, each taking his turn to receive it from others. The asceticism of the rector was such, that on more than one occasion during Lent he fainted from the effects of fasting, while reading morning prayers. Among other penances he habitually wore a thick horse-hair cord tied in knots round his waist. He was so utterly lonely that he mentions in one of his letters, that he sometimes did not speak for days together, except a few words to his servants. Thus, to the utmost of his power, he lived the life not only of a priest, but even a monk in the Catholic Church, while professedly a priest of a Protestant Church.

We do not wonder as we read these details of Faber's life—recorded by his Catholic biographer Father Bowden, who was himself at one time a Protestant—that he was tormented by a conflict of doubts as to whether he was not living a dishonest life by remaining in the Church of England, and whether he ought not to enter into outward and visible communion with the Roman Church, to which, in spirit and practice, he already belonged. The honest decision was at length made; at a Sunday evening service in the November of 1845, he frankly confessed to his people that the doctrines he had taught them, though as he believed true, were not those of the Church in which he ministered, that as far as the Church of England had a voice she had disavowed them, and that consequently he could not remain in her communion, but must go where truth was to be found. Then hastily descending the pulpit stairs, he threw off his surplice and made his way as quickly as possible through the vestry to the rectory, leaving his congregation in blank astonishment at the decision he had announced. Early the next morning, accompanied by seven of his parishioners, who were resolved also to follow his lead, he left the village. The party started early to avoid anything like a scene, but the inhabitants of the little village were on the look-out, and from opened windows and doors waved their handkerchiefs as the carriages drove

by, and sobbed out, "God bless you, Mr. Faber, wherever you go." Such was the impression he had made upon them by an earnest, devoted life.

On the evening of the day that they left Elton, Faber and his companions were admitted into the Church of Rome at Northampton, by Bishop Wareing. Soon after, at Birmingham, they formed themselves into a small confraternity, called "Brothers of the Will of God." When it was resolved to form an Oratory in London, and Father Newman preferred to remain at Birmingham, Faber was sent as the head of the London detachment. He took possession of a house in King William Street, Strand; there he remained until the Oratory was removed to Brompton, which was his home until the end of his life. The fourteen years during which he was head of the London Oratory were years of manifold industry. His energies were chiefly devoted to the work of the Oratory, in which his outward qualities of an engaging, attractive, joyous manner, and the inner qualities of cultured piety and much prayerfulness, secured for him the respect and veneration of all who felt his influence. How, in addition to the duties that fell to him as Priest of the Oratory, he found time for the amount of literary work he accomplished is a marvel. Forty-two volumes of the Oratorian "Lives of the Saints" were edited by him, and a long succession of theological and devotional works written. The value of his books may be variously estimated, but there can be no doubt as to the charm of their style and the beauty of their language, qualities which have won for them thousands of readers, both in this country and in America, and the honour of being translated into many languages. Though so numerous, they were far from being hastily or carelessly written. He tells us in one of his prefaces it was his custom to "revise with jealous repetition under various circumstances, and in different moods of mind," all he published concerning the spiritual life. The Protestant must read with positive pain and sorrow much that Faber wrote, and with bitter regret that a mind stored with treasures gathered on all sides, and rich in original power, should have been lost to the Reformed Faith, have become so bigoted, so enslaved by the extremest doctrines of Ultramontaniam, the immaculate conception, and other specific tenets of the Roman Catholic Church.

In substance, at least, most of Father Faber's works were preached

by him long before they were published, and it is from them we form our ideas of what the sermons were that secured for him the high reputation he had as a preacher. Earnest, eloquent, somewhat mystical in thought, but popular in style and clear in arrangement, his writings give abundant proof of the charm there must have been about his preaching when accompanied by the voice and look of the living preacher. Perhaps a more unbiassed testimony to the pulpit power of Faber cannot be given than the fact that a Nonconformist author and preacher, who has made the pulpit literature of the past and present a special study—Paxton Hood—some years ago, in a series of articles on Pulpit Models, gave a foremost place to Father Faber, of the Brompton Oratory.

To the poetical power of Faber there is the witness of Wordsworth, who said "England lost a poet when Mr. Faber left Ambleside and the Lake country for the flats of Huntingdonshire and the parochial charge of Elton." No one can read his prose works without feeling how much of the true spirit of poetry there is in them, both in regard to nature and the spiritual life. This is still more apparent in his volume of collected "Poems," where pathos, melody, and imagination are combined in the greatest variety with descriptions of scenes inimitably truthful and vivid. It is mainly as a hymn writer, however, that he will be known in the future. In the preface to the complete edition of his "Hymns," he says:—"It is an immense mercy of God to allow any one to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case." Truly that mercy was his! Many of his hymns are wonderful in their power to express and develope the deepest emotions of reverential love towards God. Who has not felt this when singing the hymn—

"My God! how wonderful Thou art!"

particularly the verse—

"Yet I may love Thee too, O Lord!
Almighty as Thou art,
For thou hast stooped to ask of me
The love of my poor heart;"

and the lines (omitted in many collections)—

"No earthly father loves like Thee,
No mother half so mild,

Bears and forbears as Thou hast done
With me, Thy sinful child."

For an example of vivid conception of the sufferings of Christ, reference may be made to his hymn, now to be found in most collections—

"Oh come, and mourn with me awhile;"

and for warmth of faith and tenderness his "Mission" hymn—

"Oh come to the merciful Saviour who calls you."

The well-known children's hymn—learnt by the writer of this article when it appeared as a new hymn in the pages of *THE EVANGELICAL MAGAZINE*, in the far-away days of his childhood—

"Dear Jesus, ever at my side,"

is an adaptation of one of Faber's hymns for children, addressed not to the Saviour, but to a Guardian Angel, and commences in the original—

"Dear Angel, ever at my side."

No hymn of Faber's is more widely known than his now familiar evening hymn written to be sung at the Oratory, commencing—

"Sweet Saviour! bless us ere we go."

To critical minds of a certain class, there is a touch of sentimentalism in the epithet "*Sweet Saviour*," which has led some compilers to change it to "*Dear Saviour*." While willing to defend Faber in this instance, we claim no charity for many modern revivalistic hymns, in which the gushing expressions of attachment addressed to the Saviour partake more of the character of what Chalmers used to call "nursery endearments" than the utterance of loving devotion to the Lord of all. The last two lines of the verse—

"Through life's long day, and death's dark night,
O gentle Jesus! be our light,"

repeated with good effect at the close of every stanza, are worthy of note, as giving expression to the author's idea of life. It stands in contrast to that of most writers. Life's *short* day has been the theme of many a moralist and the sigh of many a poet. To Faber the *length* of life was its burden; and this appears also in the hymn

"O Paradise! O Paradise,
'Tis weary waiting here;
I long to be where Jesus is,
To feel, to see Him near."

And in another verse not so well known—

“O Paradise! O Paradise!
Wherefore doth death delay,
Bright death, that is the welcome dawn
Of our eternal day.”

In his “Pilgrims of the Night” the same thought finds expression—

“Rest comes at length; tho’ life be long and dreary,
The day must dawn, and darksome night be past;
All journeys end in welcomes to the weary,
And heaven, the heart’s true home, will come at last.”

And again in another stanza of the same he finely says—

“While we toil on,
Till life’s long night shall break in endless love.”

Faber’s wishfulness to die, though a sentiment given expression to by many of our past and present hymn writers, is not one to be encouraged. So long as there is any work he can do for the Lord, in this life, the robust Christian will not want to leave nor shirk it. We turn with greater satisfaction to the following lines, which for charity of spirit in regard to the love of the Unseen Eternal Father have rarely been equalled.

“There’s a wideness in God’s mercy,
Like the wideness of the sea!
There’s a kindness in His justice,
Which is more than liberty.

There is no place where earth’s sorrows
Are more felt than up in heaven;
There is no place where earth’s failings
Have such kindly judgment given.

There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss.

For the love of God is broader
Than the measures of man’s mind
And the Heart of the Eternal
Is most wonderfully kind.

But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

If our love were but more simple,
We should take Him at His word ;
And our lives would be all sunshine
In the sweetness of our Lord."

No one can read these lines, and not feel concerning their author that however much he differed from us, it had been given to him in no ordinary degree to sound the depths of Divine love and tenderness, and that his Master sent him into the world to minister to its needs in words of holy psalm and hymn. At the early age of forty-nine, on the 26th September, 1863, Faber's "life's day" ended. In the presence of 2,000 persons his remains were laid in the Oratorian Cemetery, Sydenham.

We have no space left to attempt a critical estimate of Faber's influence and work, and no wish to pass harsh judgment on the life of such a man. There can be no doubt of the intensely religious character of his whole life, nor that he was a man of brilliant gifts as a preacher, sacred poet, and theological writer, and that he possessed a wonderful power of gaining the love of all brought under his influence. Nor can there be any doubt of the mischievous influence of such a life, inasmuch as it would lead men back to the theology, priestism, superstition, and bigotry of the dark ages of the past, instead of forward into the freedom of the light of truth. Still it must be borne in mind that if we believe Faber walked amid "vain shadows" and in not a few things "disquieted himself in vain;" there are the mists of error and ignorance, more or less around us all. If our life here is only an education for the life that is beyond—and how can we regard it as anything more?—we may feel sure that whatever man's thoughts may be of the faith of Frederick William Faber, that

"In His vast world above,
A world of broader love,
God hath some grand employment for His son."

Stebbing.

W. H. BECKETT.

TRUE greatness shows itself in ignoring, or quickly forgetting, personal injuries, when meaner natures would be kept in unrest by them. The less of a man one is, the more he makes of an injury or an insult. The more of a man he is, the less he is disturbed by what others say or do against him without cause.

The Beautiful Life of Christ.

THERE is nothing in the world so beautiful as a good, pure, holy, noble life. A kind word, a generous deed, a faithful disposition—these are all lovely. How sweet are some looks from pure eyes that we have seen! How exquisite some tones from lips we have heard! What a radiance has shone from some characters we have known! They struck the heart at the time; they have filled the memory ever since. There was so much in them of grace, truth, and help. They were just what was wanted. Oh! if a life, a whole life, were but made up of such looks, words, and ways; if the lives of a family, the lives of a neighbourhood, were like them, what a joy would it be to live!

I.

Now Christ's life was all that in absolute perfection—the most beautiful life that ever was lived in this world.

The beauty was ever shining in Him. It mattered not when you saw and heard Him, as a boy or a man, as a public teacher or a private friend—it mattered not who looked at Him, God or man—His life was still beauty, beauty only, beauty always, and perfect beauty. Once and again God said of Him, "This is My beloved Son, in whom I am well pleased." He could look his enemies in the face with the challenge, "Which of you convicteth me of sin?"—"for which of my good works is it that ye stone me?" The man that betrayed Him came and said, with bitter, irrepressible remorse, "I have sinned in that I have betrayed innocent blood." The judge that handed Him over to death stood with trembling confusion before the multitude and washed His hands in protest, "I find no fault in this man." The centurion that commanded his executioners cried out in troubled astonishment, "Truly this was a righteous man." All sorts of beauty were bright in Him—the beauty of virtue without a spot, the beauty of godliness without a stain, the beauty of love without stint, the beauty of sympathy without omission, the beauty of obedience without failure. There was the beauty of wise words, the beauty of holy action, the beauty of generous service, the beauty of meekest patience. There was beauty which shone in the house, beauty which flamed in the temple, beauty which lighted up the cornfield and the wayside, beauty which graced the table of the Pharisee

and of the publican, beauty which had smiles and tears, gifts and helps for all exigencies. In the old pictures it was the fashion to paint Him with a gloria or nimbus round His head, at once attracting the eye to Him; and had we seen Him anywhere, from the cradle to the cross, or from His rising to His ascension, we should at once have pointed Him out from all around Him for very beauty: "The chief among ten thousand and altogether lovely." Think of it. Why, the very fact that He lived and died as He did has made this human life of ours immeasurably better and higher. Till He came no one knew how much beauty might be put into a man's life, a child's life. He did not come till the world had had ample chance and opportunity of displaying all the goodness it could produce. But there was not one whose worth does not pale before His. It is now eighteen centuries since He came, but there has risen no rival. He stands equally alone and aloft. There have been good men, but they were only imperfect at the best. Much of their lives, in many cases, was gone before they became good; and when they did become so their goodness was only partial. They were strong in some virtues, but wanting or weak in others. And even in their very excellences they often failed and broke down. But Christ was stedfast unto the end—all the way beautiful, and this with every lineament and feature that contributes to full perfection. Yes, the fact is familiar to triteness that the life of the Lord Jesus Christ is the most beautiful life that has ever been lived in the world.

II.

One great, momentous reason why that beautiful life of Christ has been lived among us is, that we may make our lives beautiful by it.

We do not forget—we never can—that Christ was God; with all reverence and joy do we exclaim with Thomas, "My Lord and my God!" But He was also man—truly man: "The Word became flesh." He came to be a man, to be born of a woman, laid in a cradle, to be reared through the stages of infancy, childhood, and youth into manhood. Our work and our patience, our tests and temptations, were all His. He hungered and thirsted; He was weary and wept. He had temptations from the devil, temptations from men, as we have. But for all this He could never have brought us the help we wanted. Had he been an angel, had He been only God, we might

have marvelled as at a beauty of transcendent glory, but it had lacked all the inspiring elements of sympathy and help which now animate us to follow Him.

He came to be our Example; so He called Himself. He bade men follow Him; and in that charge He meant infinitely more than that they should just outwardly attend His person, as He journeyed from city to city. The spirit of His life, the desire of His heart is best expressed in the memorable words, "I have given you an example that ye should do as I have done to you." So His servants, the apostles, held Him up to men; telling them to put on the Lord Jesus Christ, to follow in His steps, to let the same mind be in them which was also in Him; and they trace these general injunctions into many details of excellence which they reverently link with memory of what He did, said, and suffered. On the acceptance of His atonement of all grace and power sin is forgiven, and the spirit is quickened into a life of obedient and devout imitation of Him.

Seldom do we realize how imitable Christ is. All that He was and did may find place in us. There is not a solitary virtue in Him which we cannot cultivate. The scale of action, the special circumstances and relations which threw such grandeur into His work must, of course, present a vast disparity; but in essence, in spirit, in actual outworking, each grace of Christ is an obligation on our heart and conscience. We, too, can be kind, gentle, true, upright, brave, holy, sympathizing, obedient to God. There is nothing in Christ foreign to us. He was a man amongst men. All His beauty is capable of translation into our lives; it is intelligible, it is practicable, it is elevating. Indeed, it is only as we add one part of it to another, and welcome its blessed inspiration, that we rise into the full dignity, service, and joy of being for which we were made. There is nothing in Him which were superfluous in us—nothing which we can disregard without leaving a void; a capacity unused, an affection unspent. Oh! for the unfailing ambition and endeavour, the blessed hope and expectancy which thought of the beautiful life of Christ should inspire!

III.

It is no little matter that we know the secret, full and sufficient, of that beautiful life of Christ. Here it is: "I delight to do Thy will, O My God; yea, Thy law is within My heart."

When we see a rare and beautiful flower in another's garden, we naturally wish it to adorn our own ; and when we possess it, we eagerly ask what soil it likes, what heat, light, and moisture it prefers ; and thus we hope to secure its perfect development : so when we see a beautiful action, a beautiful character, the questions force themselves, if we will allow them, Whence came that ? how has it been nurtured ? what is its inspiration ? its secret ?

The answer is, It came of good thoughts, of noble feelings, aims, and purposes, of high desire and holy endeavour. True, you say. Give me them and my character will be noble and pure ; but how can I get such feelings and thoughts and keep them in constant vigour ? The answer again is very simple. Christ's beauty all came from just one thing ; He did the will of God, He delighted to do it, He cherished the law of that will in His heart. There you are told the whole, the complete secret. Yes, everything. That will of God is all-embracing ; it puts all into order, and it keeps all in order. God has told His will very fully and plainly. We can read it in our Bibles, hearts, and consciences. We can think, pray, and rise up and do it.

With deep delight have students discriminated the peculiar characteristics of the Gospel of John, as so marvellously disclosing the inner life of our Lord, as giving us to see His very thoughts and feelings, the care and aim by which all His deeds were animated. The sum of these disclosures lies in the words, " I delight to do Thy will, O my God." In every chapter down to the appendix may you trace more or less distinctly this constant and jealous spirit of Christ. The will of the Father is manifestly supreme.

So stimulating is the fact, of such essential service to all who want to know how they may make the beautiful life of Christ their own, that rapid note of the chapters will well occupy a moment or two. In ch. i. 18 we read, " He hath declared Him." Ch. ii. presents Him in holy indignation cleansing the temple, saying, " Make not My Father's house a house of merchandise." In ch. iii. the link is preserved, " He whom God hath sent speaketh the words of God." Ch. iv. records the thrilling conversation with the Samaritan woman at the well ; its spirit appears in His reply to the disciples, " My meat is to do the will of Him that sent Me." Chs. v., vi., vii. severally contain these avowals, " I seek not Mine own will, but the

will of the Father which hath sent Me." "I came down from heaven not to do Mine own will, but the will of Him that sent Me." "My doctrine is not Mine, but His that sent Me: if any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself." Nor are chs. viii., ix. less clear in His forced self-vindication, "As My Father hath taught me I speak these things." "I do always the things which please Him." "I must work the works of Him that sent Me, while it is day." Ch. x. reveals the Father's exultation in Him, "Therefore doth My Father love Me, because I lay down My life that I might take it again . . . this commandment have I received of My Father." In ch. xi. the crisis of the miracle at Bethany is thus exquisitely marked, "Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always." Ch. xii. startles us with the transport, "Now is My soul troubled, and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name." How the echo impressively resounds through chs. xiii., xiv., xv., xvi., is too well remembered to need citation. Ch. xvii. gives us the wonderful prayer, opening and closing thus, "I have glorified Thee on the earth." "I have declared Thy Name and will declare it." In ch. xviii. all is consummated in the reproof, "The cup which My Father hath given Me, shall I not drink it?" In ch. xix. He is drinking that cup to its last drop. "It is finished," He says, and dies. In ch. xx. He identifies Himself, the risen Saviour, with the Teacher and Sufferer before death, saying, "As My Father hath sent Me, so have I sent you."

These references very amply set forth the supreme place the Father's will had in His affection and obedience. This it was that ever inspired Him: in toils that else could not have been completed, and sufferings that else could not have been endured. No other explanation did He give of His life; no higher could we have. The unity, the sublimity, the manifold beauty are no longer inexplicable. The secret is told; and it is full, sufficient.

IV.

What a beautiful will the will of God must be if the beautiful life of Christ is but its expression.

Christ was just that which the Father wanted Him to be. Christ

did just that which the Father wanted Him to do. There was nothing to be added, nothing to be altered; it was God's conception, God's pleasure, God's satisfaction. How beautiful, then, that will of God!

Few phrases are so inadequately welcomed by our hearts as the "will of God." We invest it perhaps with all awe, majesty, authority, power, righteousness; but not with beauty. It is not a charm to us, an unsurpassed delight to which we eagerly reach forth. We submit to it rather than accept it. We bow, but we do not sing. Its tones to us are those of restraint and constraint. When we say the "Lord's Prayer," we can say "Our Father, our Father which art in heaven;" we can say perhaps "Hallowed be Thy name;" we can say, "Thy kingdom come;" but we often falter inwardly as we say, "Thy will be done on earth as it is in heaven." Oh! let us correct ourselves; let us rise above all such grovelling, hesitating thoughts. The will of God is beautiful beyond all imagination. Each commandment emanating from it is holy, just, and good. The way of life it prescribes is as the shining light which shineth more and more unto the perfect day. The character it forms, moulds, and knits is radiant with a lustre that shall never fade; the good it diffuses is boundless in its worth and its variety.

Christ cherished this will as His daily joy. He spake of it so frequently that His disciples might see how it ravished His spirit, and might catch the inspiration. The will of God! Blessed Saviour, we grieve Thou shouldst have been so long time with us, and we not have known yet the beautiful will of Thy Father and our Father, of Thy God and our God.

V.

The conclusion is not far to seek: if we would make our lives beautiful like the beautiful life of Christ, the beautiful will of God must be our daily study as it was His.

There is the philosophy of a high, noble, blessed, and glorious life! So simple that a child can understand it, so profound and far-reaching that no maturity of power, no exigence of duty, no opportunity of circumstance can ever carry us beyond it.

With all Christ's occupation He was yet much alone. He rose up a great while before it was day and departed into solitudes to pray. He signalised all the great crises of His life with prayer, and the

Father answered Him ; as He was praying the heaven was opened at His baptism ; as He was praying the fashion of His countenance was altered at His transfiguration ; as He was praying in Gethsemane an angel appeared unto Him. And to be like Him we must do like Him. Set the face Godward each morning ; greet Him on rising from rest and going forth for the day. "Lord, what wilt Thou have me to do ?" is the sublimest inspiration for us. Let Thy secret be with me ! Make a plain path for my goings !

"Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
Thy will be done."

Thus shall the beauty of the beautiful life of Christ be reflected in us with ever-growing fulness and power.

Torquay.

G. B. JOHNSON.

In Memoriam—Rev. Enoch Mellor, D.D.

DURING the period in which I have had the honour of conducting the editorial department of this Magazine and thus come into very close and happy relations with many friends far and near, it has been my solemn duty and dear privilege to stand often near that mysterious veil which has been lifted to receive and hide from us some noble fellow-worker in the kingdom of God. On these occasions I have sometimes ventured to offer you—in place of formal obituary, or of biographical details—which it has been only too easy to find in the public journals of the hour—some personal reminiscences of these beloved friends.

Thus also it happens that my latest editorial act must be a feeble attempt to arrest some of the memories of a fast and true friend of more than thirty years. The life of Enoch Mellor was not characterized by a succession of startling incidents or romantic events, but by a strong and marked individuality. The physical force and energy of the man seemed, to superficial observers or casual acquaintances, to be so exceptionally abundant that he might have been supposed charged with a strength and persistence of being that would have borne him

on into four-score years of gathered experience and unabated toil, so that nothing but what we call accident or violence could have arrested his work. However, those who knew him best were well aware that the forcefulness and buoyancy of his life were due rather to the moral intensity of his manhood than to the muscular energy of which he had so large a gift. They knew also that the vehemence of his intellectual processes, the strength of his affections, the throb of his spiritual pulse, the balancing of his logic and his love, the entire absorption of his mind with noble themes and with far-reaching controversies, were often too great a strain on his physical nature. Not infrequently that which seemed to reveal a superabundance of pure strength was but the outcome of a great heart and the symbol of a peculiarly active mind, giving themselves away only too freely. The grasp of Mellor's hand crushed the limp fingers of some of his friends, and the glitter of his eye fixed all wandering glances and seemed to almost say, "Are your love and friendship like mine?"

Those who knew him best, and those who only looked on or listened to his word, and all who have watched his career will agree to recognize the constancy, the persistence of his nature. He held "the beginning of his confidence firm unto the end." Though he could see all around a subject, and enumerate objections to his main thesis like a mediæval schoolman, though he fought his battle with the devil of doubt with the courage of Luther in the Wartburg, yet he seemed to move forward with the constancy of an invincible assent. Truth and love made indelible impressions on him, and he held to them with holy loyalty. He could not rest in an atmosphere of competing claims for allegiance, nor modify the Gospel into some vague assurance, such as, "He that believeth one thing to-day and another to-morrow," but "He that endureth to the end shall be saved." It was not a vague "toss-up" with him. He did not tell his most intimate friend that such a one was at liberty to hold anything or nothing to be true, so that his *life* was in the right, nor did he undervalue the enormous importance of truth to life, but, with bold, striking, even satirical illustrations, he would demand absolute moral honesty, and maintain the regal principle of life-giving faith. It would be wrong to imply that he had no sympathy with doubters who could not grasp that which he held, or follow him in his logical processes. He would speak lovingly and tenderly of them, and with

them : yet such tenderness and love to them would never be construed by them into admission of the justice, or rightness, or reasonableness of their hesitation. The persistence and constancy of his character were seen in his friendship for men, and places, and principles. He would cling to his old love and to his humble brother when the cold wind blew, as well as under sunny skies. He, with his vigorous life and multitudinous duties, could sympathize with the feeble health, broken prospects, and trembling purposes of those whom he had outstripped in the race. He could suffer depression, and undergo almost moral convulsion for a while ; but he came out of the dark hours radiant and believing. I well remember the strange and overwhelming sorrow that came over many of us when dear Jonathan Glyde, of Bradford, was taken away in the very prime of his sanctified power, his mystic insight, and self-sacrificing love ; and I also remember well how Dr. Mellor rose up in glorious might of conviction afterwards, and took up the parable against death.

Dr. Mellor showed the set and persistence of his nature in the constancy of his philosophical convictions. In his early days a favourite pupil and disciple of Sir William Hamilton, he was from the first one of his most able expounders, and was ready to fight his battles for him with De Morgan or with John Stuart Mill. More than one elaborate article from his pen upon these themes appeared in the *British Quarterly Review*. They deserved and commanded great attention. But his latest literary effort was the production in these pages of a series of dialogues on the philosophic and religious position of Mr. Mill, which literally tore the sad sophisms of Mill to little pieces. This reminds me of another illustration of the strength and constancy of the man to his friendships and to his principles. He had promised me an article for this Magazine, one which he loved to enrich with his best and noblest words ; but a great and terrible trial befell him, one which for the time, as I knew, crushed him to the earth in unutterable sorrow. We corresponded, but I did not dare to remind him of the promise, and made other arrangements to fill the vacant place ; but punctually to the day he fulfilled that promise, and my readers had the advantage of seeing what was then written with quivering nerve and vivid insight.

Before passing from this feature of his character, let me refer to the illustration given of it at one remarkable epoch in his ministry ;

viz., his temporary departure from Halifax to Liverpool, and his return to his own county, to his old friends, to the church, which his brilliant energy, eloquence, and holy ministrations had done so much to build.

A third peculiarity of Enoch Mellor's never-to-be-forgotten personality was what always seemed to me to be the intensity and concentration of his spiritual gaze. Some of those who winced under his controversial assault may have called it narrowness of mental range, or one-sidedness of logical sword-play. "Grant him his premisses," said others, "and you must confess that none but knaves or fools can resist his conclusions." The true explanation was that he did single out for his intellectual effort a certain portion of a subject. He threw it as by oxy-hydrogen light upon a screen, while all the rest of the universe was for the time being in utter darkness. He then came down upon that portion of the subject with all his force. If he believed it to be a logical fallacy, or a false interpretation of Scripture, or a mis-statement of history, or a fancy taken for a fact, an unproved hypothesis substituted for a true induction, then "woe betide it." If, having demolished it, he had not left himself time to consider some other way in which the said position might be defended by somebody else, it was no proof that he could not, nay, or had not, submitted other views of the matter in hand to the same kind of treatment. He chose his ground, his field of view, or his subject-matter deliberately from the intensity of his mental gaze, and what one might almost call the glare of his spiritual eye. Sometimes a luckless critic would challenge a fact or a quotation, or rashly try to prove some negative, when, quick as light, Dr. Mellor would come forth with a storm of repressed arguments, discharge a catapult of confirmatory instances, showing that he for the most part had understated, rather than overstated, what he had undertaken to prove. Abundant illustration of these peculiarities might be found in his work on "The Atonement," a series of lectures delivered in reply to a challenge by a Unitarian minister of Leeds; in his powerful paper on "Baptismal Regeneration," published in the second series of *Eccllesia*, in his Congregational lecture on "Priesthood," and in his Dialogues on Mill's "Essay on Nature." The remark may be reasonably made, "Would that he had done more!" i.e., that he had handled the whole range of these subjects with the skill and learning which he devoted to a portion of

such vast themes. But there is no sign whatever that he could not have done it. There is abundant proof of the manner in which he was accustomed to work. All who were favoured with his friendship and intimacy know how through long days, from early morn to dewy eve, in his own study or on the side of some Scotch loch or Yorkshire moor, he would hold his interlocutor to one theme or thesis or even point, till it was settled one way or the other, and as it seemed for evermore, or else declared and proved to be eternally insoluble in the very nature of things. Such hours and days and nights with him I for one never shall forget.

My readers generally will think of him as the preacher and platform orator; and without doubt his home and his joy were where he could bring into full play his great powers of utterance, his richly-stored mind, his loving heart, his high enthusiasm for the Royal glory and Divine majesty of the Christ, and his passionate desire for the salvation of sinners and for the holiness and consecration of Christians. On great occasions Mellor was unquestionably great. When he made an effort he never failed; but it is a high testimony to the man, that in his own church, to his own people, at the ordinary Sunday service, when his heart was charged with the special cares or difficulties of his own flock, he was really at his best. He was marvellously successful and interesting in what ministers call "sermon-talk." In an hour he could and would give the substance, the pith and point, of a whole course of sermons already preached or planned; and as he talked, the glow of the pulpit would flash into his face, and the work of moving men be done again. "Thrice he'd fight his battles o'er, and thrice he'd slay the slain." What force and breadth of soul belonged to him! How, after prolonged and earnest services, he would sing hymns (sometimes to tunes of his own devising) and anthems, and other sacred music, almost into the small hours of the following morning! The energy and breeziness, the fun and force, the ringing voice, the loving purpose, the strong conviction, filled the very house in which he dwelt. It was an event to have hold of him for a few hours. Nor let any one ignorant of his life imagine that the persistency, constancy, and enthusiasm of the public man overshadowed the gentler and sweeter elements of the Divine life. These too streamed forth from him. There was thunder, and great wind, and fire; but I often felt that one reached the inmost life of him when he

spoke in still, small voice, concerning love and faith, concerning our weakness and our need, and of what is behind the veil. He was a son of thunder, but also an apostle of love. We can indeed ill afford to lose one so mighty and so gentle, so learned and so apt to teach, so wise in counsel and so brave in battle, so sweet in his friendship, so unswerving in his faith. The demonstration of love and reverence which the town of Halifax by all its voices has just made, proves how rare was the combination of his excellences, how unique the loss that has befallen many; but the Lord had need of him, and now he is in another mansion of the Father's house.

HENRY ROBERT REYNOLDS.

The Two Flags.

THE salute to the British flag which was ordered by the President of the United States at the great celebration at Yorktown, is certainly one of the most graceful national acts recorded in history. The American people were holding their Jubilee of twice fifty years since the battle of Independence was fought and won; and, naturally enough, it was celebrated on the spot where the capitulation of the British force under Lord Cornwallis practically ended the war. In America it was a proud and inspiring retrospect. Never was a struggle for liberty more nobly conducted: never did a people better deserve the independence which they won. When they proclaimed themselves free they were a group of struggling, sparsely-peopled, and half-developed States, scattered along the seaboard of the Atlantic. Now they may travel 3000 miles across their own territory, which stretches over a vast continent; where thriving cities spring up like mushrooms, where the population grows with unparalleled rapidity, where the arts of industry attain unprecedented development, and which is already putting in the claim to take the lead of the future progress of the world. The comparison of the States which claimed and won their freedom a century ago with the United States of to-day, presents altogether the most wonderful transformation in history.

And on the 18th of October the American people gathered in force to Yorktown, to celebrate the capitulation of a century before

Representatives of French and German families were there—the Rochambeaus and the Steubens, who, a hundred years ago, rendered such invaluable service to the young Republic in its hour of need. They were received with abundant honour as the guests of the United States; but, strange as it is to write it, the enthusiasm of the people was reserved for the Queen of the Empire whose disastrous defeat the celebration was held to commemorate. In singularly graceful and striking terms the order of the President referred to the “profound respect entertained by the American people for the illustrious Sovereign and gracious lady who sits upon the British throne;” and ringing cheers from the multitude assembled accompanied and emphasized the salute. The English people have done their best to respond to this graceful act of national courtesy and friendship, by carrying the American flag in the time-honoured pageant of the 9th of November, one of the few ancient pageants which survive in Europe; and as the flag passed along the vast crowd in the streets received it with acclamations, and completed this significant interchange of national courtesies which came on either side fresh and warm from the national heart.

And surely it is a great step on to the “good time coming,” when nations can thus nobly and generously bury the memory of their ancient enmities and strifes. *A hundred years ago* the British flag was to the American people the most hated symbol upon earth: now the two flags wave together in amity amid the loudest acclamations from both victors and vanquished in that stern struggle, whose memories are now laid at rest. And if sentiment had the chief function in the management of political procedures, we might please ourselves with the thought that the hatchet was buried for ever, and that the war-path between the two peoples would be trodden no more. But sentiment seems to be for the moment powerless against interest or passion, and there is nothing in the mere sentiment of brotherhood which has thus found expression to forbid the outbreak of fierce jealousies or even actual war. And yet it would be a great mistake to treat it as practically useless—soft, fair, tender while it lasts, but, like the morning cloud and the early dew, speedily passing away. Sentiment, at any rate when it is founded on realities that endure, as in this case—for we be brethren—at least creates an atmosphere in which it is harder for angry passions and hostile purposes to work. It may not do much, but it makes it harder for passion to do much, and stamps the nations which gender

strife with the brand of shame. There is quite too little recognition of the influence which just sentiment exercises on the practical actions and movements of men. "Am I not a man and a brother," is really the plea which doomed the slave trade to death. It was when the great movement of the last century had brought to the front the doctrine of human brotherhood, that the cause of the slave took its place among the practical and pressing questions with which the politicians had to deal. And so this sentiment, which has knit the hearts of two nations to each other—nations which belong to each other by the closest natural bond, that of parent and child—will make itself felt as a power, if ever some burning question should arise to inflame them, and will lead to strenuous and persistent efforts to solve the difficulty otherwise than by war.

It is, of course, the deep and tender interest which was excited in this country by President Garfield's long and heroic death-struggle, and the noble and loving words in which that interest was more than once expressed by the Queen, which led to the salute at Yorktown, and to the bearing of the American flag in the great procession which, on the 9th of November, passed through London streets to Westminster. President Garfield has neither lived, suffered, nor died in vain. But it must be remembered that the outburst of brotherly feeling which has drawn the two nations together, as perhaps no two nations have ever been drawn together in the course of the world's history, but revealed—it did not create—the brotherhood which it expressed. For years past, since the great questions which still continued to separate in appearance at any rate their interests have been settled, the two nations have been drawing together in closer fellowship. It is now many years since the American naval captain in the Chinese waters exclaimed, "Blood is thicker than water," and struck in on our side. Since that time the course of our relations has been really a discovery of its truth. We have learnt to understand each other better, to respect each other more heartily, and to be willing, as in the Alabama business, to make some sacrifices of pride and self-interest to soothe wounded feeling, and to establish true confidence and hearty good-will. The death of the President gave, as it were, the consecrating touch to the friendship which had long been growing; but it *had* been growing in noble and firm proportion, when the hallowing touch was laid upon it by the hand of Death.

The memory of the old struggle no longer excites the slightest bitterness in English hearts. We recognize fully the righteousness of the American claim to independence, and we keep our indignation for our own short-sighted statesmen and the purblind King who made an honourable compromise impossible. The elder Pitt, in the splendid burst of eloquence in which he exclaimed, "You cannot conquer America. If I were an American, as I am an Englishman, while a foreign troop was landed in my country I would never lay down my arms—never, never, never!" really justified in that day the struggle of the Americans for freedom; and there is hardly an Englishman in these days who would not say Amen to his words. Whether, had Pitt's proposal been carried out, the struggle might have been prevented, and the United States might have remained simply attached by the bond of suzerainty to the British Crown, has been matter of much speculation. For ourselves we believe that the separation was inevitable. The capture of Quebec by Wolfe, in 1759, really settled the question. Once delivered from the fear of the French in Canada, the colonists were sure to dream the dream of independence, and to make it something more than a dream. Had Walpole's generous and statesmanly view of the wise treatment of colonies governed the policy of the Empire, or had Pitt's conciliatory measures been entertained, the separation might have been postponed, and accomplished at length without a bloody and destructive war. But it was bound in the interests of the world to take place. America has grown as it never could have grown under our rule, even under the most favourable conditions; and she is more to us and more to the world than she could ever have become as part of our Empire. Her emancipation was, in the long-run, a blessing to us and a blessing to mankind. We have not in England the faintest regret on looking back on the past, except for our own folly; and we are far more proud of having created America and having nursed her mighty youth, than we are angry that when she was full-grown she wrested from us by force a freedom which we should never have denied. For the achievements of America in the war in which she defeated us, were the achievements of our English race. It was English toughness and resolution which won from English tyranny and bigotry the independence of the great Republic of the New World.

The Republic of the West will ever remain the chief glory of

England's history. We sent across the waters early in the seventeenth century the noblest, purest, hardiest men whom the Old World has ever nursed, to take possession of the New. The Pilgrims were probably the strongest and most courageous band of colonists ever led forth by Providence; they were the most closely-knit band of men, except the apostolic, who ever enterprised, to use the old phrase, the founding of a state. It was on the coast of Massachusetts that they landed, and it was from Massachusetts that the first trumpet-note of the conflict was sounded which issued in the Declaration of Independence, and in the establishment of the greatest Republic known to history. It is to the honour of our race, it is the direct fruit of those qualities which the English settlers took with them to the New World, that the independence of America was won, and has since been made so fruitful of blessing to us and to mankind. Far from entertaining regret or jealousy, we rejoice unfeignedly in what appeared to our fathers a vast calamity; and it was but a just tribute to the sentiment of the England of to-day, when the American people did honour to our flag on the centenary of a disaster which was then supposed to cover us with irretrievable shame.

And we are but on the threshold of the vast ministries of blessing which will grow out of the intercourse of the two worlds. Our poor have already begun to reap in very blessed measure the fruit of the boundless fertility of the great Continent of the West. The help which came to our working classes during the terrible crisis through which they have passed, and from which they are now happily emerging, from the vast stores of produce which we have imported from America, it is impossible to overvalue. The American bacon and cheese were sold in England at a price which placed them within reach of their diminished means of purchase, when but for them they must have well-nigh starved. Much of the patience and fortitude with which during these terrible last winters the poor have borne their privations has been due to this constant supply of American food. And if our farmers have suffered, it has driven them to reconsider their relations with their landlords, and will in the end win for the tillers of the soil that just interest in the fruits of their industry, which in landlord-ridden England they have for ages sighed for in vain. It seems like a chapter in the history of retribution. The day of the Lord is a long day, but its work is sure. It was the aristocratic class

which drove out the Pilgrims to the American wilderness. It is the industry of the children of those Pilgrim Fathers which will help forward mightily the revolution which will bring down the order that has hitherto lorded it in agricultural England, to a closer fellowship of condition and experience with the great mass of their fellow-men.

So the two flags in their fellowship are for us symbolic of much promise for the future. Already in their union they are covering the earth with English settlements, and are making the English the cosmopolitan speech. May they go "marching on," conquering and to conquer, if only wherever they wave peace may flourish under their shelter—peace established on righteousness, and on care for those things by which one nation may not waste or destroy, but help and edify another.

J. BALDWIN BROWN.

Literary Notices.

The Holy Bible, according to the Authorized Version (1660), with an Explanatory and Critical Commentary and Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. New Testament. Vol. III. Romans to Philemon. (London: John Murray.)

Much as we have appreciated and valued the previous volumes of the "Speaker's Commentary," we must candidly admit that it has been growing in value as it has approached completion. The Commentary of Canon Westcott on St. John's Gospel is one of the most valuable contributions to the exegetical literature of the century, revealing vast knowledge of the subject with great originality of treatment; and the present volume, more varied and abundant in its contents than any one in the series, reflects high credit on the several writers and on the accomplished Editor. He has been criticized by some authorities for not reducing the vast amount of material and the opinions of some twenty or thirty different scholars into more technical unity. He is, in our opinion, to be congratulated for not having had the temerity to undertake such a task. The general agreement is sufficiently obvious, and the editor deserves the highest credit for the apportionment of the work among so able and qualified

a group of Biblical scholars. Commentaries upon the text, translation and subject-matter of thirteen of the Epistles of St. Paul, from Romans to Philemon, constitute a sufficiently wide theme, but this volume of 850 pages contains moreover important introductions to the several Pauline Epistles, and appendices and notes on matters of especial interest and controversy. Dr. Giffard reveals great independence and peculiar fitness for his work in his introductory and exegetical matter; *e.g.*, he fully disposes of Baur's assault on the integrity of the Epistle to the Romans, and while answering the arguments of Dr. Farrar and others in favour of the view that chapter xvi. is a fragment of a Pauline letter addressed to Ephesians rather than to Romans, he, on his part, shows strong reason for thinking that it was the fragment of a *second* Epistle to the Romans written after the close of the first imprisonment. Again, after pointing out the irreconcilable difference of judgment among modern scholars, as to the proper significance of *nomos* when occurring with or without the article, he reviews the whole case afresh with remarkable ability, and concludes that it is only when used *with* the article that the word indubitably means the revealed law of Moses. The great texts throughout are handled with fine penetration, caution, and freedom. We have no space to call attention to the treatment which chapters iii., v., vii., and ix. have received from Canon Giffard.

Canon Evans, in his comments on First Epistle to Corinthians, has displayed marvellous vivacity, amounting at times to the highly amusing. The terseness and smartness with which numerous positions of vast interest and complex controversy are settled by this writer must arouse attention. Thus he translates "foolish things" by "simpletons of the world," and on 1 Cor. ii. 12 he says, "God's own Spirit is here said to come and illumine man's spirit, a kindred nature, like sunshine filling twilight." His treatment of the "woman's veil" and "baptism for the dead"—with which, however, we do not agree—"the communion of the blood," and "the resurrection of the body," are all singularly interesting. The reader is startled in so grave and solid a work to come across such a sentence as this, on 1 Cor. xv. 38: "Does this caviller imagine that the dead body shall come forth just the same as did the body of Lazarus? Every stalk of wheat shakes its luxuriant head at him." Mr. Waite, who writes the Commentary, etc., on Second Epistle to Corinthians, sustains the

double visit of Paul to Corinth and the lost letter—points which have been disproved, in our opinion, by very powerful evidence of another kind. We are much interested in Mr. Waite's examination of "Paul's stake in the flesh," which he brings into closer relation than has been customary with the greatness of the Apostle's ecstasy, and the abundance of his revelations.

Dean Howson follows with a very admirable commentary on the Epistle to the Galatians. He does not accept Dr. Farrar's view of the circumcision of Titus, nor does he yield to the objections by which Paul's visit to Jerusalem in Acts xv. has been dissociated from the Galatian visit.

Prebendary Meyrick has commented on the Epistle to the Ephesians, and Dean Gwynn on that to the Philippians. To the Bishop of Derry have been assigned the Epistles to Colossians and to Philemon, and we should like to call special attention to the latter. The monograph on the character of Roman slavery is lucid and learned, and the manner in which St. Paul's tact, dexterity, courtesy, and Christian enthusiasm enable him to plead with Philemon for his fugitive slave has never been put in finer light. The Bishop of Derry has also discussed with his usual ability and scholarship the numerous problems involved in the text and interpretation of the Epistles to the Thessalonians, and Professor Wace those of the Pastoral Epistles. We are delighted to see that their Pauline character is amply vindicated, that the second imprisonment of Paul is shown not only to be possible but credible, and that the additional period of time thus gained helps to solve all the chief difficulties raised by these Epistles. It would be difficult to speak too gratefully of the learning, sobriety, and spirit of this latest instalment of a truly monumental work.

A Method of Teaching the Deaf and Dumb Speech, Lip-reading and Language, with Illustrations and Exercises. By THOMAS ARNOLD.
(Smith, Elder and Co.)

We cannot explain this method of instruction to our readers, but it gives us pleasure to hail with a loud shout of wonder the life-long zeal and enthusiasm which are modestly recorded in this goodly volume. Mr. Arnold has had a vocation, and has fulfilled it nobly. He has had many years of experience in teaching the absolutely deaf the nature of speech, and how to frame it on hitherto silent lips. He has sought to

explain to those whose minds must be in a torpid condition the transcendent power of word, and to connect their observations of the lips of others with written symbols and with self-made efforts of their own. He has so far succeeded in his meritorious work as to carry some of his pupils through University examinations. He eschews the French method of teaching by signs, and has adopted the German method, which we have briefly indicated. His historical sketch of the efforts made in this direction in various Continental countries—efforts which have far outnumbered those made in England—is deeply interesting; and his practical illustration of his method becomes a study in the physiology of speech. We heartily commend his efforts, both literary and philanthropic, to the notice of those who can sympathize with a suffering class; and we cannot see why there should not be called into being an infirmary and school for the deaf mute on a national scale, with such a wise discoverer and devoted apostle as Mr. Arnold at its head.

The Biblical Museum: a Collection of Notes, Explanatory, Homiletic, and Illustrative, on Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday-school Teachers.
By JAMES COMPER GRAY. Old Testament. In Ten Volumes.
(Elliot Stock.)

This most creditable and ingenious undertaking is now completed. We have recorded the progress of the work at various intervals, and have now simply to say that, notwithstanding the numberless forms and varied excellences of the modern commentary, the "Biblical Museum" occupies a place of its own, and will long retain a hold on the affections of the public teacher. Its pre-eminent advantage and peculiarity are that it finds illustrations of Biblical truth everywhere; some are natural enough, but others, only rare ingenuity, large resources, and a quick eye for analogies would ever have discovered. We are far from endorsing all the selections, but it is difficult to open any of the volumes without being struck by the affluence of the material thus placed within easy reach. Racy anecdotes, noble poetry, historical parallels, scientific facts, geographical explanations, homiletic hints, are freely given and their origin acknowledged. The author has not exhausted his stores in his final volume, in which the "Speaker's Commentary," "Festus," and Matthew Arnold, the Earl of

Surrey, Wordsworth and Spurgeon, Byron and Bonar, etc., etc., contribute of their best. The indexes to the entire ten volumes on the Old Testament are copious and well arranged. The New Testament section, consisting of five volumes, is composed on the same general lines, and the whole work will prove invaluable to the minister or Sunday-school teacher, one great advantage being that it stimulates inquiry and suggests method, is brightened by jewellery from a thousand mines, and is throughout illumined by the light from heaven.

The Poet's Bible. Selected and edited by W. GARRETT HORDER, Editor of "The Book of Praise for Children." New Testament Section. (William Isbister, Limited.)

A felicitous idea, wrought out with admirable skill of arrangement, wide knowledge of English literature, and consummate taste. The editor proposes to show us how the poets of England have pondered the facts and ideas of Divine Revelation, and to create a continued exposition of its beauties in their "light and winged" words. The volume before us embraces the New Testament section only; but, as might be expected, it is rich and noble. The old poets have been well searched, and forgotten pearls have been threaded on the lustrous string. The permission of the greatest living poets has been graciously accorded to the editor. Cardinal Newman, Archbishop Trench, Rossetti, Browning, Earl Lytton, Lord Nelson, and many others, have placed characteristic contributions at his service, and poems of Dean Plumptre, of Dr. George Macdonald, and others, are published in this volume for the first time. We have no space to comment on excellences or discuss omissions, but cannot refrain from calling attention to the epigrammatic wit of old Crashaw, to Lord Lytton's "Vision of Virgins," to the "Woman in the Temple," by George Macdonald, to the wise selections from Keble, W. H. Myers, and Walter Smith, and to some remarkable citations from the Paris Breviary.

The Church of the Future. By HENRY ALLON, D.D.—*Reminiscences of Congregationalism Fifty Years Ago.* By JOHN STOUGHTON, D.D. (Hodder and Stoughton.)

These addresses, delivered at the recent jubilee celebration of the Congregational Union, are of general interest and ecclesiastical impor-

tance, and will be read and treasured in future years as throwing strong light on the Congregationalism of the nineteenth century. Dr. Stoughton is a master in the art of biographical portraiture, and he has given us a gallery of finished miniatures of the holy men whom he has known and valued—their eccentricities, quaintness, their heroism and their consecration, and in some cases their learning, their eloquence, and their good work. He hints, moreover, at the changes that have passed over Churches and ministers in the fifty years that have now closed. Dr. Allon, in his finely-toned and magnificent address, has indicated the water-mark to which Congregational principles have carried the Union in this year of grace, and he ventures from this level to anticipate, in catholic spirit and with metaphysical acuteness, the form which the Church of the future will assume. While admitting the difficulty of drawing a firm line through the border land where Divine ordinance and human expediency blend in practical issues, he rightly maintains that it is the Divine order which conserves and can alone give vitality to Church system. He joins grand issue with Dr. Martineau in the deference which must and will be paid to the manifestation of the Divine in the Scriptures and the Christ, and he contrasts the Evangelical, the Hierarchical, and the Rationalistic systems with trenchant and yet subtle force, and indicates lines which the Church of the future will indubitably follow. He shows how possible it is for the Churches to fail through unfaithfulness to their own principles. He reminds them that they “who wield spiritual force are invincible.” By his two addresses from the chair, Dr. Allon has rendered long-to-be-remembered service, not only to the “Union,” but to the Church of Christ.

From Messrs. J. F. Shaw and Co. we have—*Follow Thou Me: Discipleship*. By Mrs. Pennefather. This volume contains a series of short addresses of a simple and practical character, calculated to rouse some to follow Christ closely who hitherto have only asked, “Where dwellest Thou?”—*Silent Highways. A Story of Barge Life*. By E. Palmer, Author of “Dogged Jack.” A most touching story charmingly written, which cannot fail to excite interest in those sadly-neglected men and women who pass their miserable lives on the rivers of our own country.—*The Sword of De Bardwell. A Tale of Agincourt*. By C. M. Katherine Phipps. An historical story,

some scenes of which are laid abroad at the time of the siege of Agincourt, while others in England take their chief interest from the difficulties arising out of the persecution of the Lollards. It is well written and vivacious.—*Peter Waldo: His Life and Labours*. By Rev. J. N. Worsfold, M.A., F.S.S. Waldo, the reformer of Lyons, led a noble life in difficult circumstances. This short narrative makes us wish that we knew more about him. Would that all Christian merchants were animated by a zeal like his for the diffusion of God's Word.—*Joyce Morrell's Harvest; or, The Annals of Selwick Hall*. A Story of the Reign of Elizabeth. By Emily Sarah Holt. A pretty story, told in the quaint chronicle fashion of which Miss Holt is so fond. It deals with some of the characters and manners of the time. It does not touch the politics of that period, but carries with it lessons for all time; showing the difference between that which *seems* and that which *is*, and that in God's dealings with His children there is no hurry. Those who seek to know His will must wait patiently for His answer, and will never be disappointed.—*God's Everlasting Yea. Divine Provision for Human Need*. Mission Addresses. By Rev. W. H. M. H. Aitken, M.A. Mr. Aitken here shows his deep sympathy with the wants and woes of humanity, and great power in dealing with them. His earnest entreaties to all to find in Christ the rest they need are poured forth from a heart full of love and faith, and with a burning enthusiasm almost irresistible.

From Mr. Elliot Stock we have—*Monaco, and its Gaming-Tables*. By John Polson. Third edition. A short effective description of Monaco, with its lovely surroundings, and its vile gaming-tables of Monte Carlo, the only public ones now left in Europe, and the cause of unutterable wretchedness and ruin to thousands every year. Mr. Polson's account is given with the hope of inducing many to join an International Association which has been formed for the suppression of these gaming-tables by an appeal to France, under whose protection the Prince of Monaco reigns in his little rocky territory.—*Life, a Mystery*. By A. M. B. This little book is divided into two parts, the first treats "Life as it appears," and describes the sadness and mystery of this life; the second portrays "Life read in the Light of the Cross," in which the life and death of Christ are shown to be the

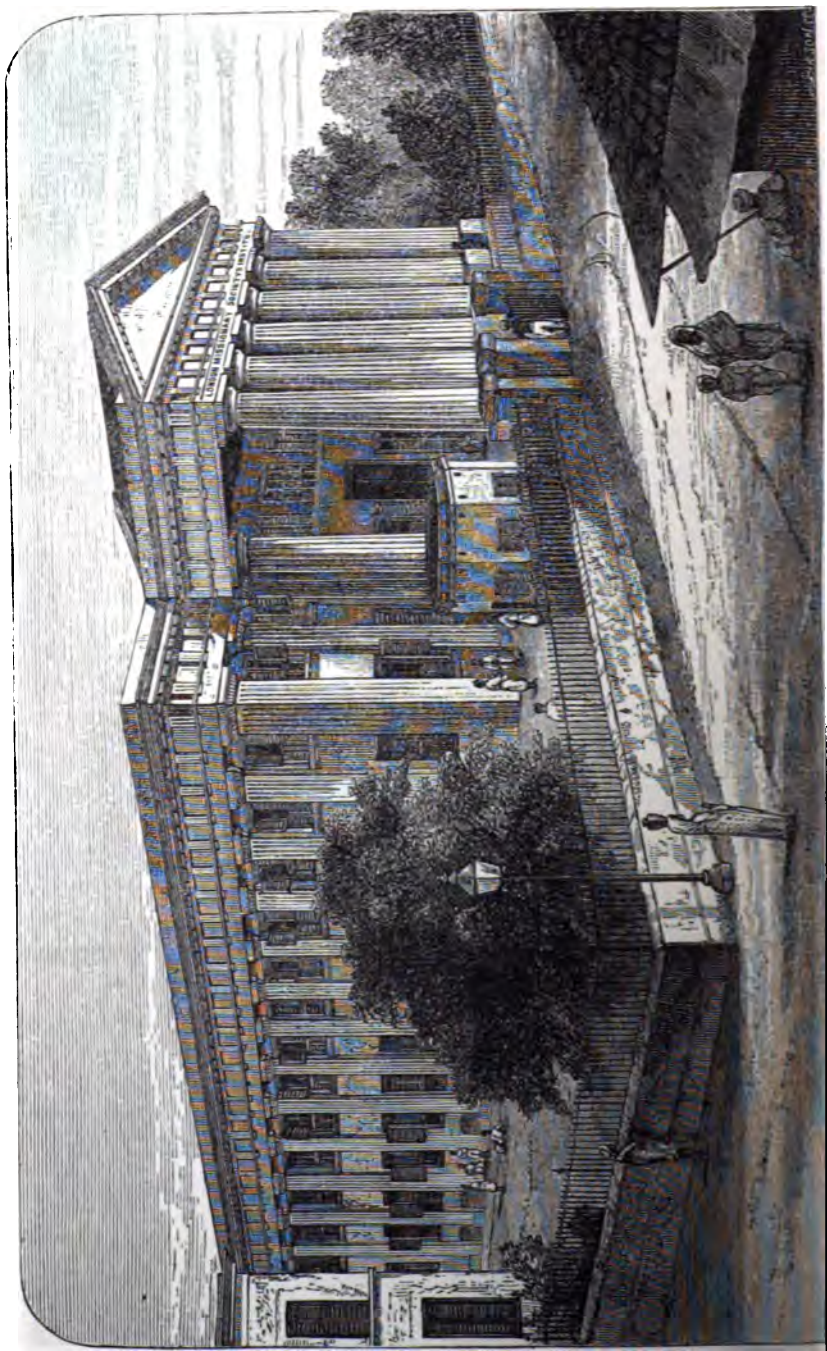
only source of hope and delivery from evil. There is no attempt at explanation or argument, but simply the expression of sympathy with suffering humanity, and firm faith in the love of God in Christ by an ardent, imaginative, and at times sentimental writer, but the feeling and faith are good and helpful throughout.—*Thirza ; or, The Attractive Power of the Cross*. By Elizabeth M. Lloyd. With introduction by Rev. C. J. Goodhart, M.A. A reprint of a book published more than twenty years ago. An interesting story of the conversion to Christianity of a Jewess, and her subsequent life.—*The Young Crossing-Sweepers*. By Mrs. William Olding. This pathetic story has a peculiarly Christian charm about it, and should be widely circulated among the young.—*The God-Man : an Inquiry into the Character and Evidences of the Christian Incarnation*. The more we try to comprehend the personality of the God-Man, the more we are impressed by its mysteriousness. We do not know to what extent the eternal Word “emptied Himself” when He became a partaker of our nature ; but the theory that the consciousness of His Divine Sonship was gradually developed in Jesus Christ, helps to explain several incidents in His life. Various considerations are presented by the author in favour of this view. The form of the work, as he says, is speculative rather than dogmatic ; it is to suggest thought rather than to satisfy it. Although exception may justly be taken to some of the author’s positions and opinions, he has supplied good materials for thought—about the consciousness of Jesus, and His relation to society, art, morality, politics, and religion.—*Man : an Essay*. By John Lawrence. This is a curious illustration of the way in which the Scriptures may be twisted to support a degrading theory of man’s nature. Inferences from the Word of God are made equivalent to its own teaching. Should a second edition be called for, it would be an improvement were all the uncharitable remarks about those who understand the Bible differently from the author, omitted.—*Seeds and Saplings*. Persons who have no time for the better plan of thinking out subjects for themselves will find aid in these outlines of sermons.—*The Teaching of the Bible respecting the Way of obtaining Eternal Life*. By Rev. John Venn, M.A. These tracts are the result of a prolonged and careful study of the Bible. They unfold the nature and effects of justifying faith. However we may differ from the author in some of his conclusions, we value his testimony as an antidote to the errors

of Antinomians and sentimental revivalists.—*The Life of our Lord, with Compared References from the Bible.* By Francis Sangster. The public ministry of our Lord is treated as if it lasted but little more than a year. The arrangement of texts therefore is according to this theory, and will be of comparatively small service when another is entertained.—*The Fisherman's Cove; or, Christianity Realised.* By Mrs. Pearl Hoem. A very unsatisfactory book, full of extraordinary and startling incidents badly told. The "Christianity realised" is of an easy drawing-room type, while the language used would have been more appropriate in the servants' hall.

The Sunday School Union sends us a third volume of *Excelsior*, and, from what we can see, the value and variety of its contents fully substantiate the claim it makes as a "help to progress in thought and action."—*The Child's Own Magazine* also keeps up its many attractions for little people.—*Chapters on Genesis and Evolution.* By a Layman. The author argues that the Scriptural account of the Creation is strikingly in harmony with the latest conclusions of science. The book is adapted for those who believe in the truth of Divine revelation, but feel difficulties which they long to have removed.—*Ancient Nineveh. A Story for the Young.* With numerous Illustrations. A condensed history of Nineveh, gathered from Biblical records, classical history, and recently-discovered monuments, well arranged, and written in an interesting style.—*The Best of Books, being Lectures to Children on the Bible.* By Samuel G. Green, D.D. An admirable book for the young, written in his own felicitous style, by one who is master of the subject.—*The Five-barred Gate. A Story of the Senses.* By James Crowther. A scientific description of the five senses, "rendered" for children, with illustrative diagrams.—*Blinkey and Onions. A Ragged School Reminiscence.* By Mrs. James Martin. A very touching story.—*Peter Biddulph: the Rise and Progress of an Australian Settler.* By W. H. G. Kingston. The name of the lamented author is a sufficient guarantee for the fine tone of this narrative.—*The First of Three; or, Along Life's Course.* A Story of School and College Life. By Rev. William Skinner.—*Minnie; or, a Child's Path to Heaven.*—*The Thompsons; or, Scenes from Country Life.*—*Friendly Chats with Young Men and Maidens.* By H. G. Mackey. We can recommend all these as admirably adapted for presents to the young.

The Religious Tract Society again sends forth publications whose name is Legion. There are its annual volumes of *The Leisure Hour*, *The Sunday at Home*, both long since established in public favour; also *The Boy's and the Girl's own Annual*, of comparatively recent origin, but so well adapted to the respective readers as to ensure a large circulation. Then there is *The Tract Magazine*, which, with its plain exterior, still holds its ground, and provides some pleasant and profitable reading for plain Christian folk; and *The Child's Companion*, which, in spite of its plain cover and lack of illustrations, was a favourite in our early years, and which has now blossomed out in green and gold glories, and is full of charming stories and poems, beautiful pictures, and all sorts of good things. We have received also some of Harrison Weir's first-rate *Pictures of Animals*; a volume of *Pleasant Tales for Young People*, by Old Humphrey; *Pearl and Tot*; and *Willy's Trials and Triumphs*, and other capital stories for children. We observe also a little work on *The Devotion of the Sacred Heart*, by R. C. Jenkins, M.A., which contains a timely account of the origin, errors, and vices of that particular form of superstition which Cardinal Manning and many of the Romish priests so eagerly promote. We must not omit to notice various packets of illuminated cards, some of large size, with floral decorations and well-selected texts of Scripture illustrative of the respective mottoes, *Faithful and True*, *Prayer and Praise*, *Precept and Promise*. In smaller packets we have *Words of Cheer*, *Christmas Greetings*, *Gospel Messages*, etc., all encircled with flowers of various hues, and many of them beautiful in design and execution.—*The Greatness of Christ, relatively and absolutely considered*. By T. S. Engall. (Hamilton, Adams and Co.) Mrs. Engall has exhibited the relative greatness of Christ in a manner which carries with it strong conviction. If He be, in the opinion of the apostles and by His own admission, greater than Abraham, Jacob, Solomon, Jonah, Aaron, or Moses, than the angels, and than the Temple, then the data are ready on which this accomplished student can argue further that He is the I AM of the New Testament. We heartily commend the volume.

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CALCUTTA—ANGLO-VERNAICULAR INSTITUTION.

[DECEMBER, 1881.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Educational Work in our Calcutta Mission.

BY THE REV. J. P. ASHTON, M.A.

THE engraving of the fine building which forms the frontispiece may serve as an introduction to an important part of the Society's work in Bengal. India differs from other countries in its evangelistic work, for the Hindoo has always had a superstitious dread of crossing the threshold of a Christian church. Aggressive work was, therefore, for many years confined to open-air preaching in streets, highways, and market-places. Those who have been engaged in this work in England will be aware of its many difficulties and drawbacks, and will understand how greatly they must be increased amongst a bigoted populace ignorant of the simplest elements of Christian truth. Moreover, the better classes and the higher castes of the Hindoos were too proud to stand in the shifting crowd and listen to the preacher, so that for many years there were no converts from those castes, which were, after all, the real upholders of Hindooism. These difficulties might not have been met to the present day but for the genius and enthusiasm of men like Duff, Wilson, and Anderson, followed soon after by Mullens, Storrow, Hall, and others. Their foresight anticipated the great demand for English education, and saw how it might be used to help on the spread of the Gospel amongst these hitherto untouched classes. Those who would not come to church or open-air service might come to college, and the lecture-room might, in some measure, take the place of chapel, and the Bible-class be the congregation.

The noble building represented above is one of the great evangelistic colleges which have arisen along with this movement. There the Gospel is taught daily to 750 youths and young men, some of whom remain for eight or ten years under the constant influence of Christian teaching; not, indeed, all day long, for they return daily to their Hindoo homes, where the mother and aunts in the zenana, if not the father and

uncles, uphold the worship of the gods of polytheism. Indirectly, however, in these very homes the pupils must make something of the Gospel known through the lessons they receive in the institution. Again, this building, amongst others, has been standing for a whole generation, so that the first pupils are the fathers of many of the present students, and secretly sympathise with the missionary's teaching; and, though they themselves serve God and Mammon, and bow down to Rimmon, they are not unwilling that their sons should imbibe the pure precepts of Jesus.

The leavening influence of Christian education has been felt in many ways. It may be calculated that about 5,000 young men over sixteen years of age go up every year for the first time to the Matriculation Examinations at the three Indian universities, so that in the last thirty years 150,000 have had the key of the English literature put in their hands. Perhaps about five per cent. or more of these have in mission schools become as familiar with the Bible as young people are in Sunday-schools in England. But even in secular schools, where the Bible is rigidly excluded, the admirably selected courses in English literature appointed by the universities to be taught in Government schools, as well as in those maintained by missionary societies, have indirectly, and often insensibly, filled the youthful mind with Christian principles and sentiments. It is true that our best authors in the hands of a godless teacher may not produce these results to any large extent; but to the missionary they supply many an opportunity to impress Christian lessons on his pupils. Our own institution in Calcutta has taken its share in this work, and may be said to have permeated the large suburbs of Bhowanipore and Kalighat with Christian knowledge. But in addition to this it may be asserted that through its influence the Christian lady has found access to its zenanas, and has been enabled to fill our zenana schools.

But to proceed to some detail of the more definite aims and results of this form of work, it may be said that the two primary objects of our Bhowanipore Institution are the conversion of the senior students to Christ and the raising up of a thoroughly trained native ministry. To these may be added, as indirect results, the opening of branch schools and rural missions by native missionaries trained in the institution, special services for English-speaking Hindoos in the large lecture-room, and also the advancement of female education. This last has, of course, its separate arrangements, but it has the co-operation of the college missionaries as far as such co-operation may be given, and it can be safely affirmed that, but for the progress of work amongst the men, female education would still be as impossible as it was twenty-five years ago.

1. *The Conversion of Senior Students.*—Endeavour is made to reach the hearts of the younger pupils as well as the older ; but, as outward profession of faith in Christ involves the loss of caste and expulsion from home, the missionaries cannot venture to baptize a younger scholar without his parents' consent, which, if they be Hindoos, will not be given. Youths of sixteen years of age and upwards may, however, be considered able to judge for themselves, and if they are moved by God's Spirit to follow Christ they do not hesitate to baptize them and risk all the consequences. In the earlier cases not only was the young man driven from home and cast for a time on the support and protection of the mission or native church, but the parents of the other pupils took alarm, and the institution was almost emptied. The panic, however, would pass away, and the classes refill after a short time. But when conversions became more common, less notice was taken of them, and few students were removed. A remarkable instance of this kind occurred in 1879. The student in this case belonged to a very well-known family of the neighbourhood. When his purpose to be a Christian became known, his relatives came to and fro every day to the mission-house by the side of the college. Their visits, as well as the intention of the student, were known and talked of in all the classes, and probably mentioned in every home from which the scholars came ; and he was, after a while, publicly baptized, and obliged to forsake home and reside on the institution premises ; but, with the exception of his two cousins, not a single scholar was removed from the rolls, or, as far as is known, even hindered from his studies for a single day. The week following his baptism he resumed his place in his class, and his fellow-students acknowledged that he had done his duty, and respected him for his courage and consistency. It may be asked how parents continue to send their sons and pay liberally also for their education when they see what our object is, and know not but that their own child may be the next to abandon Hindooism and lose caste. The answer is somewhat difficult to give. Their eagerness for education is great, as also must be their confidence in the particular education given in the institution ; they also know that the missionaries are open and straightforward, and that no baptism will occur without their being previously informed. The conversions, too, are not so numerous but they hope that their son will escape, and perhaps they think that their personal influence is sufficient to prevent the teaching from taking practical effect. However this may be, conversions have occurred in considerable number, and do still occur, though recently in smaller number than before ; and the result has been the building up of one of the most influential native churches in

Calcutta, which, for some years, has been self-supporting, and is a centre from which much light and blessing should flow.

2. *The training of a Native Ministry.*—In addition to the direct work of Scripture teaching in the large classes of young men which daily assemble in the college, and as a fruit of such labour, the missionaries have had a class for theological students. The number of educated men in the Bengali Church not being very large, the number of those who are called to prepare for ministerial work must be still more limited. But it may be said that, though but few have been trained, these few have been a great blessing and strength to the mission. Twenty years ago the first three—Surjya C. Ghose, Tara P. Chatterjee, and Kasi N. Dutt—were ordained. The first died after a most useful career of seventeen years as pastor of the Bhowanipore church. The second has been the missionary in charge of the seven village churches, being a kind of country bishop, and an able successor of Lacroix and W. Hill. The third has laboured with much faithfulness at Benares. Subsequently, Chandra N. Banerjee and Nanda L. Dass were ordained. The former began his career at the out-station of Behala, with its branch school. The latter has, along with Mr. S. Hill, maintained for ten years a work at Berhampore similar to that now described, and was the pastor of the native church there. He has recently removed to our station at Mirzapore, and Mr. Banerjee has taken his place at Berhampore.

During the last decade, the hand of death has cut down four of the most promising of the native brethren. Umesh, who was fellow-student with Mr. Dass, died not long after his companion had settled at Berhampore, and, though not so able a man, was a very useful evangelist. The services of Parbatty were dispensed with, contrary to the wish of his tutors; but he has done good work in another mission. Daniel was trained at the Madras Institution, but completed his studies in Calcutta, and became the minister of the Tamil and Telugu church, and, though not now supported by our mission, is honoured by brethren of all denominations as a most devoted pastor. Soshi was honoured to commence the rural station at Badooriah, but was carried off by cholera in six months. A fifth discontinued his studies after the first year's course, but is still a member of the Bhowanipore church. A sixth completed his three years' course, but has not yet seen his way to give himself entirely to the Lord's work. A seventh—Tincarri Chatterjee—is doing efficient service in the Institution, and in the suburb in which it is situated. Jogesh took up the work at Badooriah sometime after Soshi's death, but, after two years' labour, which was blessed in the conversion of several persons, he succumbed to a severe attack of fever.

3. *Rural Missions conducted by Native Missionaries.*—Behala has been worked in this way during part of the last decade, and Badooriah is an interesting example of what may be attempted in this direction. It includes a large English school and a comfortable house for the native missionary. The persecution of the few converts which have been gathered at these two out-stations has been so great that they have been obliged to take refuge at Bhowanipore; but it may be hoped that this difficulty will be overcome in course of time.

4. *Sunday evening evangelistic services for English-speaking Hindoos* are a recent development, and it is found that many who will not attend a chapel will come to a Divine service in the college lecture-room. In this way the Gospel has been heard by some who would not be otherwise reached, and it may be believed that the seed sown will yet bear good fruit.

It may be remarked in general that the Institution building is the property of the Society, and not of the local auxiliary; and the salaries of the English missionaries are paid from the general funds; but all other expenses, such as the salaries of the eighteen native professors and teachers, are met by the fees, and a grant-in-aid given towards the undergraduate classes. In 1880 the fees amounted to £1,000. The occasional surplus goes towards the maintenance of the two out-stations. The pupils exceed 750 in number, and are arranged in sixteen classes. Their ages vary from about twelve to twenty-one years and upward. In 1878, 172 out of 756 pupils were married, and some of them were fathers. They may be said to belong to the middle classes of society. Some become employed in Government offices and mercantile warehouses; others become lawyers, doctors, schoolmasters, or missionaries. A few follow trades, or occupy positions of greater or less influence as farmers and landholders.

The religious position of those who do not become Christians deserves consideration. That many are secret believers in Christ cannot be doubted; but the dread of the fearful trials which baptism involves keeps them back, and if conscience is resisted it frequently becomes hardened. When one who seemed to believe in Christ was asked by the writer why he delayed to confess Him before men, he replied that his widowed mother was still a Hindoo, and that he could not bear to desert her in her loneliness, and perhaps break her heart and bring her to a premature grave. Another spoke in a similar way of his father. Another, who seems to be a Christian in all but the name, is the son of a former student, who, in his time, was a candidate for baptism, but his courage failed at the last moment. His mother, too, has had the instruction of the missionary's wife and other ladies, and, though the family has given up much

of Hindooism, they shrink from accepting the faith, and dread its consequences in social ostracism and obloquy. Others have also taken refuge in the different forms of agnosticism common in the present day. Some have become Theists and joined some of the sections of the Brahma Somaj. One of the chief members, for instance, of the latest sect—the Sadharan Brahma Somaj—is an old pupil, and a younger man is an active member of its committee of management. Wherever and whatever they are, it may, however, be safely said that they respect their teachers, welcome their visits, and sometimes take a friendly part in the discussions which accompany out-door preaching.

It cannot be denied that the higher education is fraught with some dangers, especially in the Government colleges and schools, where religious instruction is excluded; but without knowledge there cannot be intelligent conviction; and though the first result of Western science is to produce doubt and uncertainty, yet that need not be the permanent effect of such instruction. Conviction in religion, if genuine, must be the result of private inquiry and of searching self-examination. The missionary endeavours to turn this inquiry into the right direction, and nowadays he may reach students of other colleges as well as his own in their leisure hours or after their studies are completed. The Institution is the centre round which much work of this kind is done, including even house-to-house visitation. The native church, also, works hand-in-hand with the missionaries, and some of its members are zealous in good works amongst their heathen neighbours. He whose subjects are “of the truth” fears not the extension of knowledge, but looks to His followers to show that all science bears witness to Himself; and amongst its various uses the college may equip some native brethren to cope with the increasing class of learned Hindoos, Brahmos, and sceptics, and in its daily routine it may do much itself to combat the popular religious and scientific errors of the present generation.

5. *Female Education*.—About fifteen years ago the mission made a determined effort to develop the work amongst Hindoo women and girls which had been commenced by Mrs. Mullens and her daughters. Though additional aid from England was withheld for ten years, and the mission was left entirely to local and voluntary help, yet the school for Christian girls was raised in its standard, and an effort was made in connection with it to train native Christian female helpers. The schools, also, for zenana girls were superintended for the most part by a young lady of the neighbourhood, and her persevering and self-sacrificing efforts were crowned with great success. Other ladies at different times extended the

zenana visitation, not only in Bhowanipore and the city, but also in Chitlah. So that when at last the Society began to send out young lady missionaries, they found the work in all its departments in a fair stage of progress, and a little band of ten or twelve native assistants formed a nucleus from which to expand operations.

In this department, as in others, the great want is native helpers ; but it is encouraging to know that a new zenana training-house is now in process of erection, in which not only will young Christian girls be brought up as teachers, but also the younger teachers and the pupil-teachers will reside and carry on their studies in their leisure hours, and have the benefit of the counsel and experience of the resident lady missionaries. It may, however, be asked why the education of Hindoo girls should not be attempted on as large a scale as that of the young men. A lady who has taken an active part in the work in Bhowanipore for many years once said to the writer that she hoped to live to see the day when a building for girls would be built similar to the one in the frontispiece. The idea is not altogether chimerical. More than 200 girls are now being taught in our Bhowanipore schools, which, however, are temporary buildings ill adapted for the purpose. The number of pupils is likely to be much increased, and, as enlightenment spreads, they will attend school for longer periods and be able to pursue their studies to higher standards. It will be a great blessing when the women of the Hindoo middle-classes are able to peruse with ease and comfort the pure and ennobling literature of our English tongue ; and if, as would be the case in a missionary establishment, sound Biblical and religious instruction is imparted along with the higher education, a most complete and salutary revolution in the zenana would sooner or later result. Its evils cannot be cured by any sudden or arbitrary changes. The remedy must be found in the leavening and enlightening influences of truth. In this as in other cases it will be the Gospel which will be the precursor of civilisation and reformation. Hitherto, or rather until recently, female education has depended almost entirely on Christian teachers or Christian superintendence ; but this state of things will soon alter when secular schools become more numerous. This shows more clearly than ever the duty of the Church to bestir itself and be true to its mission. If its efforts are adequate, incalculable blessings for India may result ; but if infidelity should become prevalent amongst women, the outlook for India will be saddening. Let knowledge abound, but with it let truth also abound, and then the Kingdom of Him who was born to bear witness to the truth will grow, and India's women as well as men will reap the blessings it bestows.

II.—Central Africa.

SCARCELY had the last number of the CHRONICLE been printed when the sad intelligence reached the Directors that another of the little band of labourers still remaining in Central Africa, the Rev. D. Williams, of Urambo, had been suddenly stricken down by death.

The monthly mail, which arrived on November 14th, brought a brief note from the Rev. W. Griffith, the sole occupier of the Tanganyika stations since the departure of Dr. Palmer, informing us that he too had been seriously ill with fever, and was in a very weak state. At the same time Mr. Hutley, who had remained at Urambo for a time on his way to the coast in order to superintend the erection of a second mission-house, intimated that he would have to leave as soon as this work was completed.

The result of this combination of troubles is that Dr. Southon is now practically the only efficient member of the mission on the field. It is hoped that Mr. Griffith will remove from his distant and isolated position to Urambo so as to have the benefit of companionship and medical advice. If this is done, our stations on Lake Tanganyika will be entirely deserted, and must remain unoccupied for many months.

The Directors feel that the loss by removal of one after another of the brave men who have gone forth to commence this trying mission does not remove the responsibility resting upon the Society to carry the Gospel to the people of Central Africa, and they feel assured that their resolution to carry on the mission more energetically than before, contained in last month's CHRONICLE, will meet with the sympathy and approval of the friends of the Society.

One kind friend brought a cheque for £10 10s. as soon as he had read the appeal in November, as an expression of his satisfaction that the mission was not to be given up. Another wrote, "Kindly accept the enclosed donation (£5) as a token of sympathy with the resolution of the Directors not to abandon nor to contract the mission to Central Africa, but rather to strengthen it by a reinforcement of men, and by more careful and thorough adaptation to the necessities imposed by climate and other circumstances. The money may be applied to any purpose which may happen to be the most pressing in connection with the Central African mission."

Such practical sympathy as this is very cheering, and the Directors will be thankful to have more of it, in view of the heavy expense which will be entailed by sending out the proposed reinforcements. Men are, however, quite as necessary as money. The death of Mr. Williams, and the

possibility that Mr. Griffith may need to return to this country, make it clear that seven rather than five will be the number required. Sympathising friends can do the Society no better service than to encourage suitable candidates to volunteer for this enterprise. Experience proves that in such countries men whose constitution has become matured, and who have been already tested by hard work, are more likely to stand the climate than those who have come direct from college. The most suitable age would probably be from thirty to thirty-five. Scholarship and culture are valuable everywhere, and, other things being equal, the well-educated man is likely to prove more useful than one who has not enjoyed such advantages; but in such a mission there is a fine field for workers who would not be suited for India or China. Men with a good plain English education, having an intelligent acquaintance with Christian truth, and well-versed in the Scriptures, might, if otherwise suited for the work, be welcomed in this pioneer mission. Of course, they must be unmarried men, or be prepared to leave their wives behind them for some years. Surely there are many such; intelligent Christian mechanics, at present usefully employed as lay preachers; and earnest evangelists, doing home mission work in our large towns, and in connection with county unions, who would respond at once to the call of the Lord for help, if only they were encouraged by wise Christian friends to offer their services. The Directors appeal most earnestly to the churches to find them the help they need.

Such a crisis as this makes more urgent the duty and the privilege of prayer. What grace is needed by the surviving workers, to sustain their courage and to enable them to realise continually the presence and power of Christ! What wisdom is needed by the Directors, that their plans may be sound and their preparations thorough! What holy enthusiasm must be in the hearts of the men who shall be led to offer themselves for this work! It is a difficult enterprise, a dangerous post, an anxious time. Many who feel a deep interest in the work can neither go themselves nor contribute money, but all can pray. And our Lord Himself has instructed us as to the course to take at such a time—“*Pray ye therefore the Lord of the harvest, that He would send out labourers into His harvest.*”

CONSCIENTIOUS GIVING—A GOOD EXAMPLE.

“You and I are strangers to each other, but that will not prevent our accomplishing the following small business:—Some time ago I was out of employment, and could not give my usual subscription of 6s. at the annual missionary meeting. Since then the Lord has been very gracious in hearing my prayer, and I now have much pleasure in sending you stamps for the amount.”

III.—Growth of a Provincial Auxiliary.

THE question is often asked, "How is it that our public missionary meetings, especially in the provinces, are so badly attended, and that so little real practical sympathy with missionary work is shown by our churches and congregations?" Many answers have been given to this question, and much anxious thought has been bestowed on the various remedies proposed—remedies which, in some few instances, have succeeded, and led to the establishment of a healthy missionary spirit in a hitherto indifferent church.

Twelve years ago, in connection with the Congregational church at Cleckheaton, the interest in missionary work had reached a very low ebb. The annual meetings of the London Missionary Society were held in the school-room, when the attendance was of a most meagre description, numbering only a very small proportion of the congregation, and very few young people from a school of nearly eight hundred scholars and teachers. The annual contributions to home and foreign missions, from the congregation and school combined, amounted, on the average, to the small sum of £59 only.

Since then a great change has taken place. The matter was fully discussed by the minister and officers of the church, and energetic measures were resolved upon. It was evident that any alteration must be begun amongst the young people connected with the schools—that they should, in some way, be enlisted in the work, and thereby trained whilst young to a more practical interest than it had been possible to arouse in their parents. The children are naturally fond of singing; it was, therefore, arranged that, for the next missionary meeting, suitable hymns and anthems should be selected, and the children trained to sing them on Sunday afternoons by the chapel choir, thereby enlisting the sympathy of another part of the church organisation (for the choir is entirely a voluntary one). Instead of holding the meeting in the school-room, as before, the chapel was used, the scholars occupying the gallery, and the general public the area. The change from former years was marvellous; the galleries were full of young men and women and children, and a good congregation of adults in the area—an assembly of probably 1,000 to 1,200 people.

Having interested the children in the work, they in their turn became a means of interesting others, and thereby giving a great impetus to the missionary spirit in the town and neighbourhood, the improvement having continued up to this year without abatement. The annual contributions for the last few years have amounted to £115 per annum, for Home,

Colonial, and Foreign Missions, from the congregation ; and, best of all, the children in the school have a monthly collection for the Missionary Society which has averaged £18 to £20 per annum, in addition to the £115. The congregation consists principally of working people, and the change has been effected during the time of the building of a new chapel for a new congregation, costing over £9,000, which is now quite free from debt.

The change has not only affected the people, but the missionaries, who, from year to year, visit the town as a deputation. They now express their pleasure at hearing the excellent singing of the children, and are cheered by seeing around them the bright, happy faces of so many eager to hear of the triumphs of Christ's Kingdom in heathen lands.

And last, but not least, this year has seen the departure of one of our young men from the Sunday-school as a missionary to Madagascar—his first encouragement to offer himself as a missionary student to the Society having been received whilst attending as a scholar the annual missionary meeting.—*From a Correspondent.*

SOUTH TRAVANCORE—NATIVE PASTORAL WORK.

The Rev. I. H. HACKER, of NEYOR, in his last report, writes : " We have three pastorates connected with the district—the one at Neyoor established in 1866, and the other two at Devikodu and Kadamaleikunnnoo in 1879. The church at Neyoor is now entirely self-supporting, while the other two are steadily moving to that end. The pastors are earnestly working, and I feel much satisfaction in having such men as co-workers in our Lord's vineyard." He transcribes the following statement furnished to him by one of these native ministers, the Rev. B. MANASSEH, of Kadamaleikunnnoo :—" It encourages me to observe each year a gradual but steady progress in the religious feelings and character of the people. Some who neglected Sunday services, and who had a dislike to hear the Word of God, now really delight in coming to the sanctuary, and they can say, in the language of the Psalmist, ' A day in thy courts is better than a thousand ; I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness.' The Word of God preached on Sundays, in some instances, made a deep impression on the hearts of children. One Sunday I preached from Isa. lviii. 13, 14, enforcing on the people the duty of abstaining from all secular pursuits on the Lord's-day. After the service was over, some women, on their way home, began to talk about worldly matters, when a little girl, about thirteen, hearing it, said to them : ' Did you not hear that such conversations are against the Word of God, and displeasing to our Saviour. Have you forgotten so soon what you heard to-day ? ' The women, rebuked, held their peace. It is also encouraging to me that I have not had to regret no actual conversion from heathenism. God, the Great Master of our work, so worked with us as to bring into His fold fifty souls who were groaning under the bondage of Satan. May God, by His Spirit, give us, who have this treasure in earthen vessels, more power and strength to pull down the strongholds of Satan, and to bring every

IV.—South Africa—Peelton.

TEN YEARS' REVIEW OF THE MISSION.

BY THE REV. RICHARD BIRT.

IN accordance with the request of the Board of Directors I shall now make the attempt to review the past, so as to compare the state of the inhabitants of this station of to-day with what it was in 1870, say ten years ago.

First, it must be premised that in temporal matters there is, in some respects, a change for the worse, owing to a very prolonged drought and the war of 1877 and 1878, no good harvest having been reaped for five years; so that, with the exception of two or three months each year, they have had to purchase *all* their food, and the famine prices which have ruled with little exception for three years have, in many instances, entirely swallowed up their little stock, in others greatly reduced it, and with not a few it has been quite a struggle to keep themselves and their children in existence. Of course, in such a state of things there could be no improvement in external matters, such as in their dwellings and their scanty furniture.

Another thing, too, that has militated against external improvements was the non-possession of land by the younger men who have grown up since 1857, when to heads of families four acres were allotted. For twelve years I tried to move the Cape Government to the adjusting of the land question on this place, and to appropriate to the younger men their portion of four acres. But till the present Ministry came into power nothing was done. Now it is determined that each head of family shall have ten acres instead of four, and it is now in process of being surveyed. The want of land and their own building lots kept the younger men from building square houses and planting trees, which would have so much improved the appearance of the villages, and which they could have done previous to the five years of drought and famine prices.

Yet the severe trials and hardships through which they have passed have not been without their mitigating circumstances. They have been led out to seek labour in so many forms that the present generation of the men will be far more industrious and capable of work than any in the past. The making of railroads has tended much to benefit them in this respect.

The new church, which has supplied a great want, and is a great ornament to the place, was completed within the time I am reviewing, and before the long drought had set in.

About two years ago a building, fifty feet by forty, containing large school room, infant and class rooms, for the girls, was completed—substantial, airy, and in every respect a fine building. We have a debt still remaining of £110, for which we are paying eight per cent. As an indication of the progress which young men have made, these girls' day-schools were done entirely by native young men of this place—as it regards all the wood-work—without any European to put a hand to it, only under my direction. I have asked both engineers and a practical builder to pronounce an opinion upon the work. They agreed that the roof was “strong and well put together,” and that the floor, ceilings, infants' gallery, &c., &c., would bear comparison with the usual work of similar kind done by European tradesmen.

As it regards spiritual things—civilisation, manners, and appreciation of education—we see considerable advancement. Their Scriptural knowledge takes in a wider range, and the Scriptures are much more used in the public services than ten years ago—a result, of course, of the teaching that has been going on here. There is a greater number of young people of Christian parents choosing the ways of the Lord than formerly, and received into the church. Also, there are more parents that are truly and intelligently interested in bringing up their children well and in the fear of the Lord, and there is a marked improvement in the morality of the young people.

The children attending the schools are so much better clothed than formerly; indeed, the girls in Miss Sturrock's day-school are as well clad and as cleanly as any peasant school of girls in England. The boys always come worst off, but there is quite as great advance made in the boys' school as in the girls' in the way of clothing, though in neatness they are not equal to the girls.

Ten years ago we could not get any school fees; now the school fees are pretty well paid up, and will be entirely so when better times come. There are also other signs of the better appreciation of education. The numbers are good and the attendance is regular; the girls number 140, the boys 150, and in both schools the pupils have reached the Fourth Standard when examined by the Government inspector, and some girls have taken Government certificates for teaching.

As it regards out-stations managed from this place there is change. One small congregation of Dutch-speaking people at the Kabonga, ten miles from this, composed of half-caste people, which, for convenience, are called Griquas, was quite broken up by drought and the late Kafir War. The whole congregation was composed of either farm servants or small tenants

on pieces of arable land let by farmers to them. A number of such tenants, Johannes, a most useful evangelist, being one of them, hired land on the farm, on which a small chapel was built, the whole of which came to nought in 1877 or 1878, and the continued drought has prevented any such thing being revived. Six of the best families, Johannes and Daniel, a very useful deacon, among them, have remained with us, and I have succeeded in getting from the Government an allotment of land each, at the extreme end of our commonage, which is cut off from us pretty much by a bend of the railroad, at a distance of about six or seven miles from our church. They mean to put up a small temporary building in which to worship in the Dutch language, so that, I doubt not, Dutch-speaking servants will again enter farm service in the neighbourhood, and at Kurood, two miles from it, so that we have the prospect of re-establishing the little out-station on a more permanent basis. They all join us who can on the first Sunday of the month.

The out-station, called Gladstone, in the Isidenge, composed mostly of Fingoes, is none the worse for the trials through which it passed by famine prices, and augmented by the Kafir War. I have received into the church there twenty members this year, which makes the number considerably more than fifty since the close of 1878, and mostly from among the heathen; and there are other twelve or fifteen selected from over forty catechumens, who would have been received this month (December) had not the rain prevented my attendance at a church-meeting in November. The Fingoes are generally better off than are the Kafirs, and, in the Isidenge, many of our church and congregation are renting sections of land from the Government of from twenty to sixty acres each. They are, however, more reluctant to pay their subscriptions than are the Kafirs, and the process of educating them up to that duty requires unremitting perseverance *with* patience. The last two or three months they have almost entirely withheld *every* payment, on account of having to buy ALL food now at such high rates, promising to hold it as a debt, to be paid as soon as their food comes in from their lands, which now are promising. The old building, used as church and school, is sadly too small and inconvenient. We *must* build there soon if we are to hold together that, in many respects, interesting and advancing congregation; this cannot be done for less than £350. We maintain an evangelist there, and our school is very fair; at present a good teacher is there. I go up to it once a month to have a deacons' meeting, sometimes a meeting of the church, and then preach and administer the Sacrament. The road for vehicles is over a mountain, for which it takes four horses to take me there, and the journey occupies three hours, and sometimes a quarter more.

Another out-station among Fingoes I have about six or seven miles from this, called Donnington. This I have had since 1877. We sustain an evangelist who is also schoolmaster—a middle-aged man, who is energetic and industrious, and not wanting in zeal. I have received into the church this year seven adults gathered in from heathenism, and I consider them to be the fruit of his labours there. I go over as often as I can, but not statedly. The members come to Peilton on the first Sunday of the month. The school there numbers about thirty-six in daily attendance, but it is quite new, and among a heathen population; consequently, it is low as yet.

I am happy to be able to add that we have had rains to make a good planting-time. We have hope that we shall have a good and plenteous season of native crops.

I think you will gather from this report that my office here is no sinecure—nay, the work is very abundant for a man who has passed his threescore years and ten.

NEW GUINEA—DESIGNATION OF TEACHERS.

The incidents connected with the massacre of twelve persons including four native teachers, in March last, by the inhabitants of Kalo, a village on the South Coast of New Guinea, as recorded in our July number, will be fresh in the recollection of our readers. It would not have been surprising had the sad fate of these pioneer teachers deterred others under training for the work from entering upon it. Happily, however, the reverse has been the case, as is shown by the earnestness with which the students in the Society Islands Institution have declared themselves ready to be “baptized for the dead.” Under date Huahine, July 28th, the Rev. E. V. Cooper writes as follows:—“News of the massacre of Papuan teachers reached us in May by the *John Williams*. Several weeks ago we received from the brethren in committee at Port Moresby an application for three teachers from the Raiatean Institution. On the committee-meeting the students, and explaining the circumstances under which the application had been made, all the students deemed eligible for the work in Papua very readily offered themselves for service in that part of the mission-field, obliging the committee to decide on three of their number by the drawing of lots, and the lots fell upon Terai, of Tahiti; Mārū, of Rurutu; and Muma, of Raiavavae, the remainder expressing great regret that they could not go to Papua also at this juncture. The three chosen by ballot were ordained on Sunday, the 17th July, in the church at Raiatea, all the members of the committee taking part in the service. On the Messrs. Platt, of Raiatea, hearing that these students were going from the Institution to New Guinea, they generously contributed £10 towards their outfit in clothing. It was essential, if the teachers were to go to Papua at this time, that they should join the *John Williams* at Rarotonga by the end of this present month at the latest. We were enabled to send them on as passengers in the *Atalanta*, and we had the satisfaction of seeing them sail away for Rarotonga on the morning of Wednesday, the 20th July, just one week after the committee’s deliberations began.”

SOUTH AFRICA.

SEVENTIETH BIRTHDAY AND MINISTERIAL JUBILEE OF REV. JAMES READ, SEN.,
PASTOR OF THE INDEPENDENT CHURCH OF PHILIPTON.

ON Sunday, 31st July, 1881, the Rev. James Read arrived at the seventieth year of his age, and the fiftieth year of his ministry in the Kat River settlement. The festival, which could not be held on that day, was kept on the 7th and 8th August, at Philipton.

On the Sunday, Mr. Read preached from Deut. xxxi. 2. The audience was very great, there being between six and seven hundred persons from every part of the settlement. The people listened with rapt attention to their dear minister's words, and deep feeling pervaded the whole assembly upon this solemn occasion. The Lord's Supper was afterwards dispensed, the same feeling being manifested there by the communionists.

On Monday, the 8th, the *soirée* was held, hundreds of people being again present from Seymour and Balfour. The Rev. Mr. Thomson was requested to take the chair. According to programme, the chairman called upon Mr. A. Hatha, sen., senior elder of the Philipton church, to read an address to their pastor, the Rev. J. Read, from the church session members and congregation at Philipton. An address from the young persons of the congregation, composed by Mr. Nicholas Klaasen, one of the managers of the undenominational schools at Philipton, was then read by Mr. D. Hatha, sen. Mr. A. Hatha, sen., announced to the meeting that the church of Philipton had ordered a gold watch and chain to be presented to their minister, the Rev. J. Read, sen., as a small token of their affection and esteem for him; but as it had not yet arrived it could not be presented at this time. He, however, said he had been deputed to present a copy of Ballentine's Bible by the young people of the church and congregation of Philipton to Mrs. Read as a token of their love and esteem for her. He accordingly handed the Bible to Mr. Read, who presented it to Mrs. Read. Mr. Read then said: Mr. Chairman, ladies, gentlemen, and friends,—I thank my European friends for the way in which they have responded to the invitation of the church session, and rallied about me on this auspicious occasion in reaching my seventieth birthday and jubilee year of my Christian ministry. I thank my dear people for having initiated this gathering to celebrate the two events, and for the kindly and affectionate expressions they have given utterance to in the two addresses presented to me by Messrs. Hatha and Klaasen, and for their recognition of my humble endeavours during fifty years to promote their temporal interests. . . . I have endeavoured faithfully to serve the people of the Kat River in every way and to the best of my ability. I have endeavoured to raise them in the scale of civilisation, in their *status* as men and citizens. I have instructed them in the principles of our church. In one thing I have not succeeded to the extent I could have wished, and that is in the erection of better domiciles for the people. The frequent wars may in part account for this defect, but I trust that it is a matter which will not be lost sight of in the future, and that strenuous efforts will be made to obtain this object, so as to promote social, economic, and moral principles.

Mr. James Green, sen., Mr. Emett, and Mr. Borchers then addressed the meeting.

(Abridged from the "Fort Beaufort Advocate" of August 26th.)

V.—Widows and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

THROUGH many years a special sacramental collection has been made, in the first month of the year, on behalf of the widows and orphans of the missionaries of the Society, which has been most fruitful in advantage and comfort to many missionaries' families.

In the first year the claims were sufficiently met by £1,400. But, as years have rolled on, the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, have naturally produced an increase in the number of widows and children thrown on the Society's care; and thus, during last year it required £5,900, and during the year on which we are entering it will probably need at least an equal amount to carry out the object for which the collection is made. Though called the **WIDOWS AND ORPHANS' FUND**, it should be distinctly understood that it seeks the comfort, not only of the families of **DECEASED MISSIONARIES**, but also of **RETIRED MISSIONARIES** themselves. During the year the Fund will have to provide for **THIRTY-FIVE WIDOWS** of missionaries; for **FIFTY CHILDREN**; and for **TWENTY-THREE MISSIONARIES** who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the fund placed at their disposal wisely and with care. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. The Directors earnestly appeal to the liberality of the churches to enable them completely to meet the pressing claims of those on whose behalf the offering is sought. They trust that, at the first Communion Service of the New Year, these widows and fatherless ones will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

Should it be found impracticable to make the Sacramental offerings now solicited on the first Sabbath of the New Year, will our Christian friends kindly set apart the first Sabbath in **FEBRUARY** for the collection?

MISSION HOUSE, November 29th, 1881.

VI.—The Future of the "Chronicle."

WITH the beginning of next year a new series of the **CHRONICLE** will be commenced, the contents and arrangement of which will, it is hoped, prove more interesting and useful to all classes of readers than the series now ending. It is proposed to increase the size of the Magazine from twenty-four to thirty-two pages monthly, and to give greater variety to its contents. In addition to Articles on Missionary Topics, and Reports of particular Missions, room will be found for Historical Sketches of the Missions of the Society. Special provision will be made each month for Correspondence from Missionaries and from friends of the Society at home. The mission work of other Societies will be noticed. The Home News of the Society will become more prominent, and Pictorial Illustrations and Maps will be used more freely.

As the price of this Magazine will continue to be **ONE PENNY**, the cost to the Society of the proposed alterations will be considerable. The Directors would not venture upon such a change but for the conviction that it will result in deepening and extending an interest in missions to the heathen. No pains will be spared to make the Magazine as attractive to old and young as it can be consistently with its purely missionary character.

Those who have hitherto been subscribers can render valuable help in carrying out the purpose which the Directors have in view if they will interest their friends in the Magazine, and induce them to become subscribers also.

VII.—Notes of the Month.

1. ORDINATION.

Mr. **GEORGE H. MACFARLANE**, who has completed his course of study in Rotherham College, was ordained as a missionary to **VIZAGAPATAM**, South India, under the auspices of the London Missionary Society, in Eglinton Street Church, Glasgow, on the 6th November. Rev. James Knox, D.D., of the United Presbyterian Church, gave the charge to the missionary; Rev. S. Mateer, F.L.S., Trevandrum, described the educational work in which Mr. Macfarlane is to be engaged at Vizagapatam; and Rev. D. Russell asked the usual questions, the answers to which had been previously submitted to and approved by the Directors of the Society. Mr. Macfarlane having read his reply, Mr. Russell offered up the ordination prayer. Rev. A. Goodrich, who presided, read a letter from Dr. Falding, Principal of Rotherham College, expressing his regard for, and confidence in, Mr. Macfarlane.

2. DEPARTURES.

The Rev. J. P. **ASHTON**, M.A., Mrs. and Miss Ashton, returning to **CALCUTTA**,

North India; the Rev. GEORGE H. MACFARLANE, appointed to VIZAGAPATAM, South India; and Miss BILLING, appointed to BERRHAMPORE, North India, embarked, per steamer *Manora*, November 16th.

3. ARRIVALS IN ENGLAND.

The Rev. C. T. PRICE, Mrs. Price and family, from MADAGASCAR, per French steamer *Anadyr*, November 1st.

4. DEATH OF THE REV. DAVID WILLIAMS, OF URAMBO.

When referring in our last number to reductions in the staff of the Society's Central African Mission, we little thought that yet another labourer had already been removed by the hand of death. On the 24th of September the Rev. DAVID WILLIAMS, of URAMBO, died from the effects of sunstroke. The inward mail, which was delivered in London on November 14th, brought letters from Urambo, bearing date September 12th, nearly a fortnight before the event took place; our information, therefore, is still restricted to the brief announcement by telegram already published. Mr. Williams left England in April, 1880; he had thus been in the foreign service of the Society for less than a year and a-half, ten months of which period he had spent at Urambo. His death, painful as it is, need not impair confidence in the healthiness of the station where he resided, for it is evident that our brother did not succumb to the fever of the country, nor directly to climatic influences. Mr. Williams possessed, in a high degree, qualities which go to form a true missionary, and was looking forward hopefully to a long career of useful labour, for the benefit of the degraded tribes among whom his lot had been cast. His removal at the present juncture is a further call to the young men of our colleges for personal consecration on behalf of down-trodden Africa.

5. VALEDICTORY SERVICE.

On the evening of Monday, November 21st, a special service was held at Salem Chapel, Bradford, in connection with the early departure of Miss ELLEN H. HORTON, the pastor's daughter, to COIMBATOUR, South India, as one of the Society's lady missionaries. The following ministers were present and took part in the proceedings:—Revs. J. G. Miall, J. R. Campbell, D.D., A. Holborn, M.A., M. Timson (who described the work and the field of labour), and T. G. Horton. The Rev. A. M. Fairbairn, D.D., was unavoidably prevented from attending. A very large amount of sympathy was excited on the occasion, from which it is believed that much good will result.

VIII.—Contributions.

From 17th October to 15th November, 1881.

LONDON.					
A. Friend, per Rev. R. W. Thompson	25 0 0	William Pool, Esq.	2 2 0	Alney Ch.	10 14 6
Stoke Newington and Stamford Hill Ladies' Working Party, per Mrs. C. E. B. rd, for Female Missions ..	20 0 0	Drawing-room Sale at Mrs. Scott's, Norwood	1 7 3	Ausley. Aux. Beckenham Road Ch.	4 12 9
Mrs. Muggersidge, per W. Pool, Esq., for College Fittings, Madagascar	10 0 0	Mrs. Greenherne, for Female Missions	1 1 0	Barnsbury Ch.	3 0 0
B. F. Smith, Esq., per Rev. Dr. Mozat, for Central Africa	5 5 0	Dr. Joseph Williams	1 1 0	Cambswell. Aux.	10 4 6
Mr. George Pitt	5 0 0	Miss Dorothy Lees	1 1 0	Hachway, South. Union Ch.	0 8 10
		Miss Marjory Lees	6 10 6	Hare Court Ch.—	
		Mrs. H. Evans' Box	0 10 0	Missionary Working Society, for Mrs. Bacon's Girls' School, Cuddesph	3 0 0
		Correction.		LLP. Fitch, Esq., for Central Africa	10 10 0
		Legacy of the late E. B. Noden, Esq., £450, should be "per J. Briggs and Wm. Waghorn, Esqs., Executors."			

<i>Mile End New Town.</i> Rev. W. Tyler, for Industrial Training Institute, care of Rev. W. C. Pickeringill, Madagascar.....	10 0 0	<i>Danish.</i>	9 8 0	<i>Folkestone.</i> ANX.....	27 0 0
<i>New College.</i> Rev. W. Farrer, LL.B., for Central Africa.....	5 0 0	<i>Denise.</i> ANX.....	26 16 7	<i>Thornton.</i> W. L. Duntley, Esq.....	5 0 0
<i>Paddington Ch.</i> Thomas Wright, Esq., for New Steamer on Lake Tanganyika.....	25 0 0	<i>Dorsetshire District.</i> ANX ..	52 9 7	<i>Torquay.</i> Legacy of the late Richard Harvey, Esq....	1000 0 0
<i>Pepler.</i> Trinity Ch.....	2 7 0	<i>Fines Colliery.</i> Sunday Sch. and Public Meeting.....	6 0 0	<i>Tunbridge Wells—</i>	
<i>Stockwell Ch.</i>	5 2 10	<i>Flushingfield.</i> A. G., for Central Africa.....	0 16 6	<i>Auxiliary</i>	31 7 0
<i>Victoria Park Ch.</i> Part Collection.....	23 10 0	<i>Glossop.</i> Littlemoor Ch. ..	41 1 6	<i>Do.</i> Pambery.....	3 6 0
<i>Woodford—</i>		<i>Highworth.</i> ANX.....	5 0 0	<i>Warwick.</i> Brook Street.....	12 2 6
Albert Sploor, Esq.....	50 0 0	<i>Jersey.</i> ANX.....	40 0 0	<i>Wotton</i>	4 6 0
Union Ch. for child, care of Rev. I. H. Hacker, Neyoor.....	3 0 0	<i>Leicester, West.</i> ANX ..	150 0 0	<i>West Bromwich.</i> High Street	2 5 7
COUNTRY.		<i>Leamington.</i> Spencer St. ..	23 6 0	<i>Weymouth.</i> Gloucester Ch.	11 0 4
<i>Alawick.</i> Zion Ch.....	30 10 0	<i>Leeds—</i>		<i>Whisall (Salop)</i>	1 17 0
<i>Batley.</i> ANX.....	20 0 7	<i>Auxiliary</i>	256 0 0	<i>Wimborne</i>	4 6 6
<i>Bideford.</i> Lavington Ch. ..	8 9 2	<i>Ladies' Auxiliary</i> for Promoting Female Education in India and China	80 0 0	<i>Witherbrook</i>	5 0 0
<i>Birmingham.</i> ANX.....	370 4 11	<i>A Friend, for Training Home, Calcutta</i>	0 10 0	<i>Witley.</i> A Friend, Box....	0 16 3
<i>Birstal, near Leeds</i>	5 10 0	<i>Malvern.</i> Mr. Joseph Jones	0 5 0	<i>Wollerton</i>	3 2 6
<i>Bradford—</i>		<i>Manchester—</i>		WALES.	
<i>Auxiliary</i>	100 0 0	<i>Oldham Road Ch.</i>	11 4 4	<i>Pembrokehire.</i> Welsh ANX.	63 12 6
<i>Do., for New Steamer on Lake Tanganyika.</i>	50 0 0	<i>A Friend, per Capt. Hore, for Transport of Steamer to Tanganyika</i>	5 0 0	SCOTLAND.	
<i>Bridgenorth</i>	6 6 0	<i>Mr. W. Jones</i>	0 6 0	<i>Edinburgh, &c.</i> Per Mrs. H. McLaren, for Zeeman Work in Calcutta.....	12 0 0
<i>Brighton.</i> Queen Square Ch.	17 9 11	<i>Market Harborough.</i> A Friend, per Rev. W. E. Morris, for Native Pastor, Rev. A. David, Colombo	2 0 0	<i>Gourock.</i> Friends, per Rev. Colin Campbell.....	2 0 0
<i>Bristol.</i> ANX.....	262 0 8	<i>New Mills District—</i>		<i>Leekhampton.</i> U. F. Church..	1 0 0
<i>Brosley</i>	5 5 0	<i>New Mills</i>	9 16 8	IRELAND.	
<i>Buckley</i>	10 10 9	<i>Townest.</i>	1 2 2	<i>Per Rev. S. A. Wardham.</i>	
<i>Charlesworth</i>	4 0 2	<i>Dugsworth</i>	1 2 6	<i>Antrim</i>	0 16 7
<i>Chesterfield.</i> Soreaby St. ..	22 14 9	<i>Harbury.</i> ANX.....	21 2 0	<i>Belfast</i>	72 7 0
<i>Chinley</i>	7 10 0	<i>North Shields.</i> ANX.....	11 17 2	<i>Dundalk</i>	1 6 0
<i>Clockheaton.</i> Westgate Ch.	6 18 6	<i>Pontefract</i>	20 12 11	<i>Newry</i>	9 0 3
<i>Cocentry.</i> West Orchard Ch.	14 7 6	<i>Popple</i>	5 0 0	<i>Stranabane</i>	6 17 6
<i>Cumberland Aux.—</i>		<i>Ramsgate.</i> ANX.....	26 18 10	Per Rev. J. Wills.	
<i>Alston</i>	10 7 8	<i>Redditch</i>	6 15 9	<i>Armagh—</i>	
<i>Aspatia</i>	2 2 0	<i>Rochdale.</i> ANX.....	16 19 8	<i>First Presbyterian Ch.</i>	6 0 0
<i>Cockermouth</i>	22 18 10	<i>Eps.</i> Watchbell Street....	9 2 1	<i>Public Meeting</i>	0 12 7
<i>Parton</i>	1 1 1	<i>St. Austell.</i>	11 12 5	<i>Dunmurry</i>	1 15 9
<i>Penrith</i>	25 2 4	<i>Sittingbourne</i>	4 0 6	<i>Loughall</i>	2 0 10
<i>Whitehaven</i>	62 4 11	<i>Spilby</i>	2 0 6	<i>Lurgan</i>	2 2 0
<i>Wigton</i>	9 13 10	<i>Stourbridge</i>	22 6 5	<i>Monaghan</i>	1 6 6
<i>Workington</i>	16 2 4			<i>Richill</i>	0 7 2

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

